







**Pali Text Society**

Text Series No 7

THE  
**ANGUTTARA-NIKĀYA**

PART V

EDITED BY

PROF. E. HARDY, PH.D., D.D.

**DASAKA-NIPĀTA, AND EKĀDASAKA-NIPĀTA.**

*Published by*  
THE PALI TEXT SOCIETY, LONDON

*Distributed by*  
ROUTLEDGE & KEGAN PAUL LTD.

LONDON, HENLEY & BOSTON

1979

*First published* - - - 1900  
*Reprinted* - - - 1958  
*Reprinted* - - - 1979

ISBN 0 7100 0331 5

**THE ASIATIC SOCIETY**

710010  
49308  
Add: \_\_\_\_\_  
Date: 7.11.88

PALI TEXT SOCIETY

COMPUTERISED

C4821

Printed in Great Britain by  
REDWOOD BURN LIMITED  
Trowbridge & Esher

## PREFACE.

In issuing this last volume of the *Āṅguttara-Nikāya* I have to say a few words on the work now laid before the public in a complete edition<sup>1</sup>.

It was in spring 1896 that I began transcribing and collating those parts of the *Āṅguttara* which were left unfinished by the lamented Dr. Richard Morris, and in autumn 1898 I had finished my transcript and collation of the eleventh *Nipāta*. For the whole work, from Part III—V, I have had the same five MSS. which have been spoken of by me in the Preface to Part III, *sub* 1—5. These MSS. are identical with those which Dr. Morris made use of in Parts I and II of his edition, respectively. Moreover, I have gone fully into the Siamese edition, and, for some parts of the sixth *Nipāta*, and for the whole of the seventh and eighth *Nipātas* I had at my disposal another MS., mentioned *sub* 6 in the Preface noticed before. I am sorry I was not able to mention two further MSS., likewise consulted by my hon. predecessor, but only for Part I, because these MSS. belong to the Collection of Pāli MSS. in the British Museum, and it was impossible for me to make a longer stay in London to collate them.

If we are to judge from our MSS., we may fairly assume three different versions of the *Āṅguttara*, a Sinhalese, a Burmese, and a Siamese, the last being represented only by the edition of the present King of Siam, this last,

---

<sup>1</sup> See, besides, the Preliminary Remarks to Parts I and II, by the Rev. Dr. Morris.

however, representing in itself a whole set of MSS. Of these three versions the Siamese seems to hold an intermediate position between the two former, since it agrees with the Sinhalese MSS. in about as many instances as with the Burmese<sup>1</sup>. It presents also some readings peculiar to itself. The Sinhalese group of MSS. as well as the Burmese differ, at all events, more widely from each other than from the Siamese, as will be seen from the various readings given in the foot-notes. The former group, comprising three MSS., viz. the Turnour MS. and two Morris MSS. have all essential readings in common, besides a great number of such as are of more or less accidental character. The same holds true of the group represented by the well-written Mandalay MS., by the Phayre MS. and another MS. of the Morris Collection.

Into both versions corruptions have crept, a large number of which are clerical errors, slips of the pen and similar mistakes, owing to the circumstance that the copyists have seen wrong or heard wrong. Again, words or sentences that were perplexing have given rise to many errors in sense and meaning. Sometimes, a remedy against such perplexities was employed (at least in the Burmese MSS.) by borrowing an expression from the commentary, where it had been substituted for an obscure one occurring in the text. In a good many cases these corruptions are to be amended and eliminated, either by aid of the MSS. themselves (unless the corruptions are common to them), or by the same words from other passages, or, finally, by the commentary, which is often apt to throw light upon textual difficulties. But there are other cases, where we are at a loss, partly because neither the MSS. nor the commentary give us any help, partly because we have to decide between two or more readings of which no one is absolutely wrong. Thus the present edition will be liable, I am sure, to many mistakes, but since I have

---

<sup>1</sup> There is, in fact, a small *plus* in favour of the Burmese MSS.

given, as it were, a complete *apparatus criticus*, everyone who uses it will have the necessary means of finding out for himself which reading should be adopted.

In characterizing above our MSS. as different versions, I must make one great reservation. The two or three versions differ, no doubt, even in essential readings. Nevertheless I am of opinion that they point to one and the same source, from which all have sprung. There exists no fundamental discrepancy between them, as regards the subject-matter, and they may be said to agree also in the form, unless we ask more than we should demand. It is true, that those MSS. which are called Sinhalese stand in closer connexion to each other than to the Burmese, and *vice versâ*<sup>1</sup>, still we always meet with the very same tradition and find reasons enough to refer the different versions to one single archetype. It may be open to dispute, whether our Sinhalese MSS. of the Aṅguttara are the more reliable, or our Burmese. The late Dr. Morris seemed inclined to give the preference to the former, and he was undoubtedly right in rejecting the Burmese readings when the Sinhalese were decidedly better, but, as a rule, there is no MS. nor any set of MSS. which can be relied upon indiscriminately. Dr. Morris himself seems to have felt this, for in the new edition of the first two Nipātas he has given his sanction to a Burmese reading which he had condemned as nonsense, in the Preliminary Remarks to the earlier edition<sup>2</sup>. I do not like generalizations. As a

<sup>1</sup> There appears to be a closer agreement between the Turnour MS. (T.) and Morris 7 (M<sub>7</sub>) than between T. and Morris 6 (M<sub>6</sub>) or between M<sub>6</sub> and M<sub>7</sub>. It is also noteworthy that the Burmese MS. of the Morris Collection (M<sub>8</sub>) agrees more conspicuously (see e. g. Part IV, p. 72 n. 2) with the Sinhalese MSS. than any other of our Burmese MSS. seems to do so.

<sup>2</sup> The reading in question, i. e. dummaṅku is, of course, at first sight rather perplexing. Its meaning, however, is not simply 'immoral' and the like, but 'staggering' in a moral sense and with a certain connotation, the latter



matter of fact, there are numerous passages where the Burmese MSS. have preserved the correct reading, while there are perhaps yet more numerous passages where we may safely follow the Sinhalese MSS. I think it best to pay due attention to both and am not willing to neglect the indications given to us by the commentary.

In order to render this edition of the *Āṅguttara* more accessible to all those who intend consulting it for purposes of literary research, specially for that of comparison of the *Āṅguttara* with other canonical books of both great schools of Buddhism, I have added, in an Appendix, an analytical table extending over the whole work. Now we learn from a *versus memorialis*<sup>1</sup>, that there are 9557 Suttas in the *Āṅguttara*, and, although there are, in fact, at most about 2344 Suttas in the *Āṅguttara*, as was known

being clearly expressed by *dur-* in 'dummaṅku'. This prefix gives to the word 'maṅku', the original meaning of which is given by Böhtlingk as equivalent to 'staggering', 'weak on feet' (*schwankend, schwach auf den Füßen*), a sense modified by special disapprobation.—*Dummaṅku* signifies one who is staggering in a disagreeable, censurable and scandalous manner, because he is not ashamed at his behaviour, or the like. Other examples of a similar connotation in words beginning with *dur-* are '*durabhi-mānin*', '*duravalepa*', '*durāgraha*'. *Buddhaghosa*, too, seems to be in favour of this explanation of the word. The first time when *dummaṅku* occurs, *Dukanipāta XVII, 1* (Part I, p. 98), he only says:—*dummaṅkūnan ti dussilānaṃ*, but the second time, *Dasakanipāta XXXI, 3* (Part V, p. 70), he is a little more copious. His explanation runs as follows:—*dummaṅkūnaṃ puggalānaṃ niggahāyā ti dummaṅkū nāma dussilapuggalā, ye maṅkubhāvaṃ āpādamānā pi dukkhena āpajjanti vitikkamaṃ karontā vā katvā vā na lajjanti, tesam niggahatthāya*, and so on. The words in italics seem to confirm our opinion. We find, besides, in the *Āṅguttara* (Part IV, p. 97sq.) the word *dummaṅkuya* (u.), for which *Buddhaghosa* substitutes *dummaṅkubhāva*.

<sup>1</sup> See on p. 361 of the present volume. The same verses, with slight differences, occur in the Introduction to *Buddhaghosa's Manoratha-Pūraṇi*, to the *Sumāṅgala-Vilāsini* (p. 23), and elsewhere.

to Buddhaghosa in the fifth century A.D., I venture to hope the reader will make allowance for any mistake on my part.

A second Appendix presents a list, where Suttas (or the greater part of any Sutta) occurring twice or more in the *Āṅuttara* are noted. In this list, however, I have not included those numerous Suttas which deal with the same subject, once concisely and once more in detail. I have brought them together in a separate list which, I hope, will prove to be complete.

There is, moreover, another feature of our work, equally obvious with that already mentioned. The various matters are arranged according to a purely numerical system of grouping. In consequence of this principle of number, subjects grouped under one of the higher numerals, as for instance in the *navāṅgas*, are not unfrequently arranged in the way of addition (for the *navāṅgas* the scheme mostly being five *plus* four), but, with a few exceptions, the component parts are by no means mere repetitions e. g. of the *pañcāṅgas* or the *caturāṅgas* in the fifth and fourth *Nipātas*. Since this peculiarity is inherent in a great many Suttas, a brief statement would, in my opinion, afford some service to our knowledge of the work done by the makers and compilers of the *Āṅuttara*, and therefore I did not omit it<sup>1</sup>.

I should be very glad, if I could also add a list of

---

<sup>1</sup> In the *Aṭṭhakanipāta* LXII and LXXVIII (Part IV, p. 296 sqq.; p. 328 sqq.) the subjects are registered exceptionally under five heads from six *down* to two, and in the *Dasakanipāta* XXVII and XXVIII (Part V, p. 48 sqq.) they are registered under ten heads from one *up* to ten. The nearer we draw to the end of the work, the more the creative power—*sit venia verbo*—shrinks, and in the last *Nipāta* hardly anything original is to be found. How the five first chapters of this book are made up, may be gathered from the commentary which describes them as follows:—*Ekādasanipātassa paṭhamādāni heṭṭhā vuttanāyena eva kevalaṅ c'ettha ādito pañcasu nibbidāviraṅgaṃ dvidhā bhinditvā ekādasaṅgāni katāni.*

those Suttas of the *Anguttara* which are identical, or nearly identical, with those in other canonical books. A Synoptical Table like this would, no doubt, prove to be very useful, but such a task, I regret to say, far exceeds my forces, at least at present. Besides, nobody would be likely to look for it here. I shall only adduce, in a footnote, a few parallel passages to other works and some quotations in, and from our work<sup>1</sup>. If, however, I make

<sup>1</sup> (1) Parallel passages, excepting verses: —

- M.V. VI, 31 (Vin. I, 233sq.)—VIII, XII (A. IV, 179sq.; cf. I, 62)  
 C.V. V, 3, 1 (Vin. II, 108)—V, CCIX (A. III, 251)  
 C.V. X, 1 (Vin. II, 253sq.)—VIII, LI (A. IV, 274sq.)  
 D. II § 93sq. (I, 81sq.)—III, 58 § 3sq. (A. I, 164sq.)  
 D. XI § 85 (I, 222)—VI, LIV § 5 (A. III, 368)  
 M.P.S. I § 1—5—VII, XX (A. IV, 17sq.)  
 M.P.S. I § 6—VII, XXI (A. IV, 21sq.)  
 M.P.S. III § 1—20—VIII, LXX (A. IV, 308sq.); cf. S. V, 258sq.  
 M.P.S. III § 21—23—VIII, LXIX (A. IV, 307sq.)  
 M.P.S. III § 24—32—X, XXIX § 6 (A. V, 61sq.; cf. IV, 305sq.; I, 40)  
 M.P.S. III § 33—42—VIII, LXVI (A. IV, 306sq.; cf. I, 41)  
 M.P.S. VI § 5—9—IV, 76 (A. II, 79sq.)  
 M. 6 (I, 33sq.)—X, LXXI (V, 131sq.)—III, 100 § 5—10 (A. I, 255sq.)  
 S. LV, v, 41 (V, 399sq.)—V, XLV (A. III, 51sq.)  
 [S. VI, 1, 9 § 3—7 (I, 149); XI, 1, 6 (I, 224sq.)—X, LXXXIX § 3; IX, xxxix (A. V, 171; IV, 432sq.; transformed and enlarged). Itiv., Duk. I, 3 (p. 24sq.)—II, 1, 3 (A. I, 49sq.)].

(2) Parallel verses: —

- Vin. II, 156; cf. S. I, 212—A. I, 138;—M.P.S. IV § 3—A. II, 2 (silam);—S. I, 2; 55—A. I, 155;—S. I, 149—A. V, 171; 174 (cf. I, 3); S.N. v. 657—660;—S. I, 167; 175—A. I, 167;—S. V, 405—A. II, 57;—S. I, 208; cf. Th. II, v. 31—A. I, 144;—Dhp. v. 54—A. I, 226; v. 85—89—A. V, 232sq.; 253sq. (cf. S. V, 24)—Itiv. p. 82, 117—A. II, 14; p. 95sq.—A. II, 12; p. 100sq.—A. I, 165 (pubbe nivāsam cf. Dhp. v. 423); 167sq.; p. 102sq. (prose incl.)—A. II, 26sq.; p. 109sq. (prose incl.)—A. I, 132; II, 70; p. 112sq. (prose incl.)—A. II, 26; p. 115sq. (prose incl.)—A. II, 13sq.; p. 118sq.—A. II, 14; p. 121sq. (prose incl.)—A. II, 23sq.

no reference to any Abhidhamma-book, e. g. the Puggala-Paññatti or the Dhamma-Saṅgaṇi, my reason for doing so

(3) Quotations in the Aṅguttara: —

S.N. v. 1048 is quoted in A. I, 133 by the name of Punṇapaṇḥa, v. 1106—7 in I, 134 by that of Udayapaṇḥa, and v. 1042 in III, 399; 401 by that of Metteyyapaṇḥa, their common head being called Pārāyana.

From S. I, 48 the verses are quoted in A. IV, 449 and introduced by the words:—vuttam idaṃ āvuso Pañcāla-caṇḍena devaputtena. This chapter of the Aṅg. (IX, XLII) expounds the moral meaning of the first Pāda. Furthermore, a stanza which is pronounced by Taṇhā (Cupido), one of Māra's daughters, as we learn from the Mārasaṃyutta (3, 5) in S. I, 126, is quoted in A. V, 46; 47 sq. under the name of Kumāripaṇḥā, but attributed there to the Buddha himself. I cannot identify a quotation made from the Mahāpaṇḥā (pl.) in A. V, 54; 58. In the commentary we only read Mahāpaṇḥesu ti mahanta-atthapariggāhakesu paṇḥesu. There exists, moreover, a number of sayings, attributed to the Buddha e. g. in A. III, 98 sq., the source of which is unknown to me, but since a Dukkakkhandha-Sutta-Pariyāya is mentioned in Jāt. II, 314, and a sentence quoted therefrom is nearly identical with one of them, it may be hoped that it will be traced ere long.

(4) Quotations from the Aṅguttara: —

No explicit quotation in any other canonical book is known to me. In the non-canonical Milinda-Pañha the Aṅguttara is referred to several times, but not by name (see for details Professor T. W. Rhys Davids' list in the Introd. to vol. XXXV of the S. B. E. p. XXVII sq.). Twice, however, viz. p. 362 and 392 (of Trenckner's edition), the Aṅguttara is referred to by name or, strictly speaking, by the name of Ekuttara (Ekuttaranikāyavaralaṅcake, and °nikāyavare), i. e. the work which is based on the principle of adding 'one' in each subsequent Nipāta. The passages referred to are I, XIII, 7 (A. I, 23) and X, XLVIII § 2 (V, 88), not X, v, 8, as Mr. Trenckner had pointed out (Notes, p. 430).—Among those passages which, in the Milinda, are introduced by some or other formula, e. g. bhāsitaṃ Bhagavatā, and marked as 'not traced' by Professor Rhys Davids in the list given by him on p. XXXI sq. of the Introd. above named, there is *inter alia* (Mil. p. 164) a quotation from the Aggikkhandhūpama-Sutta (A. IV, 135).

simply is, because I believe that all works of this *genre* deserve a special examination on account of their being entirely dependent upon the *Aṅguttara* (see Dr. Morris' and Professor Edward Müller's Introductions, respectively). I have also omitted often recurring stock-phrases, similes and the like which, of course, would not be sought for in vain in a Concordance to the *Tipiṭaka*. Such a Concordance is still a great *desideratum* of Pāli scholarship.

I have to mention (see Preface to Part IV) a slight difference in counting the *Suttas* between the commentary and the present edition. In the *Dasaka-Nipāta* the commentary divides our No. XXXI into two parts, from § 4 down to the end. Our No. XXXII corresponds with No. XXXIII of the commentary, and our No. XXXIII with its No. XXXIV. Then it counts our No. XXXIV besides as XXXIV and our No. XXXVIII as XXXIX, but our No. XL again corresponds with its No. XL. The divisions of the commentary are apparently wrong. In the *Ekādasaka-Nipāta* the commentary unites our Nos. VII and VIII, and thus it counts ten *Suttas* in the first *Vagga*, not eleven.

The Index of words which I have given for this part of the *Aṅguttara*, as for the two former parts, does not pretend to be complete. I have only endeavoured not to omit any word, or any particular use of words, which may be either missing in Childers or given there without sufficient references.

No quotation from the *A.* is given by Professor Fausböll in his List of Quotations (see Index to the *Jātaka*, p. 237 sqq.), although *Jāt.* I, 148 refers to *A.* I, 24 (*Ētadaggam*), *Jāt.* I, 228 to *A.* IV, 392 sqq. (*Velāmakasutta*), *Jāt.* II, 262 silently to *A.* IV, 187 sq. (= *Vin.* I, 237), and in *Jāt.* II, 347 sqq. the *Paccuppanna-Vatthu* is borrowed from *A.* IV, 91 sqq. For quotations from the *A.* and other works to be found in the *Nettipakarana*, I may be permitted to refer to my edition of this book in preparation.

In conclusion, I wish to address a special acknowledgment to the Councils of the India Office and the Royal Asiatic Society for their liberality in consenting to, and prolonging the loan of the MSS. needed for this edition.

Würzburg (Bavaria).

August 1899.

THE EDITOR.

## TABLE OF CONTENTS.

	Page
Preface . . . . .	III—XI
Dasaka-Nipāta . . . . .	1—310
1. Ānisamsa-Vagga . . . . .	1
2. Nātha-Vagga . . . . .	15
3. Mahā-Vagga . . . . .	32
4. Upāli-Vagga . . . . .	70
5. Akkosa-Vagga . . . . .	77
6. Sacitta-Vagga . . . . .	92
7. Yamaka-Vagga . . . . .	113
8. Ākañkha-Vagga . . . . .	131
9. Thera-Vagga . . . . .	151
10. Upāsaka-Vagga . . . . .	176
11. Samañasaññā-Vagga . . . . .	210
12. Paccorohaṇi-Vagga . . . . .	222
13. Parisuddha-Vagga . . . . .	237
14. Sādhu-Vagga . . . . .	240
15. Ariyamagga-Vagga . . . . .	244
16. Puggala-Vagga . . . . .	247
17. Jānussoni-Vagga . . . . .	249
18. Sādhu-Vagga . . . . .	273
19. Ariyamagga-Vagga . . . . .	278
20. Puggala-Vagga . . . . .	281
21. Karajakāya-Vagga . . . . .	283
22. [no title] . . . . .	303
Ekādasaka-Nipāta . . . . .	311—361
1. Nissaya-Vagga . . . . .	311

	Page
2. Anussati-Vagga . . . . .	328
3. [no title] . . . . .	359
Indices . . . . .	362—368
I. Index of Words . . . . .	362
II. Index of Proper Names . . . . .	366
III. Index of Gāthās . . . . .	368
Appendixes . . . . .	369—422
I. . . . .	371
II. . . . .	417
III. . . . .	420
IV. . . . .	421

---





# ĀṄGUTTARA-NIKĀYA.

## DASAKA-NIPĀTA.

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

### I.

1. Evam me sutam. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad avoca 'kimatthiyāni bhante kusalāni silāni kimānisamsāni' ti? 'Avippaṭṭisāratthāni kho<sup>1</sup> Ānanda kusalāni silāni avippaṭṭisārānisamsāni' ti<sup>2</sup>. 'Avippaṭṭisāro pana bhante kimatthiyo kimānisamsa' ti<sup>3</sup>? 'Avippaṭṭisāro kho Ānanda pāmujjattho pāmujjānisamsa' ti<sup>4</sup>. 'Pāmujjaṃ pana<sup>5</sup> bhante kimatthiyaṃ kimānisamsa' ti<sup>3</sup>? 'Pāmujjaṃ kho Ānanda pītattamaṃ pītānisamsa' ti<sup>4</sup>. 'Pīti pana<sup>5</sup> bhante kimatthiyā kimānisamsā' ti<sup>3</sup>? 'Pīti kho Ānanda passaddhatthā passaddhānisamsā' ti<sup>6</sup>. 'Passaddhi pana bhante kimatthiyā kimānisamsā' ti<sup>3</sup>? 'Passaddhi kho Ānanda sukhattā sukhānisamsā' ti<sup>4</sup>. 'Sukhaṃ pana bhante kimatthiyaṃ kimānisamsa' ti<sup>3</sup>? 'Sukhaṃ kho Ānanda samādhattamaṃ

<sup>1</sup> omitted by M. Ph.; T. M<sub>7</sub> atha kho.

<sup>2</sup> M. Ph. S. omit ti. <sup>3</sup> T. M<sub>6</sub>, M<sub>7</sub> omit ti.

<sup>4</sup> T. M<sub>6</sub>, M<sub>7</sub>, S. omit ti. <sup>5</sup> T. adds me.

<sup>6</sup> T. M<sub>7</sub>, S. omit ti.

samādhānisamsan' ti<sup>1</sup>. 'Samādhi pana<sup>2</sup> bhante kimatthiyo kimānisamsō' ti<sup>3</sup>? 'Samādhi kho Ānanda yathābhūtañāṇadassanatto yathābhūtañāṇadassanānisamsō' ti<sup>1</sup>. 'Yathābhūtañāṇadassanaṃ pana<sup>4</sup> bhante kimatthiyaṃ kimānisamsan' ti<sup>3</sup>? 'Yathābhūtañāṇadassanaṃ kho Ānanda nibbidāvirāgatthaṃ nibbidāvirāgānisamsan' ti<sup>1</sup>. Nibbidāvirāgo pana bhante kimatthiyo kimānisamsō' ti<sup>3</sup>? 'Nibbidāvirāgo kho Ānanda vimuttiñāṇadassanatto vimuttiñāṇadassanānisamsō' ti<sup>1</sup>.

2. Iti kho Ānanda kusalāni silāni avippaṭṭisāratthāni avippaṭṭisārānisamsāni, avippaṭṭisāro pāmujjattho pāmujjānisamsō, pāmujjaṃ pītattthaṃ pītānisamsaṃ, pīti passaddhattā passaddhānisamsā, passaddhi sukhattā sukhānisamsā, sukhaṃ samādhattthaṃ samādhānisamsaṃ, samādhi yathābhūtañāṇadassanatto yathābhūtañāṇadassanānisamsō, yathābhūtañāṇadassanaṃ nibbidāvirāgatthaṃ nibbidāvirāgānisamsaṃ, nibbidāvirāgo vimuttiñāṇadassanatto vimuttiñāṇadassanānisamsō. Iti kho Ānanda kusalāni silāni anupubbena aggāya<sup>5</sup> parenti<sup>6</sup> ti.

## II.

1. Silavato bhikkhave silasampannassa na<sup>7</sup> cetanāya karaṇiyaṃ 'avippaṭṭisāro me uppajjatu' ti. Dhammatā esā bhikkhave, yaṃ silavato silasampannassa<sup>8</sup> avippaṭṭisāro uppajjati. Avippaṭṭisārissa<sup>9</sup> bhikkhave na<sup>10</sup> cetanāya karaṇiyaṃ 'pāmujjaṃ<sup>11</sup> me uppajjatu' ti. Dhammatā esā bhikkhave, yaṃ avippaṭṭisārissa<sup>12</sup> pāmujjaṃ uppajjati<sup>13</sup>. Pamuditassa bhikkhave na<sup>7</sup> cetanāya karaṇiyaṃ 'pīti me uppajjatu' ti. Dhammatā esā bhikkhave, yaṃ pamuditassa

<sup>1</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. omit ti.      <sup>2</sup> T. adds me.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> omit ti.      <sup>4</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> Ph. maggāya; S. arahattāya.      <sup>6</sup> Ph. S. pūrenti.

<sup>7</sup> omitted by T.

<sup>8</sup> Ph. inserts yo.      <sup>9</sup> M. Ph. T. °sārassa.

<sup>10</sup> omitted by M<sub>6</sub>.      <sup>11</sup> T. pāmujjatiṃ.

<sup>12</sup> M. °sārassa.      <sup>13</sup> M. Ph. jāyati.

pīti<sup>1</sup> uppajjati<sup>2</sup>. Pītimanassa bhikkhave na cetanāya karaṇīyaṃ 'kāyo me passambhatū' ti. Dhammatā esā bhikkhave, yaṃ pītimanassa kāyo passambhati. Passaddhakāyassa<sup>3</sup> bhikkhave na cetanāya karaṇīyaṃ 'sukhaṃ vediyāmi'<sup>4</sup> ti. Dhammatā esā bhikkhave, yaṃ passaddhakāyo<sup>5</sup> sukhaṃ vediyati. Sukhino bhikkhave na cetanāya karaṇīyaṃ 'cittaṃ me samādhīyatū' ti. Dhammatā esā bhikkhave, yaṃ sukhino cittaṃ samādhīyati. Samāhitassa bhikkhave na cetanāya karaṇīyaṃ 'yathābhūtaṃ jānāmi'<sup>6</sup> passāmi' ti. Dhammatā esā bhikkhave, yaṃ samāhito yathābhūtaṃ jānāti<sup>6</sup> passati. Yathābhūtaṃ bhikkhave jānato<sup>7</sup> passato<sup>7</sup> na cetanāya karaṇīyaṃ 'nibbindāmi'<sup>8</sup> virajjāmi' ti. Dhammatā esā bhikkhave, yaṃ<sup>9</sup> yathābhūtaṃ jānaṃ passaṃ nibbindati virajjati. Nibbindassa<sup>10</sup> bhikkhave virattassa<sup>11</sup> na cetanāya karaṇīyaṃ 'vimuttiñāṇadassanaṃ sacchikaromi' ti. Dhammatā esā bhikkhave, yaṃ<sup>9</sup> nibbindo<sup>12</sup> viratto vimuttiñāṇadassanaṃ sacchikaroti.

2. Iti kho bhikkhave nibbidāvirāgo<sup>13</sup> vimuttiñāṇadassanattho<sup>14</sup> vimuttiñāṇadassanānisaṃso, yathābhūtañāṇadassanaṃ nibbidāvirāgatthaṃ<sup>14</sup> nibbidāvirāgānisaṃsaṃ, samādhīyathābhūtañāṇadassanattho<sup>15</sup> yathābhūtañāṇadassanānisaṃso, sukhaṃ samādhātthaṃ samādhānisaṃsaṃ, passaddhisukhatthā sukhānisaṃsā, pīti passaddhatthā<sup>16</sup> passaddhānisaṃsā, pāmujjāṃ pītattthaṃ pītānisaṃsaṃ, avippaṭṭisāro pāmujjattho pāmujjānisaṃso, kusalāni silāni avippaṭṭisārattthāni avippaṭṭisārānisaṃsāni. Iti kho bhikkhave<sup>17</sup> dhammā

<sup>1</sup> omitted by T. M<sub>7</sub>.      <sup>2</sup> Ph. jāyati.

<sup>3</sup> Ph. passaddhi°      <sup>4</sup> M. Ph. vedissāmi.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> passaddhi°

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> pajā°

<sup>7</sup> Ph. T. M<sub>7</sub> °tā.      <sup>8</sup> T. °mī ti; M. Ph. M<sub>6</sub> nibbidāmi.

<sup>9</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>10</sup> S. nibbinnassa; T. M<sub>6</sub>. M<sub>7</sub> nibbindantassa.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> virajjantassa.

<sup>12</sup> S. nibbinno; M<sub>7</sub> nibbindā; M<sub>6</sub> nibbindena.

<sup>13</sup> M. M<sub>7</sub> nibbindā°      <sup>14</sup> omitted by Ph.

<sup>15</sup> omitted by M<sub>7</sub>.      <sup>16</sup> omitted by M<sub>6</sub>.

<sup>17</sup> T. adds bhikkhu.

'va' dhamme abhisandenti<sup>2</sup>, dhammā 'va dhamme pari-pūrenti apārā<sup>3</sup> pāraṃ gamanāyā ti.

### III.

1. Dussilassa bhikkhave silavipannassa<sup>4</sup> hatupaniso<sup>5</sup> hoti avippaṭṭisāro, avippaṭṭisāre asati avippaṭṭisāravipannassa hatupanisam hoti pāmujjam, pāmuje asati pāmujjavipannassa hatupanisā hoti pīti, pītiyā asati pītivipannassa hatupanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa hatupanisam hoti sukham, sukhe asati sukhavipannassa hatupaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatupanisam hoti yathābhūtañāṇadassanam, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatupaniso hoti nibbidāvirāgō, nibbidāvirāge asati nibbidāvirāgavipannassa hatupanisam hoti vimuttiñāṇadassanam. Seyyathā pi bhikkhave rukkho sākāpālāsavipanno, tassa papaṭikā<sup>6</sup> pi na pāripūrim gacchati, taso pi pheggu pi sāro pi na pāripūrim gacchati, evam eva kho bhikkhave<sup>7</sup> dussilassa silavipannassa hatupaniso hoti avippaṭṭisāro, avippaṭṭisāre asati avippaṭṭisāravipannassa<sup>8</sup> hatupanisam hoti<sup>9</sup> . . . pe<sup>10</sup> . . . vimuttiñāṇadassanam<sup>11</sup>.

2. Silavato bhikkhave silasampannassa upanisasampanno hoti avippaṭṭisāro, avippaṭṭisāre sati avippaṭṭisārasampannassa upanisasampannam hoti pāmujjam, pāmuje sati pāmujjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannam hoti sukham, sukhe sati sukhasampannassa upanisasampanno hoti sammā-

*omitted by M. Ph. S.*      <sup>2</sup> T. °nandenti.

<sup>3</sup> T. āp°; M<sub>6</sub>, M<sub>7</sub> aparā, M<sub>6</sub> also param; Ph. omits apārā.

<sup>4</sup> M. Ph. M. °vippa° throughout.

<sup>5</sup> S. hatū° always; Ph. hatu° and hatū°

<sup>6</sup> S. pappatikā always.      <sup>7</sup> omitted by T.

<sup>8</sup> Ph. continues: pa || hatupanisam hoti vi°

<sup>9</sup> S. adds pāmujjam.      <sup>10</sup> M. la.

<sup>11</sup> M. Ph. °nan ti.

śamādhi, sammāsamādhimhi sati sammāsamādhisampannessa upanisasampannaṃ hoti yathābhūtañānadassanaṃ, yathābhūtañānadassane sati yathābhūtañānadassanasampannessa upanisampanno hoti nibbidāviraḡo, nibbidāviraḡe sati nibbidāviraḡasampannessa upanisasampannaṃ hoti vimuttiñānadassanaṃ. Seyyathā pi bhikkhave rukkho sākāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheḡgu pi sāro pi pāripūriṃ gacchati, evaṃ eva kho bhikkhave silavato silasampannessa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannessa upanisasampannaṃ hoti<sup>1</sup> . . . pe<sup>2</sup> . . . vimuttiñānadassanan ti.

## IV.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: —

Dussilassa āvuso silavipannassa hatupaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatupanisaṃ hoti . . . pe<sup>3</sup> . . . vimuttiñānadassanaṃ. Seyyathā pi āvuso rukkho sākāpalāsavipanno, tassa papaṭikā pi na pāripūriṃ gacchati, taco pi pheḡgu pi sāro pi na pāripūriṃ gacchati, evaṃ eva kho āvuso dussilassa silavipannassa hatupaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatupanisaṃ hoti<sup>1</sup> . . . pe<sup>4</sup> . . . vimuttiñānadassanaṃ.

2. Silavato āvuso silasampannessa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannessa upanisasampannaṃ hoti . . . pe<sup>5</sup> . . . vimuttiñānadassanaṃ. Seyyathā pi āvuso rukkho sākāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheḡgu pi sāro pi pāripūriṃ gacchati, evaṃ eva kho āvuso silavato silasampannessa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannessa upanisasampannaṃ hoti<sup>1</sup> . . . pe<sup>6</sup> . . . vimuttiñānadassanan ti.

<sup>1</sup> S. *adds* pāmuḡḡam.

<sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. la; Ph. pa; S. *gives it in full*.

<sup>4</sup> M. Ph. la.

<sup>5</sup> M. Ph. pa; S. *in full*.      <sup>6</sup> M. Ph. pa.

## V.

1. Tatra kho āyasmā Ānando bhikkhū āmantesi: —

Dussilassa āvuso silavipannassa hatupaniso hoti avippaṭṭi-sāro, avippaṭṭisāre asati avippaṭṭisāravipannassa hatupanisaṃ hoti pāmujjam, pāmuje asati pāmujjavipannassa hatupanisā hoti pīti, pītiyā asati pītivipannassa hatupanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa hatupanisaṃ hoti sukham, sukhe asati sukhavipannassa hatupaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatupanisaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatupaniso hoti nibbidāvirāgo, nibbidāvirāge asati nibbidāvirāgavipannassa hatupanisaṃ hoti vimuttiñāṇadassanaṃ. Seyyathā pi āvuso rukkho sākhāpalāsavipanno, tassa papaṭikā pi na pāripūriṃ gacchati, tacco pi pheggu pi sāro pi na pāripūriṃ gacchati, evam eva kho āvuso dussilassa silavipannassa hatupaniso hoti avippaṭṭi-sāro, avippaṭṭisāre asati avippaṭṭisāravipannassa hatupanisaṃ hoti<sup>1</sup> . . . pe<sup>2</sup> . . . vimuttiñāṇadassanaṃ.

2. Silavato āvuso silasampannassa upanisasampanno hoti avippaṭṭisāro, avippaṭṭisāre sati avippaṭṭisārasampannassa upanisasampannaṃ hoti pāmujjam, pāmuje sati<sup>3</sup> pāmujjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukham, sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo, nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ. Seyyathā pi āvuso rukkho

<sup>1</sup> S. adds pāmujjam.      <sup>2</sup> M. Ph. pa.

<sup>3</sup> in T. immediately after sati there follows No. VIII; the portions left out here, however, are not wholly missing in our MS., they only stand at the end of No. X.

sākhāpalāśasampanno, tassa papaṭikā pi pārīpūriṃ gacchati, taco pi pheggu pi sāro pi pārīpūriṃ gacchati, evam eva kho āvuso silavato silasampannassa upanīśasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanīśasampannaṃ hoti<sup>1</sup> . . . pe<sup>2</sup> . . . vimuttiñāṇadassanān ti.

## VI.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā<sup>3</sup> Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā Ānando Bhagavantam etad avoca 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ<sup>4</sup> paṭhaviśāññī assa, na āpasmim āpośāññī assa, na tejasim tejośāññī assa, na vāyasmim vāyośāññī assa, na ākāsānañcāyatane<sup>5</sup> ākāsānañcāyatanaśāññī assa, na viññāṇañcāyatane viññāṇañcāyatanaśāññī assa, na ākiñcaññāyatane ākiñcaññāyatanaśāññī assa, na nevaśāññānaśāññāyatane nevaśāññānaśāññāyatanaśāññī assa, na idhaloke idhalokaśāññī assa, na paraloke paralokaśāññī assa, saññī<sup>6</sup> ca pana assā' ti? 'Siyā<sup>7</sup> Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśāññī assa, na āpasmim āpośāññī assa, na tejasim tejośāññī assa, na vāyasmim vāyośāññī assa, na ākāsānañcāyatane ākāsānañcāyatanaśāññī assa, na viññāṇañcāyatane<sup>7</sup> viññāṇañcāyatanaśāññī assa, na ākiñcaññāyatane ākiñcaññāyatanaśāññī assa, na nevaśāññānaśāññāyatane nevaśāññānaśāññāyatanaśāññī assa, na idhaloke idhalokaśāññī assa, na paraloke paralokaśāññī assa, saññī ca pana assā' ti.

2. 'Yathākathaṃ pana bhante siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśāññī assa, na<sup>8</sup> āpasmim āpośāññī assa, na<sup>8</sup> tejasim tejośāññī

<sup>1</sup> S. adds pāmujaṃ.    <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. Ph. omit upasaṅkamitvā . . . nisīdi.

<sup>4</sup> T. M<sub>6</sub> °viyā.    <sup>5</sup> M<sub>6</sub> inserts na.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> na saññī.

<sup>7</sup> M<sub>7</sub> continues: Yathākakathaṃ, as in § 2.

<sup>8</sup> omitted by M<sub>6</sub>.



assa, na vāyasmim vāyosaññi assa, na ākāsānañcāyatane ākāsānañcāyatanaśaṅñi assa, na viññāṇañcāyatane viññāṇañcāyatanaśaṅñi assa, na ākiñcaññāyatane ākiñcaññāyatanaśaṅñi assa, na nevasaññānāśaṅñāyatane nevasaññānāśaṅñāyatanaśaṅñi assa, na<sup>1</sup> idhaloke idhalokasaṅñi assa, na<sup>1</sup> paraloke paralokasaṅñi assa, saṅñi<sup>2</sup> ca pana assā' ti? 'Idh' Ānanda<sup>3</sup> bhikkhu evaṃsaṅñi<sup>4</sup> hoti: etaṃ santam. etaṃ paṇitam, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭṭhissaggo taṇhakkhayo virāgo nirodho nibbānan ti. Evaṃ kho Ānanda siyā bhikkhuno yathārūpo samādhipaṭṭhābhō, yathā neva paṭhaviyaṃ paṭhavisaṅñi assa, na āpasmiṃ āposaṅñi assa, na tejasmiṃ tejosaṅñi assa, na vāyasmim vāyosaṅñi assa, na ākāsānañcāyatane ākāsānañcāyatanaśaṅñi assa, na viññāṇañcāyatane viññāṇañcāyatanaśaṅñi assa, na ākiñcaññāyatane ākiñcaññāyatanaśaṅñi assa, na nevasaññānāśaṅñāyatane nevasaññānāśaṅñāyatanaśaṅñi assa, na idhaloke idhalokasaṅñi assa, na paraloke paralokasaṅñi assa, saṅñi ca pana assā' ti.

## VII.

1. Atha kho āyasmā Ānando yenāyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi<sup>5</sup>, sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>6</sup> vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā Ānando āyasmantaṃ Sāriputtaṃ etad avoca 'siyā nu kho āvuso Sāriputta bhikkhuno tathārūpo samādhipaṭṭhābhō, yathā neva paṭhaviyaṃ paṭhavisaṅñi assa, na āpasmiṃ āposaṅñi assa, na tejasmiṃ tejosaṅñi assa, na vāyasmim vāyosaṅñi assa, na ākāsānañcāyatane ākāsānañcāyatana-

<sup>1</sup> omitted by M<sub>6</sub>.

<sup>2</sup> M<sub>7</sub> na saṃñi; T. na saṃkam, and it omits ca.

<sup>3</sup> M. Ph. idha paṇ' Ān<sup>o</sup>

<sup>4</sup> M<sub>7</sub> has evaṃ kho idh' Ānanda siyā bhikkhuno tathārūpo samādhipaṭṭhābhō yathā neva paṭhavisamñi hoti, and then etaṃ santam and so on.

<sup>5</sup> omitted by M<sub>6</sub>. M<sub>7</sub>.

<sup>6</sup> M. Ph. sārā<sup>o</sup>

saññi assa, na viññāṇañcāyatane viññāṇañcāyatanaśaṇṇi  
 assa, na ākiñcaññāyatane ākiñcaññāyatanaśaṇṇi assa, na  
 nevaśaṇṇānāśaṇṇāyātane nevaśaṇṇānāśaṇṇāyātanaśaṇṇi as-  
 sa, na idhaloke idhalokasaṇṇi assa, na paraloke para-  
 lokasaṇṇi assa, saṇṇi<sup>1</sup> ca pana assā' ti? 'Siyā āvuso  
 Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva  
 paṭhaviyaṃ paṭhaviśaṇṇi assa . . . pe<sup>2</sup> . . . na paraloke  
 paralokasaṇṇi assa, saṇṇi ca pana assā' ti.

2. 'Yathākathaṃ paṇāvuso Sāriputta siyā bhikkhuno  
 tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ pa-  
 ṭhaviśaṇṇi assa . . . pe<sup>3</sup> . . . na<sup>4</sup> paraloke paralokasaṇṇi  
 assa, saṇṇi ca pana assā' ti? 'Ekam idāhaṃ āvuso  
 Ānanda samayaṃ idh' eva Sāvattthiyaṃ viharāmi Andha-  
 vanasmim, tatthāhaṃ<sup>5</sup> tathārūpaṃ<sup>6</sup> samādhiṃ samāpajjimi<sup>7</sup>,  
 yathā neva paṭhaviyaṃ paṭhaviśaṇṇi ahoṣim<sup>8</sup>, na āpasmiṃ  
 āposaṇṇi ahoṣim, na tejasmim tejosaṇṇi ahoṣim, na vāya-  
 smim vāyosaṇṇi ahoṣim, na ākāsānañcāyatane ākāsānañcā-  
 yātanaśaṇṇi ahoṣim, na viññāṇañcāyatane viññāṇañcāyāta-  
 naśaṇṇi ahoṣim, na ākiñcaññāyatane ākiñcaññāyatanaśaṇṇi  
 ahoṣim, na nevaśaṇṇānāśaṇṇāyātane nevaśaṇṇānāśaṇṇāyā-  
 tanaśaṇṇi ahoṣim, na idhaloke idhalokasaṇṇi ahoṣim, na  
 paraloke paralokasaṇṇi ahoṣim, saṇṇi ca pana ahoṣin' ti.

3. 'Kimsaṇṇi paṇāyasmā<sup>9</sup> Sāriputto tasmim samaye  
 ahoṣi' ti? 'Bhavanirodho nibbānaṃ, bhavanirodho nibbā-  
 naṃ ti kho me<sup>10</sup> āvuso aññā 'va<sup>11</sup> saṇṇā uppajjati, aññā  
 'va<sup>12</sup> saṇṇā nirujjhati. Seyyathā pi āvuso sakalikaggissa  
 jhāyamaṇassa<sup>13</sup> aññā 'va<sup>14</sup> acci<sup>14</sup> uppajjati, aññā 'va<sup>15</sup>  
 acci<sup>14</sup> nirujjhati, evaṃ eva kho me<sup>16</sup> āvuso bhavanirodho<sup>17</sup>  
 nibbānaṃ<sup>17</sup>, bhavanirodho nibbānaṃ ti aññā 'va<sup>12</sup> saṇṇā

<sup>1</sup> M<sub>6</sub> na saṇṇi.      <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. Ph. 'pa.      <sup>4</sup> M. omits this phrase; T. omits na.

<sup>5</sup> M. Ph. athāhaṃ.      <sup>6</sup> M<sub>6</sub> 'pānaṃ.

<sup>7</sup> T. 'pajjimsu; Ph. 'pajjāmi; M. paṭilabhāmi.

<sup>8</sup> Ph. ahoṣi throughout.      <sup>9</sup> M. paṇāvuso.

<sup>10</sup> omitted by M<sub>7</sub>.      <sup>11</sup> omitted by M<sub>6</sub>; T. M<sub>7</sub> ca.

<sup>12</sup> M<sub>6</sub>. M<sub>7</sub> ca.      <sup>13</sup> M. Ph. jalamānāya.

<sup>14</sup> Ph. T. acci.      <sup>15</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>16</sup> omitted by M. Ph.      <sup>17</sup> omitted by Ph.

uppajjati, aññā 'va<sup>1</sup> saññā nirujjhati, bhavanirodho nibbānaṃ<sup>2</sup> — saññi ca panāhaṃ āvuso tasmim samaye ahosin' ti.

## VIII.

1. Saddho ca<sup>3</sup> bhikkhave bhikkhu hoti no ca silavā. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbam 'kintāhaṃ saddho ca<sup>4</sup> assaṃ<sup>5</sup> silavā ca' ti. Yato ca kho bhikkhave bhikkhu saddho ca hoti<sup>6</sup> silavā ca, evaṃ so ten' aṅgena paripūro hoti.

2. Saddho ca bhikkhave bhikkhu hoti<sup>7</sup> silavā ca no<sup>8</sup> ca<sup>8</sup> bahussuto . . . pe<sup>9</sup> . . . bahussuto ca no<sup>10</sup> ca<sup>10</sup> dhammakathiko<sup>11</sup>, dhammakathiko ca no<sup>11</sup> ca<sup>11</sup> parisāvacarō<sup>11</sup>, parisāvacarō ca no ca visārado parisāya dhammaṃ deseti, visārado ca parisāya dhammaṃ deseti no ca vinayadharo, vinayadharo<sup>12</sup> ca<sup>12</sup> no ca ārañṇako<sup>12</sup> pantasenāsano<sup>13</sup>, ārañṇako ca pantasenāsano<sup>13</sup> no<sup>14</sup> ca catunnaṃ jhānaṃ abhicetasikānaṃ<sup>14</sup> diṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti akicchalābhi akasiralābhi, catunnaṃ<sup>15</sup> ca<sup>16</sup> jhānaṃ abhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti akicchalābhi akasiralābhi no ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbam 'kintāhaṃ saddho ca assaṃ<sup>7</sup> silavā ca<sup>11</sup> bahussuto ca dhammakathiko ca parisāvacarō ca visārado ca parisāya<sup>17</sup> dhammaṃ deseyyam vinayadharo ca ārañṇako ca pantasenāsano<sup>18</sup> catunnaṃ ca<sup>10</sup> jhānaṃ abhicetasi-

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub> ca.      <sup>2</sup> Ph. M<sub>7</sub> °na; S. °nan ti.

<sup>3</sup> omitted by S.      <sup>4</sup> M. Ph. c'; omitted by S.

<sup>5</sup> T. assa.      <sup>6</sup> omitted by Ph.      <sup>7</sup> omitted by M. Ph.

<sup>8</sup> omitted by T. M<sub>7</sub>.      <sup>9</sup> M. Ph. pa.

<sup>10</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>11</sup> omitted by M<sub>6</sub>.

<sup>12</sup> M. M<sub>7</sub> ar° throughout; Ph. ār° and ar°

<sup>13</sup> T. °sana.      <sup>14</sup> Ś. ābhi° throughout.

<sup>15</sup> T. omits all from ca° to akasiralābhi.

<sup>16</sup> omitted by M. Ph. M<sub>6</sub>.      <sup>17</sup> T. M<sub>6</sub> °sāyaṃ.

<sup>18</sup> T. panthi°; Ph. T. M<sub>6</sub>. M<sub>7</sub> add ca.

kānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchalābhī akasiralābhī āsavānañ ca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ<sup>1</sup> diṭṭh' eva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyan' ti<sup>2</sup>. Yato ca<sup>3</sup> kho<sup>4</sup> bhikkhave bhikkhu saddho ca hoti silavā ca bahussuto ca<sup>5</sup> dhammakathiko ca<sup>5</sup> parisāvacarō ca visārado ca parisāya<sup>6</sup> dhammaṃ deseti vinayadharo ca āraññako ca pantasenāsano<sup>7</sup> catunnañ ca<sup>8</sup> jhānānaṃ abhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī āsavānañ ca<sup>9</sup> khayā anāsavaṃ<sup>3</sup> cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati, evaṃ so ten' aṅgena paripūro hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā ti.

## IX.

Saddho ca<sup>10</sup> bhikkhave bhikkhu hoti no ca silavā . . . pe<sup>11</sup> . . . silavā ca<sup>12</sup> no ca bahussuto<sup>12</sup>, bahussuto ca no<sup>3</sup> ca<sup>3</sup> dhammakathiko<sup>13</sup>, dhammakathiko ca no ca parisāvacarō<sup>12</sup>, parisāvacarō ca no ca visārado parisāya dhammaṃ deseti, visārado<sup>12</sup> ca<sup>12</sup> parisāya<sup>12</sup> dhammaṃ<sup>12</sup> deseti<sup>12</sup> no ca vinayadharo<sup>14</sup>, vinayadharo ca no ca āraññako pantasenāsano<sup>12</sup>, āraññako<sup>12</sup> ca<sup>12</sup> pantasenāsano<sup>15</sup> no<sup>4</sup> ca ye te santā vimokkhā<sup>16</sup> atikkamma rūpe aruppā<sup>17</sup> te kāyena phusitvā<sup>18</sup> viharati, ye te santā vimokkhā atikkamma rūpe

<sup>1</sup> omitted by Ph.

<sup>2</sup> Ph. adds pa.

<sup>3</sup> omitted by M<sub>6</sub>.

<sup>4</sup> omitted by M.

<sup>5</sup> T. omits all from ca<sup>o</sup> to akasiralābhī.

<sup>6</sup> T. M<sub>6</sub> °śāyam.

<sup>7</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> add ca.

<sup>8</sup> omitted by M. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>9</sup> omitted by M. Ph.

<sup>10</sup> omitted by S.

<sup>11</sup> omitted by M. Ph. S.

<sup>12</sup> omitted by T.

<sup>13</sup> T. adds ca.

<sup>14</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>15</sup> T. M<sub>6</sub>. M<sub>7</sub> add ca.

<sup>16</sup> M. Ph. S. vimokkhā always.

<sup>17</sup> T. M<sub>6</sub> ar<sup>o</sup>; Ph. arūpā.

<sup>18</sup> M<sub>6</sub> phassitvā; T. M<sub>7</sub> passitvā.

ārūppā<sup>1</sup> te ca<sup>2</sup> kāyena phusitvā<sup>3</sup> viharati no ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbam 'kintāhaṃ saddho ca assaṃ silavā ca bahussuto ca dhammakathiko ca parisāvacarō ca<sup>4</sup> visārado ca parisāya dhammaṃ deseyyaṃ vinayadharo ca āraññako ca pantasenāsano<sup>5</sup> ye te santā vimokhā atikkamma rūpe ārūppā<sup>6</sup> te ca<sup>2</sup> kāyena phusitvā<sup>7</sup> vihareyyaṃ āsavānaṃ ca<sup>4</sup> khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyan' ti. Yato ca kho bhikkhave bhikkhu saddho ca hoti silavā ca bahussuto ca dhammakathiko ca parisāvacarō ca visārado ca parisāya dhammaṃ deseti vinayadharo ca āraññako ca pantasenāsano<sup>8</sup> ye te santā vimokhā atikkamma rūpe ārūppā<sup>9</sup> te ca<sup>10</sup> kāyena phusitvā<sup>11</sup> viharati āsavānaṃ ca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, evaṃ so ten' aṅgena paripūro hoti.

Imehi<sup>12</sup> kho bhikkhave<sup>13</sup> dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca<sup>14</sup> hoti sabbākāraparipūro ca ti.

## X.

1. Saddho ca<sup>15</sup> bhikkhave bhikkhu hoti no ca silavā. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbam 'kintāhaṃ saddho ca assaṃ silavā ca' ti.

<sup>1</sup> Ph. arūpā.      <sup>2</sup> omitted by M. Ph.

<sup>3</sup> T. M<sub>6</sub> phassitvā; M<sub>7</sub> passitvā.      <sup>4</sup> omitted by T.

<sup>5</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> add ca.      <sup>6</sup> T. ar<sup>o</sup>; Ph. arūpā.

<sup>7</sup> T. M<sub>7</sub> passitvā.      <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> add ca.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> ar<sup>o</sup>; Ph. arūpā.      <sup>10</sup> omitted by M. Ph. M<sub>6</sub>.

<sup>11</sup> M<sub>6</sub> phassitvā; T. passitvā; M<sub>7</sub> pasitvā.      <sup>12</sup> T. M<sub>6</sub> ime.

<sup>13</sup> T. M<sub>7</sub> continue: bhikkhu saddho ca hoti silavā ca, evaṃ so ten' aṅgena paripūro hoti. Saddho ca bhikkhu silavā ca (M<sub>7</sub> adds no ca) bahussuto ca no ca dhammakathiko and so on, as in No. X.

<sup>14</sup> omitted by Ph.      <sup>15</sup> omitted by S.

Yato ca kho bhikkhave bhikkhu saddho ca hoti sīlavā ca, evaṃ so ten' aṅgena paripūro hoti.

2. Saddho ca bhikkhave bhikkhu hoti<sup>1</sup> sīlavā ca no ca bahussuto, bahussuto ca no ca dhammakathiko<sup>2</sup>, dhammakathiko<sup>1</sup> ca<sup>1</sup> no<sup>1</sup> ca<sup>1</sup> parisāvacarō<sup>3</sup>, parisāvacarō ca no ca visārado<sup>2</sup> parisāya dhammaṃ deseti, visārado ca parisāya dhammaṃ deseti no ca vinayadharo<sup>3</sup>, vinayadharo ca no ca anekavihitam pubbenivāsam anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>4</sup> . . . iti sākāram sa-uddesam anekavihitam pubbenivāsam anussarati<sup>5</sup> anekavihitañ<sup>6</sup> ca pubbenivāsam anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>7</sup> . . . iti sākāram sa-uddesam<sup>8</sup> anekavihitam pubbenivāsam anussarati, no ca dibbena cakkhunā visuddhena atikkantamānusakena<sup>9</sup> . . . pe<sup>10</sup> . . . yathākammūpage satte pajānāti, dibbena ca<sup>11</sup> cakkhunā visuddhena atikkantamānusakena . . . pe<sup>12</sup> . . . yathākammūpage satte pajānāti no ca āsavānaṃ khayā . . . pe<sup>12</sup> . . . sacchikatvā upasampajja viharati. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ kintāmaṃ saddho ca<sup>13</sup> assaṃ sīlavā ca bahussuto ca dhammakathiko ca parisāvacarō ca visārado ca parisāya<sup>14</sup> dhammaṃ deseyyaṃ vinayadharo ca anekavihitañ ca pubbenivāsam anussareyyaṃ, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>4</sup> . . . iti sākāram sa-uddesam<sup>15</sup> anekavihitam pubbenivāsam anussareyyaṃ, dibbena ca<sup>16</sup> cakkhunā

<sup>1</sup> omitted by M<sub>6</sub>.    <sup>2</sup> T. adds ca.

<sup>3</sup> omitted by T. M<sub>6</sub>.

<sup>4</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> add pe; Ph. omits all from aneka<sup>o</sup> to anussarati before no ca dibbena.

<sup>6</sup> M. adds pa || pubbe<sup>o</sup> anuss<sup>o</sup> no ca dibbena.

<sup>7</sup> only in S.    <sup>8</sup> T. M<sub>7</sub> savudd<sup>o</sup>

<sup>9</sup> M. Ph. °mānussakena throughout.

<sup>10</sup> M. pa; omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>11</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>12</sup> M. la; omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.    <sup>13</sup> omitted by Ph.

<sup>14</sup> M<sub>6</sub>. M<sub>7</sub> °sāyaṃ; T. °sayam (sic).

<sup>15</sup> T. savu<sup>o</sup>; M<sub>6</sub> sa-udd<sup>o</sup> and savu<sup>o</sup>

<sup>16</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.

visuddhena atikkantamānusakena . . . pe<sup>1</sup> . . . yathā-kammūpage satte pajāneyyaṃ āsavānañ ca<sup>2</sup> khayā . . . pe<sup>3</sup> . . . sacchikatvā upasampajja vihareyyan' ti. Yato ca kho bhikkhave bhikkhu saddho ca<sup>4</sup> hoti silavā ca bahussuto ca dhammakathiko ca parisāvacarō ca visārado ca parisāya<sup>5</sup> dhammaṃ deseti vinayadharo ca anekavihitāñ ca<sup>6</sup> pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>7</sup> . . . iti sākāraṃ sa-uddesaṃ<sup>8</sup> anekavihitaṃ pubbenivāsaṃ anussarati, dibbena ca<sup>9</sup> cakkhunā visuddhena atikkantamānusakena . . . pe<sup>1</sup> . . . yathākammūpage satte pajānāti āsavānañ ca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati, evaṃ so ten' aṅgena paripūro hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā ti.

Ānisaṃsavaggo<sup>10</sup> paṭhamo.

Tatr'<sup>11</sup> uddānaṃ:

Kimatthiyaṃ cetanā silaṃ upanisā Ānanda<sup>12</sup>-pañcamaṃ Samādhī<sup>13</sup> Sāriputto ca saddho santena<sup>14</sup> vijjayā ti.

<sup>1</sup> M. la; omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>2</sup> omitted by M. Ph. <sup>3</sup> M. Ph. la.

<sup>4</sup> omitted by Ph. <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> °sāyaṃ.

<sup>6</sup> omitted by T. M<sub>6</sub>.

<sup>7</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> T. savu°

<sup>9</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>. <sup>10</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> Vaggo.

<sup>11</sup> S. tass'; in M<sub>6</sub> after tatr' uddānaṃ follows No. XXVII.

<sup>12</sup> T. nanā; M<sub>7</sub> has upaninandi instead of upanisā Ānanda.

<sup>13</sup> T. °dhiṃ; Ph. sammāsamādhī.

<sup>14</sup> M. Ph. pantena; T. has sante, then sati pāmujjasampannaṃ upanisasaṃpanno (sic) hoti, i. e. it inserts here the portions of No. V, § 2, also Nos. VI and VII left out before, and at the end of No. VII it has vijjayā ti.

## XI.

1. Pañcaṅgasamannāgato bhikkhave bhikkhu pañcaṅgasamannāgataṃ senāsanam sevamāno bhajamāno na cirass' eva āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya.

Kathañ ca bhikkhave bhikkhu pañcaṅgasamannāgato hoti?

2. Idha bhikkhave bhikkhu saddho hoti saddahati Ta-thāgatassa bodhiṃ 'iti pi so Bhagavā<sup>1</sup> araham sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā' ti, appābādho hoti appātaṅko samavepākiniyā<sup>2</sup> gahaniyā samannāgato nātisitāya nācchuṅhāya<sup>3</sup> majjhimāya padhānakkhamāya, asaṭho<sup>4</sup> hoti amāyāvi yathābhūtaṃ attānaṃ āvikattā Satthari vā viññūsu vā sabrahmacārisu, āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thānavā daḥhapa-rakkamo anikkhattadhuro kusalesu dhammesu, paññāvā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Evaṃ kho bhikkhave bhikkhu pañcaṅgasamannāgato hoti.

Kathañ ca bhikkhave senāsanam pañcaṅgasamannāgataṃ hoti?

3. Idha bhikkhave senāsanam nātidūram hoti nāccā-sannaṃ<sup>5</sup> gamanāgamanasampannaṃ, divā appakiṇṇaṃ<sup>5</sup> rattim appasaddaṃ appanigghosaṃ, appaḍaṃsamakasavā-tātapasirimsapasamphassaṃ<sup>6</sup>, tasmim kho pana senāsane viharantassa appakasiren<sup>7</sup> eva<sup>7</sup> uppajjanti cīvarapiṇḍapāta-senāsanagilāṇapaccayabhesajjaparikkhārā, tasmim kho pana senāsane thērā bhikkhū viharanti bahussutā āgatāgamā

<sup>1</sup> M. °vā | pa | Bhagavā ti.      <sup>2</sup> T. °pākiyā.

<sup>3</sup> T. M, na acc°      <sup>4</sup> M. Ph. asaṭho; T. M, asaṭṭho.

<sup>5</sup> Ph. abbo°; M, (Com.) anākiṇṇaṃ.

<sup>6</sup> M. Ph. °sarissappa°; Ph. T. M, add kho pana hoti.

<sup>7</sup> Ph. T. °sirena.



dhammadharā vinayadharā mātikādhārā, te kāleṇa kālaṃ upasaṅkamitvā paripucchati paripaṇhāti 'idaṃ<sup>1</sup> bhante kathañ, imassa ko attho<sup>2</sup> ti? Tassa te āyasmanto avivaṭaṇ c'eva vivaranti anuttānikataṇ<sup>2</sup> ca uttānikaronti<sup>2</sup> anekavihitesu ca kaṅkhāṭṭhānīyesu dhammesu kaṅkhaṃ paṭivindenti. Evaṃ kho bhikkhave senāsanāṃ pañcaṅgasamannāgataṃ hoti.

Pañcaṅgasamannāgato kho<sup>3</sup> bhikkhave bhikkhu pañcaṅgasamannāgataṃ senāsanāṃ sevamāno bhajamāno na cirass'eva āsavānaṃ khayā . . . pe<sup>4</sup> . . . sacchikatvā upasampajja vihareyyā<sup>5</sup> ti.

## XII.

1. Pañcaṅgavippahīno bhikkhave bhikkhu pañcaṅgasamannāgato imasmiṃ dhammavinaye 'kevali<sup>6</sup> vusitavā uttamapuriso<sup>7</sup> ti vuccati.

Kathaṇ ca bhikkhave bhikkhu pañcaṅgavippahīno hoti?

2. Idha bhikkhave bhikkhuno kāmacchando pahīno hoti, vyāpādo pahīno hoti, thinamidhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ<sup>7</sup> pahīnaṃ<sup>7</sup> hoti<sup>7</sup>, vicikicchā pahīnā hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgavippahīno hoti.

Kathaṇ ca bhikkhave bhikkhu pañcaṅgasamannāgato hoti?

3. Idha bhikkhave bhikkhu asekhena silakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena paññākkhandhena samannāgato hoti, asekhena vimuttikkhandhena samannāgato hoti, asekhena vimuttiñāpadassanakkhandhena samannāgato hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgasamannāgato hoti.

Pañcaṅgavippahīno kho bhikkhave bhikkhu pañcaṅgasamannāgato imasmiṃ dhammavinaye 'kevali<sup>6</sup> vusitavā<sup>7</sup> uttamapuriso<sup>8</sup> ti vuccati ti.

Kāmacchando ca<sup>9</sup> vyāpādo thinamidhaṇ ca bhikkhuno uddhaccaṃ vicikicchā ca<sup>10</sup> sabbaso 'va<sup>11</sup> na vijjati,

<sup>1</sup> T. idha.      <sup>2</sup> only S. has °ni°      <sup>3</sup> omitted by M. Ph.

<sup>4</sup> M. la; Ph. pa; T. M<sub>7</sub> in full.      <sup>5</sup> T. M<sub>7</sub> °yyan.

<sup>6</sup> M. T. °li.      <sup>7</sup> omitted by T. M<sub>7</sub>.      <sup>8</sup> T. M<sub>7</sub> uttama-ariyo.

<sup>9</sup> M<sub>7</sub> vā; omitted by T.      <sup>10</sup> M<sub>7</sub> 'va na.      <sup>11</sup> M. Ph. T. ca.

'asekhena ca sīlena asekhena samādhinā  
 vimuttiyā ca sampanno nāṇena ca tathāvidho:  
 sa 've<sup>1</sup> pañcaṅgasampanno pañca<sup>2</sup> aṅge<sup>2</sup> vivajjayam<sup>3</sup>  
 imasmim<sup>4</sup> dhammavinaye kevali<sup>5</sup> iti vuccati ti.

## XIII.

1. Dasa yimāni<sup>6</sup> bhikkhave saṃyojanāni. Katamāni dasa?

2. Pañc' orambhāgiyāni saṃyojanāni pañc' uddhambhāgiyāni saṃyojanāni.

Katamāni pañc' orambhāgiyāni saṃyojanāni?

3. Sakkāyadiṭṭhi vicikicchā silabbataparāmāso kama-  
 cchando vyāpādo.

Imāni pañc' orambhāgiyāni saṃyojanāni.

Katamāni pañc' uddhambhāgiyāni saṃyojanāni?

4. Rūparāgo arūparāgo māno uddhaccaṃ aviṭṭhā.

Imāni pañc' uddhambhāgiyāni saṃyojanāni.

Imāni kho bhikkhave dasa saṃyojanāni ti.

## XIV.

1. Yassa kassaci<sup>7</sup> bhikkhave bhikkhusa vā bhikkhuniyā  
 vā pañca cetokhilā appahīnā pañca cetaso vinibandhā<sup>8</sup>  
 asamucchinnā, tassa yā ratti<sup>9</sup> vā divaso vā āgacchati, hāni  
 yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi<sup>10</sup>.

Katamassa pañca cetokhilā appahīnā honti?

2. Idha bhikkhave bhikkhu Satthari kaṅkhati vicikicchati  
 nādhimuccati na sampasīdati. Yo<sup>11</sup> so bhikkhave bhikkhu  
 Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati,  
 tassa cittaṃ na namati ātappāya anuyogāya sātaccāya  
 padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya

<sup>1</sup> Ph. T. M<sub>7</sub> ce.      <sup>2</sup> S. pañc' aṅgāni.

<sup>3</sup> M. Ph. vivajjiya.

<sup>4</sup> S. sa ve, T. M<sub>7</sub> sa ce *before* imasmim.

<sup>5</sup> M. °li; T. M<sub>7</sub> °lo.      <sup>6</sup> T. 'māni.      <sup>7</sup> T. kassa.

<sup>8</sup> T. M<sub>7</sub> °baddhā; M<sub>7</sub> so *throughout*.      <sup>9</sup> T. rattiya.

<sup>10</sup> S. vuddhi *always*.      <sup>11</sup> M. *omits* yo . . . sampasīdati.

sātaccāya padhānāya, evam assāyaṃ paṭhamo cetokhilo<sup>1</sup> appahino hoti.

3. Puna ca paraṃ bhikkhave bhikkhu dhamme<sup>2</sup> kaṅkhati . . . pe<sup>3</sup> . . . saṅghe kaṅkhati . . . sikkhāya<sup>4</sup> kaṅkhati<sup>4</sup> . . . sabrahmacārisu kupito hoti anattamano āhatacitto khilajāto. Yo so bhikkhave bhikkhu sabrahmacārisu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ pañcamao cetokhilo appahino hoti. Imassa pañca cetokhilā appahinā honti.

Katamassa pañca cetaso vinibandhā<sup>5</sup> asamucchinnā honti?

4. Idha bhikkhave bhikkhu kāmesu avitarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatataṇho. Yo so bhikkhave bhikkhu kāmesu avitarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatataṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ paṭhamo cetaso vinibandho asamucchinnō hoti.

5. Puna ca paraṃ bhikkhave bhikkhu kāye avitarāgo hoti . . . pe<sup>6</sup> . . . rūpe avitarāgo hoti, yāvadatthaṃ<sup>7</sup> udarāvadehakam bhuñjitvā seyyasukhaṃ passasukhaṃ<sup>8</sup> middhasukhaṃ anuyutto viharati, aññataram devanikāyaṃ paṇidhāya<sup>9</sup> brahmacariyaṃ carati ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ ti. Yo so bhikkhave bhikkhu aññataram devanikāyaṃ paṇidhāya<sup>10</sup> brahmacariyaṃ carati ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ ti, tassa cittaṃ na namati

<sup>1</sup> T. M<sub>7</sub> khilo.

<sup>2</sup> T. M<sub>7</sub> Satthari kaṅkhati vici<sup>o</sup> nādhi<sup>o</sup> (om. M<sub>7</sub>) dhamme.

<sup>3</sup> M. la; Ph. pa; omitted by T. <sup>4</sup> omitted by T.

<sup>5</sup> T. M<sub>7</sub> °bandhāni. <sup>6</sup> M. la; Ph. pa; omitted by T. M<sub>7</sub>.

<sup>7</sup> M. la; Ph. pa || yāva<sup>o</sup> <sup>8</sup> T. M<sub>7</sub> phassa<sup>o</sup>

<sup>9</sup> T. M<sub>7</sub> paṇidhāyaṃ. <sup>10</sup> T. M<sub>7</sub> pani<sup>o</sup>

ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya<sup>1</sup> padhānāya<sup>1</sup>, evam assāyaṃ pañcamo cetaso vinibandho asamucchinno hoti. Imassa pañca cetaso vinibandhā asamucchinnā honti.

Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahinā ime<sup>2</sup> pañca cetaso vinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathā<sup>3</sup> pi bhikkhave kālapakkhe candassa yā ratti vā divaso vā āgacchati hāyat<sup>4</sup> eva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena, evam eva kho bhikkhave yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahinā ime pañca cetaso vinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

6. Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā pañca cetokhila pahinā pañca cetaso vinibandhā samucchinnā, tassa yā ratti vā divaso vā āgacchati, vuddhi<sup>5</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni.

Katamassa pañca cetokhilā pahinā honti?

7. Idha bhikkhave bhikkhu Satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati<sup>5</sup>. Yo so bhikkhave bhikkhu Satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati<sup>6</sup> ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati<sup>6</sup> ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ paṭhamo cetokhilo pahīno<sup>7</sup> hoti.

8. Puna ca paraṃ bhikkhave bhikkhu dhamme na kaṅkhati . . . pe<sup>8</sup> . . . saṅghe na kaṅkhati . . . sikhāya na

<sup>1</sup> omitted by T. M., <sup>2</sup> T. adds ca.

<sup>3</sup> T. omits all from Seyyathā pi to no vuddhi.

<sup>4</sup> M. Ph. buddhi.

<sup>5</sup> T. M<sub>7</sub> insert yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā pañca cetokhilā pahinā pañca cetaso vinibandhā (M<sub>7</sub> °baddhā) susamucchinnā, tassa yā ratti vā divaso vā āgacchati adhimuccati sampasīdati.

<sup>6</sup> T. M<sub>7</sub> na namati. <sup>7</sup> Ph. °no ti (without hoti).

<sup>8</sup> M. la; Ph. pa; omitted by T.

kaṅkhati . . . sabrahmacārīsu na kupīto hoti attamaṇaṇa<sup>1</sup> āhatacitto na<sup>2</sup> khilajāto<sup>3</sup>. Yo so bhikkhave bhikkhu sabrahmacārīsu na kupīto hoti . . . pe<sup>3</sup> . . . evaṃ assāyaṃ pañcamaṃ cetokhilo pahīno hoti. Imassa pañca cetokhīlā pahīnā honti.

Katamassa pañca cetaso vinibandhā susamucchinā honti?

9. Idha bhikkhave bhikkhu kāmesu vītarāgo hoti viga-tacchando viga-tapemo viga-tapipāso viga-taparīlāho viga-taṇho. Yo so bhikkhave bhikkhu kāmesu vītarāgo hoti viga-tacchando viga-tapemo viga-tapipāso viga-taparīlāho viga-taṇho, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa<sup>4</sup> cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evaṃ assāyaṃ pañcamaṃ cetaso vinibandho susamucchinno hoti.

10. Puna ca paraṃ bhikkhave bhikkhu kāye<sup>5</sup> vītarāgo hoti . . . pe<sup>6</sup> . . . rūpe vītarāgo hoti<sup>7</sup>, na yāvadaṭṭhaṃ udarāvadehakaṃ bhujjivā seyyasukhaṃ passasukhaṃ<sup>8</sup> middhasukhaṃ anuyutto viharati, na aññataraṃ devanikāyaṃ pañdhāya<sup>9</sup> brahmacariyaṃ carati 'imināhaṃ silena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā' ti. Yo so bhikkhave bhikkhu na aññataraṃ devanikāyaṃ pañdhāya<sup>10</sup> brahmacariyaṃ carati 'imināhaṃ silena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā' ti, tassa cittaṃ namati<sup>11</sup> ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evaṃ assāyaṃ pañcamaṃ cetaso vinibandho susamucchinno hoti. Imassa pañca cetaso vinibandhā susamucchinā honti.

Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā ime pañca cetokhīlā pahīnā ime<sup>12</sup> pañca cetaso vinibandhā

<sup>1</sup> omitted by T. M<sub>7</sub>.      <sup>2</sup> T. adds hoti.

<sup>3</sup> M. Ph. Ś. give it in full extent.

<sup>4</sup> T. M<sub>7</sub> omit Yassa . . . padhānāya.

<sup>5</sup> T. M<sub>7</sub> kāmesu.

<sup>6</sup> M. Ph. pa; omitted by T. M<sub>7</sub>; M<sub>7</sub> omits also rūpe vi<sup>o</sup> hoti.

<sup>7</sup> M. Ph. add pa.      <sup>8</sup> T. M<sub>7</sub> ph<sup>o</sup>      <sup>9</sup> T. M<sub>7</sub> paṇi<sup>o</sup>

<sup>10</sup> T. paṇi<sup>c</sup>; after paṇi<sup>o</sup> M. la; Ph. pa || devaññataro.

<sup>11</sup> M<sub>7</sub> na namati.      <sup>12</sup> T. M<sub>7</sub> add ca.

susamucchinnā, tassa yā ratti vā divaso vā āgacchati, vuddhi<sup>1</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathā pi bhikkhave juṅhapakkhe candassa yā ratti<sup>2</sup> vā divaso vā āgacchati, vaḍḍhat' eva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena, evam eva kho bhikkhave yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā pahīnā ime<sup>3</sup> pañca cetaso vinibandhā susamucchinnā, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni ti.

## XV.

1. Yāvatā bhikkhave sattā apadā<sup>4</sup> vā dipadā<sup>5</sup> vā catuppadā vā bahuppadā vā rūpino vā<sup>6</sup> arūpino vā<sup>6</sup> saññino vā asaññino vā nevasaññināsaññino vā, Tathāgato tesam aggam akkhāyati araham sammāsambuddho: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesam dhammānaṃ<sup>7</sup> aggam akkhāyati.

2. Seyyathā pi bhikkhave yāni kānici jaṅgalānaṃ paṇānaṃ<sup>6</sup> padajātāni<sup>8</sup>, sabbāni tāni hatthipade<sup>9</sup> samodhānaṃ<sup>10</sup> gacchanti, hatthipadaṃ<sup>11</sup> tesam aggam akkhāyati, yad<sup>6</sup> idaṃ<sup>6</sup> mahantattena<sup>6</sup>: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesam dhammānaṃ<sup>7</sup> aggam akkhāyati. Seyyathā pi bhikkhave kūṭāgārassa yā kūci gopānasiyo, sabbā tā kūṭāgamā kūṭāninnā kūṭāsamosaṇā, kūṭānaṃ aggam akkhāyati: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesam dhammānaṃ<sup>7</sup> aggam akkhāyati.

<sup>1</sup> M. Ph. buddhi.      <sup>2</sup> T. M<sub>7</sub> rattiya.

<sup>3</sup> M<sub>7</sub> adds 'va.      <sup>4</sup> Ph. apādā.

<sup>5</sup> M<sub>7</sub> di°; M. Ph. S. divi°      <sup>6</sup> omitted by T.

<sup>7</sup> omitted by S.      <sup>8</sup> T. °tānaṃ.

<sup>9</sup> M<sub>7</sub> hattha°      <sup>10</sup> T. °dānaṃ.

<sup>11</sup> T. hatthaṃ pade.

Seyyathā pi bhikkhave ye keci mūlagandhā, kāḷānusāriyaṃ<sup>1</sup> tesam aggam akkhāyati: evam eva kho bhikkhave ye<sup>2</sup> keci<sup>2</sup> kusalā<sup>2</sup> . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave ye keci sārāgandhā, lohita-candanam tesam aggam akkhāyati: evam eva kho bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave ye keci pupphagandhā, vassikaṃ tesam aggam akkhāyati: evam eva kho bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave ye keci kuḍḍarājāno<sup>4</sup>, sabbe te rañño cakkavattissa anuyantā<sup>5</sup> bhavanti<sup>6</sup>, rājā tesam cakkavatti aggam akkhāyati: evam eva kho bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave yā<sup>7</sup> kāci<sup>7</sup> tāra-karūpānaṃ pabhā, sabbā tā candappabhāya<sup>8</sup> kalam nāgghanti<sup>9</sup> soḷasiṃ<sup>10</sup>, candappabhā tāsam aggam akkhāyati: evam eva bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave saradasamaye viddhe<sup>11</sup> vigatavalāhake deve ādicco nabham abhussukkamāno<sup>12</sup> sabbam ākāsagataṃ tamagataṃ<sup>13</sup> abhivihacca bhāsate ca tapate ca virocati<sup>14</sup> ca<sup>15</sup>: evam eva kho bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave yā kāci mahānadiyo, seyyathidaṃ Gaṅgā Yamunā Aciravati Sarabhū Mahī, sabbā tā samuddaṅgamā<sup>16</sup> samuddaninnā samuddaṇṇā samudda-pabbhārā, mahāsamuddo tāsam<sup>17</sup> aggam akkhāyati: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesam dhammānaṃ<sup>18</sup> aggam akkhāyati ti.

<sup>1</sup> T. M<sub>7</sub> kālā°      <sup>2</sup> omitted by M. Ph. S.

<sup>3</sup> M. la; Ph. pa.

<sup>4</sup> S. °rājā; M. Ph. kuṭarājāno; M<sub>9</sub> (Com.) kuḍḍaka°

<sup>5</sup> T. °yuttā; M<sub>7</sub> °yutto.

<sup>6</sup> S. vattanti.

<sup>7</sup> T. yāci; M. Ph. yā.

<sup>8</sup> Ph. candimapa°; T. M<sub>7</sub> candiyā pabhāya.

<sup>9</sup> M. Ph. n'aggh°      <sup>10</sup> M. M<sub>7</sub> °sī.

<sup>11</sup> Ph. visuddhe.

<sup>12</sup> S. abhussa°; Ph. abhūsu°; M. abhūsa°

<sup>13</sup> Ph. tamaṃ.      <sup>14</sup> S. °te.

<sup>15</sup> omitted by T. M<sub>7</sub>.

<sup>16</sup> omitted by M<sub>7</sub>.

<sup>17</sup> T. M<sub>7</sub> tesam.      <sup>18</sup> omitted by S.

## XVI.

1. Dasa yime<sup>1</sup> bhikkhave puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa. Katame dasa?

2. Tathāgato arahamaṃ sammāsambuddho, paccekasambuddho<sup>2</sup>, ubhatobhāgavimutto. paññāvimutto<sup>3</sup>, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī<sup>4</sup>, saddhānusārī, gotrabhū.

Ime kho bhikkhave dasa puggalā āhuneyyā . . . pe<sup>5</sup> . . . anuttaraṃ puññakkhettaṃ lokassa ti.

## XVII.

1. Sanāthā bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati. Dasa yime<sup>1</sup> bhikkhave nāthakaraṇā dhammā. Katame dasa?

2. Idha bhikkhave bhikkhu sīlavā hoti, pātimokkhasamvarasamvuto viharati ācāragocarasampanno, anumattesu<sup>6</sup> vajjesu bhayadassāvi samādāya sikkhati sikkhāpadesu. Yam pi bhikkhave bhikkhu sīlavā hoti . . . pe<sup>7</sup> . . . samādāya sikkhati sikkhāpadesu: ayam pi dhammo nāthakaraṇo.

3. Puna ca paraṃ bhikkhave bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevala-paripuññaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa<sup>8</sup> dhammā bahussutā honti dhatā<sup>9</sup> vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Yam pi bhikkhave bhikkhu bahussuto hoti . . . pe<sup>7</sup> . . . diṭṭhiyā suppaṭividdhā: ayam pi dhammo nāthakaraṇo.

4. Puna ca paraṃ bhikkhave bhikkhu kalyāṇamitto hoti

<sup>1</sup> T. ime.      <sup>2</sup> M. Ph. paccekabuddho.

<sup>3</sup> omitted by Ph.      <sup>4</sup> M. Ph. put dh° after saddh°

<sup>5</sup> M. la; Ph. pa; T. in full.

<sup>6</sup> S. aṇu° always.      <sup>7</sup> M. la; Ph. pa.

<sup>8</sup> T. M., S. °passa; Ph. °rūpā te.

<sup>9</sup> M. Ph. dhā°; M., has only dhā.



kalyāṇasahāyo kalyāṇasampavaṅko. Yam pi bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko: ayam pi dhammo nāthakaraṇo.

5. Puna ca paraṃ bhikkhave bhikkhu suvaco<sup>1</sup> hoti sovacassakaraṇehi<sup>2</sup> dhammehi samannāgato khamo padakkhiṇaggāhi<sup>3</sup> anusāsaṇiṃ<sup>4</sup>. Yam pi bhikkhave bhikkhu suvaco<sup>5</sup> hoti<sup>6</sup> sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhi anusāsaṇiṃ: ayam pi dhammo nāthakaraṇo.

6. Puna ca paraṃ bhikkhave bhikkhu, yāni tāni sabrahmacārīnaṃ<sup>7</sup> uccāvacāni<sup>8</sup> kiṃkaraṇiyāni, tattha dakkho hoti analaso tatrūpāyāya<sup>9</sup> vimamsāya samannāgato alaṃ kātum alaṃ saṃvidhātum. Yam pi bhikkhave bhikkhu, yāni tāni sabrahmacārīnaṃ<sup>10</sup> . . . pe<sup>11</sup> . . . alaṃ kātum alaṃ saṃvidhātum: ayam pi dhammo nāthakaraṇo.

7. Puna ca paraṃ bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro<sup>12</sup> abhidhamme abhivinaye ulārapāmuḷlo<sup>13</sup>. Yam pi bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmuḷlo<sup>13</sup>: ayam pi dhammo nāthakaraṇo.

8. Puna ca paraṃ bhikkhave bhikkhu āradhaviṇṇo viharati akusalānaṃ<sup>14</sup> dhammānaṃ<sup>14</sup> pahānāya<sup>14</sup>, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvaḥ dalhaparakkamo anikkhittadhuro kusalesu dhammesu. Yam pi bhikkhave bhikkhu āradhaviṇṇo viharati<sup>15</sup> akusalānaṃ dhammānaṃ<sup>16</sup> pahānāya<sup>17</sup> kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvaḥ dalhaparakkamo anikkhittadhuro kusalesu dhammesu: ayam pi dhammo nāthakaraṇo.

<sup>1</sup> M. subbaco; Ph. subbato.      <sup>2</sup> T. M<sub>7</sub> °karaṇiyehi.

<sup>3</sup> T. adds ca.      <sup>4</sup> Ph. T. °ni.      <sup>5</sup> M. Ph. subbaco.

<sup>6</sup> M. has after hoti: pa, Ph. pa || anusāsaṇiṃ.

<sup>7</sup> T. brahma°      <sup>8</sup> T. vuccā°      <sup>9</sup> T. tatrūppā°

<sup>10</sup> S. adds uccāvacāni kiṃkaraṇiyāni.

<sup>11</sup> M. la; Ph. pa; T. M<sub>7</sub> give it in full (T. vuccā°).

<sup>12</sup> T. M<sub>7</sub> °samudācāro.      <sup>13</sup> M<sub>7</sub> °pāmoḷlo.

<sup>14</sup> omitted by M<sub>7</sub>.      <sup>15</sup> T. hoti.

<sup>16</sup> T. omits the next three words.      <sup>17</sup> Ph. adds pa.

9. Puna ca paraṃ bhikkhave bhikkhu santuṭṭho hoti itaritaracivarapiṇḍapātasenāsanagilānapaccayabhesajjapari-kkhārena. Yam pi bhikkhave bhikkhu santuṭṭho hoti itaritaracivarapiṇḍapātasenāsanagilānapaccayabhesajjapari-kkhārena: ayam pi dhammo nāthakaraṇo.

10. Puna ca paraṃ bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitaṃ pi saritā anussaritā. Yam pi bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato<sup>1</sup> cirakatam pi cirabhāsitaṃ pi saritā anussaritā: ayam pi dhammo nāthakaraṇo.

11. Puna ca paraṃ bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Yam pi bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā: ayam pi dhammo nāthakaraṇo.

Sanāthā bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati.

Ime kho bhikkhave dasa nāthakaraṇā dhammā ti.

## XVIII.

1. Sanāthā<sup>2</sup> bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati<sup>3</sup>. Dasa yime<sup>4</sup> bhikkhave nāthakaraṇā dhammā. Katame dasa?

2. Idha bhikkhave bhikkhu silavā hoti . . . pe<sup>5</sup> . . . samādāya sikkhati sikkhāpadesu. 'Silavā<sup>6</sup> vatāyaṃ<sup>6</sup> bhikkhu hoti<sup>7</sup>, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno, anumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu' ti<sup>8</sup> therā pi naṃ<sup>9</sup> bhikkhū

<sup>1</sup> T. *adds* hoti.

<sup>2</sup> in M. Ph. the words *sanāthā* and so on are preceded by the introductory formula: *Evam me sutam. Ēkaṃ s° Bh° Sāvatthiyam till etad avoca.*

<sup>3</sup> omitted by M<sub>7</sub>. <sup>4</sup> M<sub>7</sub> ime.

<sup>5</sup> M. la; Ph. pa. <sup>6</sup> T. M<sub>7</sub> silavāyaṃ; M<sub>7</sub> *adds* pi.

<sup>7</sup> omitted by M. Ph. S. <sup>8</sup> M. Ph. *omit* ti. <sup>9</sup> M<sub>7</sub> tam.

vattabbaṃ anusāsitabbaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa<sup>1</sup> majjhimānukampitassa navānukampitassa vuddhi<sup>2</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

3. Puna ca paraṃ bhikkhave bhikkhu bahussuto hoti . . . pe<sup>3</sup> . . . diṭṭhiyā suppaṭividdhā. 'Bahussuto<sup>4</sup> vatāyaṃ<sup>4</sup> bhikkhu sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe<sup>5</sup> kalyāṇā<sup>5</sup> pariyosānakalyāṇā<sup>5</sup> sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpaṃ<sup>6</sup> dhammā bahussutā honti dhatā<sup>7</sup> vacasā paricita manasānupekkhitā diṭṭhiyā suppaṭividdhā' ti therā pi naṃ<sup>8</sup> bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

4. Puna ca paraṃ bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo<sup>9</sup> kalyāṇasampavaṅko. 'Kalyāṇamitto vatāyaṃ bhikkhu kalyāṇasahāyo<sup>9</sup> kalyāṇasampavaṅko' ti therā pi naṃ<sup>8</sup> bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa<sup>10</sup> navānukampitassa vuddhi<sup>2</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

5. Puna ca paraṃ bhikkhave bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhinaggāhī anusāsaniṃ. 'Suvaco<sup>11</sup> vatāyaṃ bhikkhu sovacassakaraṇehi dhammehi samannāgato khamo padakkhinaggāhī anusāsaniṃ' ti therā pi naṃ<sup>8</sup> bhikkhū vattabbaṃ

<sup>1</sup> T. M<sub>7</sub> add pe; T. has °pissa thrice, M<sub>7</sub> twice.

<sup>2</sup> M. Ph. buddhi. <sup>3</sup> M. la; omitted by Ph.

<sup>4</sup> T. M<sub>7</sub> °to 'yaṃ. <sup>5</sup> T. M<sub>7</sub> pe. <sup>6</sup> Ph. M<sub>7</sub> °passa

<sup>7</sup> M. Ph. dhā° <sup>8</sup> M<sub>7</sub> taṃ. <sup>9</sup> omitted by M<sub>7</sub>.

<sup>10</sup> T. M<sub>7</sub> majjhimā | pe | navā° <sup>11</sup> M. subbaco.

anusāsitabbaṃ<sup>1</sup> maññanti<sup>1</sup>, majjhimā pi bhikkhū<sup>1</sup> . . .  
 navā pi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti.  
 Tassa therānukampitassa . . . pe<sup>2</sup> . . . ayam pi dhammo  
 nāthakaraṇo.

6. Puna ca paraṃ bhikkhave bhikkhu, yāni tāni sabrah-  
 macāriṇaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho hoti  
 analaso tatrūpāyāya vīmaṃsāya samannāgato alaṃ kātuṃ  
 alaṃ saṃvidhātuṃ. 'Yāni tāni sabrahmacāriṇaṃ uccāva-  
 cāni kiṃkaraṇīyāni, tattha dakkho vatāyaṃ bhikkhu ana-  
 laso tatrūpāyāya vīmaṃsāya samannāgato alaṃ kātuṃ  
 alaṃ saṃvidhātuṃ' ti therā pi naṃ<sup>3</sup> bhikkhū vattabbaṃ  
 anusāsitabbaṃ maññanti, majjhimā pi bhikkhū<sup>4</sup> . . . navā  
 pi bhikkhū vattabbaṃ anusāsitabbaṃ maññanti. Tassa  
 therānukampitassa majjhimānukampitassa<sup>5</sup> navānukampi-  
 tassa vuddhi<sup>6</sup> yeva pāṭikaṅkhā kusalesu dhammesu no pa-  
 rihāni: ayam pi dhammo nāthakaraṇo.

7. Puna ca paraṃ bhikkhave bhikkhu dhammakāmo hoti  
 piyasamudāhāro abhidhamme abhivinaye uḷārapāmuḷlo<sup>7</sup>.  
 'Dhammakāmo vatāyaṃ bhikkhu piyasamudāhāro abhi-  
 dhamme abhivinaye uḷārapāmuḷlo'<sup>7</sup> ti therā pi naṃ<sup>3</sup>  
 bhikkhū vattabbaṃ anusāsitabbaṃ maññanti, majjhimā pi  
 bhikkhū . . .<sup>8</sup> navā<sup>9</sup> pi<sup>9</sup> bhikkhū<sup>10</sup> vattabbaṃ<sup>10</sup> anusāsi-  
 tabbaṃ<sup>10</sup> maññanti<sup>10</sup>. Tassa therānukampitassa majjhi-  
 mānukampitassa<sup>11</sup> navānukampitassa vuddhi<sup>12</sup> yeva pāṭi-  
 kaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo  
 nāthakaraṇo.

8. Puna ca paraṃ bhikkhave bhikkhu āradhāviriyo  
 viharati akusalānaṃ dhammānaṃ pahanāya<sup>13</sup> kusalānaṃ<sup>13</sup>  
 dhammānaṃ<sup>13</sup> upasampadāya thāmaṃvā dalhaparakkamo  
 anikkhittadhuro kusalesu dhammesu. 'Āradhāviriyo va-  
 tāyaṃ bhikkhu viharati akusalānaṃ dhammānaṃ pahanāya

<sup>1</sup> T. M<sub>7</sub> pe.      <sup>2</sup> M. Ph. S. *in full*.      <sup>3</sup> M<sub>7</sub> taṃ.

<sup>4</sup> T. *inserts* pe.      <sup>5</sup> T. M<sub>7</sub> majjhimā navā<sup>o</sup>

<sup>6</sup> M. Ph. buddhi; T. vaddhi.      <sup>7</sup> M<sub>7</sub> 'pāmoḷlo.

<sup>8</sup> T. M<sub>7</sub> vatt<sup>o</sup> anusā<sup>o</sup> maññanti.      <sup>9</sup> *omitted by* M<sub>7</sub>.

<sup>10</sup> *omitted by* T. M<sub>7</sub>.      <sup>11</sup> T. majjhimā.

<sup>12</sup> M. Ph. buddhi.      <sup>13</sup> *omitted by* T.

kusalānaṃ dhammānaṃ upasampadāya thāmaṃva daḥhapa-rakkamo anikkhittadhuro kusalesu dhammesu<sup>1</sup> ti therā pi naṃ<sup>1</sup> bhikkhū vattabbaṃ anusāsitaḥḥaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitaḥḥaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa<sup>2</sup> navānukampitassa vuddhi<sup>3</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

9. Puna ca paraṃ bhikkhave bhikkhu santuṭṭho hoti itaritaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena. ‘Santuṭṭho vatāyaṃ bhikkhu itaritaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārenā’ ti therā pi naṃ<sup>1</sup> bhikkhū vattabbaṃ anusāsitaḥḥaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitaḥḥaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa<sup>2</sup> navānukampitassa vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

10. Puna ca paraṃ bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitaṃ pi saritā anussaritā. ‘Satimā vatāyaṃ bhikkhu paramena satinepakkena samannāgato cirakatam pi cirabhāsitaṃ pi saritā anussaritā’ ti therā pi naṃ<sup>1</sup> bhikkhū vattabbaṃ anusāsitaḥḥaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitaḥḥaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa<sup>2</sup> navānukampitassa vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

11. Puna ca paraṃ bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. ‘Paññavā vatāyaṃ bhikkhu udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā’ ti therā pi naṃ<sup>1</sup> bhikkhū vattabbaṃ anusāsitaḥḥaṃ maññanti, majjhimā pi bhikkhū . . .<sup>4</sup> navā<sup>5</sup> pi<sup>5</sup> bhikkhū<sup>5</sup> vattabbaṃ<sup>5</sup>

<sup>1</sup> M<sub>7</sub> taṃ.      <sup>2</sup> T. M<sub>7</sub> majjhimā | pe.

<sup>3</sup> M. Ph. buddhi.      <sup>4</sup> T. vatt° anusā° maññanti.

<sup>5</sup> omitted by T.

anusāsitabbaṃ<sup>1</sup> maññanti<sup>1</sup>. Tassa therānukampitassa<sup>2</sup> majjhimānukampitassa<sup>3</sup> navānukampitassa vuddhi yeva pāṭikañkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

Sanāthā bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati.

Ime kho bhikkhave dasa nāthakaraṇā dhammā ti<sup>4</sup>.

## XIX.

1. Dasa yime<sup>5</sup> bhikkhave ariyavāsā<sup>6</sup>, ye<sup>7</sup> ariyā<sup>7</sup> āvasim-su<sup>8</sup> vā āvasanti<sup>9</sup> vā āvasissanti<sup>9</sup> vā. Katame dasa?

2. Idha bhikkhave bhikkhu pañcaṅgavippahīno hoti, chalaṅgasamannāgato, ekārakkho<sup>10</sup>, caturāpasseno<sup>11</sup>, panunnapaccekasacco<sup>12</sup>, samavayasatṭhesano<sup>13</sup>, anāvilasaṅkappo, passaddhakāyasaṅkhāro<sup>14</sup>, suvimuttacitto, suvimutta-paṇño.

Ime kho bhikkhave dasa ariyavāsā<sup>15</sup>, ye<sup>16</sup> ariyā āvasim-su<sup>17</sup> vā āvasanti<sup>18</sup> vā āvasissanti<sup>19</sup> vā ti.

## XX.

1. Ekaṃ samayaṃ Bhagavā Kurūsu viharati Kammāsa-

<sup>1</sup> omitted by T.    <sup>2</sup> M. continues: pa || no parihāni.

<sup>3</sup> T. M<sub>7</sub> majjhimā | pe.

<sup>4</sup> M. Ph. add Idam avoca Bh°, attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

<sup>5</sup> T. 'me; M<sub>7</sub> ime.    <sup>6</sup> M. ariyā°

<sup>7</sup> Ph. ya ar°; T. yam-d-ar°; M<sub>7</sub> yad ariyā.

<sup>8</sup> Ph. ava°; T. °samsu.    <sup>9</sup> M<sub>7</sub> av°; Ph. vas°

<sup>10</sup> T. caturārakkho; M<sub>7</sub> cakā°    <sup>11</sup> T. M<sub>7</sub> °parassano.

<sup>12</sup> T. M<sub>7</sub> panunna°

<sup>13</sup> T. M<sub>7</sub> samaye vissatṭhosano (M<sub>7</sub> vissatṭhesano).

<sup>14</sup> M<sub>7</sub> paddhakāya°

<sup>15</sup> T. M<sub>7</sub> ariyā°; M<sub>7</sub> also in the next place.

<sup>16</sup> T. ya; omitted by Ph.; M<sub>7</sub> yad ariyo.

<sup>17</sup> Ph. av°    <sup>18</sup> M<sub>7</sub> av°; Ph. va°

<sup>19</sup> M<sub>7</sub> av°; Ph. va°; T. āvasassanti.

dhammaṃ<sup>1</sup> nāma Kurūnaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi . . .<sup>2</sup> Bhagavā<sup>3</sup> etad<sup>3</sup> avoca<sup>3</sup>: —

2. Dasa yime<sup>4</sup> bhikkhave ariyavāsā, ye<sup>5</sup> ariyā āvasimsu<sup>6</sup> vā āvasanti<sup>7</sup> vā āvasissanti<sup>8</sup> vā. Katame dasa?

3. Idha bhikkhave bhikkhu pañcaṅgavippāhīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno<sup>8</sup>, panuṇṇapaccakasacco<sup>10</sup>, samavayasatṭhesano, anāvilaśaṅkappo, passaddhakāyasaṅkhāro<sup>11</sup>, suvimuttacitto, suvimuttapaṇṇo.

Kathaṅ ca bhikkhave bhikkhu pañcaṅgavippahīno hoti?

4. Idha bhikkhave bhikkhuno kāmacchando pahīno hoti, vyāpādo pahīno hoti, thīnamiddhaṃ pahīnaṃ hoti, uddhacca-kukkaccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgavippahīno hoti.

Kathaṅ ca bhikkhave bhikkhu chaḷaṅgasamannāgato hoti?

5. Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano upekhako<sup>12</sup> viharati sato sampajāno, sotena saddaṃ sutvā . . . pe<sup>13</sup> . . . ghānena gandhaṃ ghāyitvā, jivhāya rasaṃ sāyitvā, kāyena phoṭṭhabbaṃ phusitvā, manasā dhammaṃ viññāya neva sumano hoti na dummano upekhako viharati sato sampajāno. Evaṃ kho bhikkhave bhikkhu chaḷaṅgasamannāgato hoti.

Kathaṅ ca bhikkhave bhikkhu ekārakkho hoti?

6. Idha bhikkhave bhikkhu satārakkhena cetasā saman-nāgato hoti. Evaṃ kho bhikkhave bhikkhu ekārakkho hoti.

Kathaṅ ca bhikkhave bhikkhu caturāpasseno hoti?

7. Idha bhikkhave bhikkhu saṅkhāy' ekam paṭisevati, saṅkhāy' ekam adhvāseti, saṅkhāy' ekam parivajjeti, saṅkhāy' ekam vinodeti. Evaṃ kho bhikkhave bhikkhu caturāpasseno<sup>14</sup> hoti.

<sup>1</sup> Ph. °dammaṃ; T. Kammāssadhammā; M<sub>7</sub> °ssadhammaṃ.

<sup>2</sup> S. pe. <sup>3</sup> omitted by M. Ph. <sup>4</sup> T. M<sub>7</sub> ime.

<sup>5</sup> T. ya; omitted by Ph.; M<sub>7</sub> d-ariyā.

<sup>6</sup> T. av°; Ph. va° <sup>7</sup> M<sub>7</sub> av°; Ph. va°

<sup>8</sup> Ph. va°; T. omits āv° vā. <sup>9</sup> M<sub>7</sub> °passano.

<sup>10</sup> M<sub>7</sub> °sayo. <sup>11</sup> T. passaddho k°

<sup>12</sup> M. Ph. S. upekkh° throughout. <sup>13</sup> M. la; omitted by Ph.

<sup>14</sup> T. °passeno corr. to °passano.

Kathañ ca bhikkhave bhikkhu panuññapaccekasacco hoti?

8. Idha bhikkhave bhikkhuno, yāni tāni puthusamaṇa-brāhmaṇānaṃ puthupaccekasaccāni, seyyathidaṃ sassato loko ti<sup>1</sup> vā<sup>1</sup> asassato<sup>2</sup> loko ti<sup>1</sup> vā antavā loko ti vā anantavā loko ti vā, taṃ jīvaṃ taṃ sarīraṃ ti vā, aññaṃ jīvaṃ aññaṃ sarīraṃ ti vā, hoti Tathāgato parammaraṇā ti vā, na<sup>3</sup> hoti Tathāgato parammaraṇā ti vā, hoti ca na ca hoti Tathāgato parammaraṇā ti vā, neva hoti na na hoti Tathāgato parammaraṇā ti vā, sabbāni<sup>4</sup> tāni nuññāni<sup>5</sup> honti panuññāni<sup>6</sup> cattāni vantaṇi muttāni pahīnāni paṭinissaṭṭhāni. Evaṃ kho bhikkhave bhikkhu panuññapaccekasacco hoti.

Kathañ ca bhikkhave bhikkhu samavayasatṭhesano hoti?

9. Idha bhikkhave bhikkhuno kāmesanā pahīnā hoti<sup>7</sup>, bhavesanā pahīnā hoti<sup>8</sup>, brahmacariyesanā paṭippassaddhā. Evaṃ kho bhikkhave bhikkhu samavayasatṭhesano hoti.

Kathañ ca bhikkhave bhikkhu anāvilasaṅkappo hoti?

10. Idha bhikkhave bhikkhuno kāmasaṅkappo pahīno hoti, vyāpādasāṅkappo pahīno hoti, vihiṃsāsaṅkappo pahīno hoti. Evaṃ kho bhikkhave bhikkhu anāvilasaṅkappo hoti.

Kathañ ca bhikkhave bhikkhu passaddhakāyasaṅkhāro hoti?

11. Idha bhikkhave bhikkhu sukhasa ca pahānā dukhasa ca pahānā pubb' eva somanassadomanassānaṃ atthaṅgamā<sup>9</sup> adukkhamasukhaṃ upekhasatipārisuddhiṃ catutthaṃ<sup>10</sup> jhānaṃ<sup>10</sup> upasampajja viharati. Evaṃ kho bhikkhave bhikkhu passaddhakāyasaṅkhāro hoti.

Kathañ ca bhikkhave bhikkhu suvimuttacitto<sup>11</sup> hoti?

12. Idha bhikkhave bhikkhuno rāgā<sup>12</sup> cittaṃ vimuttaṃ hoti, dosā cittaṃ vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti. Evaṃ kho bhikkhave bhikkhu suvimuttacitto<sup>11</sup> hoti.

Kathañ ca bhikkhave bhikkhu suvimuttapañño hoti?

<sup>1</sup> T. hoti.      <sup>2</sup> T. omits as° loko ti vā.

<sup>3</sup> T. omits na h° T° p° ti vā.      <sup>4</sup> T. M<sub>7</sub> sabbāni 'ssa.

<sup>5</sup> T. M<sub>7</sub> pa°      <sup>6</sup> omitted by T. M<sub>7</sub>.      <sup>7</sup> T. honti.

<sup>8</sup> T. hoti corr. to homti.      <sup>9</sup> T. M<sub>7</sub> atthag°

<sup>10</sup> T. M<sub>7</sub> catutthajjh°      <sup>11</sup> M. vi°      <sup>12</sup> T. lābhā.



13. Idha bhikkhave bhikkhu 'rāgo me pahīno ucchiṇṇamūlo tālavatthukato anabhāvaṃ kato āyatim anuppādadhammo' ti pajānāti, 'doso me pahīno . . . pe' . . . moho me pahīno ucchiṇṇamūlo tālavatthukato anabhāvaṃ kato āyatim anuppādadhammo' ti pajānāti. Evaṃ kho bhikkhave bhikkhu suvimuttapañño hoti.

14. Ye hi keci bhikkhave<sup>2</sup> atitam addhānaṃ ariyā ariyavāse<sup>3</sup> āvasimsu<sup>4</sup>, sabbe te im' eva dasa ariyavāse<sup>5</sup> āvasimsu<sup>4</sup>. Ye hi keci bhikkhave<sup>2</sup> anāgatam addhānaṃ ariyā ariyavāse<sup>5</sup> āvasissanti<sup>6</sup>, sabbe te im' eva<sup>7</sup> dasa ariyavāse<sup>8</sup> āvasissanti<sup>6</sup>. Ye hi keci bhikkhave<sup>9</sup> etarahi ariyā ariyavāse<sup>8</sup> āvasanti<sup>6</sup>, sabbe te im' eva dasa ariyavāse<sup>3</sup> āvasanti<sup>6</sup>.

Ime kho bhikkhave dasa ariyavāsā, ye<sup>10</sup> ariyā āvasimsu<sup>4</sup> vā āvasanti<sup>6</sup> vā āvasissanti<sup>6</sup> vā ti<sup>11</sup>.

Nāthavaggo<sup>12</sup> dutiyo.

Tatr'<sup>13</sup> uddānaṃ<sup>14</sup>:

Senāsanā ca aṅgāni<sup>15</sup> saṃyojanakhilena<sup>16</sup> ca

Appamādo āhuneyyo dve nāthā dve ariyavāsena<sup>17</sup> ca ti.

## XXI.

1. Sīho bhikkhave migarājā sāyaṇhasamayaṃ āsayā nikkhamati, āsayā nikkhamitvā vijambhati, vijambhitvā samantā catuddisā anuviloketi, samantā<sup>18</sup> catuddisā<sup>18</sup>

<sup>1</sup> M. Ph. pa.      <sup>2</sup> T. M<sub>7</sub> insert bhikkhū.

<sup>3</sup> T. °sena; M<sub>7</sub> °sena.      <sup>4</sup> Ph. av°

<sup>5</sup> T. °sena; M. ariyā°      <sup>6</sup> Ph. va°

<sup>7</sup> T. M<sub>7</sub> ime.      <sup>8</sup> T. °sena.      <sup>9</sup> T. inserts bhikkhū.

<sup>10</sup> Ph. ya; omitted by T. M<sub>7</sub>; M<sub>7</sub> omits also ariyā.

<sup>11</sup> T. M<sub>7</sub> omit ti.

<sup>12</sup> S. M<sub>9</sub> (Com.) Nāthakaraṇa°; Ph. T. M<sub>7</sub> Vaggo.      <sup>13</sup> S. tass'.

<sup>14</sup> T. M<sub>7</sub> add bhavati.      <sup>15</sup> M<sub>7</sub> aṅgādi; S. aṅgā ca.

<sup>16</sup> M. Ph. °nākh°; T. M<sub>7</sub> °navilena.

<sup>17</sup> M. ariyavāsā; S. vasena.      <sup>18</sup> omitted by T. M<sub>7</sub>.

anuviloketvā tikkhattuṃ sihanādaṃ nadati<sup>1</sup>, tikkhattuṃ sihanādaṃ naditvā gocarāya pakkamati. Tam kissa hetu? 'Māhaṃ khuddake pāṇe visamagate saṃghātaṃ apādesin'<sup>2</sup> ti. Siho ti kho bhikkhave Tathāgatass' etaṃ adbhivacanaṃ arahato sammāsambuddhassa. Yaṃ kho bhikkhave Tathāgato parisāya dhammaṃ deseti, idam assa hoti sihanādasmiṃ. Dasa yimāni<sup>3</sup> bhikkhave Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhaṅṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti. Katamāni dasa?

2. Idha bhikkhave Tathāgato ṭhānañ ca ṭhānato atṭhānañ ca atṭhānato yathābhūtaṃ pajānāti. Yaṃ pi bhikkhave Tathāgato ṭhānañ ca ṭhānato atṭhānañ ca atṭhānato yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṅṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

3. Puna ca paraṃ bhikkhave Tathāgato atītānāgata-paccuppanānaṃ kammaśādanānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti. Yaṃ pi bhikkhave Tathāgato atītānāgata-paccuppanānaṃ kammaśādanānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṅṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

4. Puna ca paraṃ bhikkhave Tathāgato sabbatthagāminipaṭipadaṃ<sup>4</sup> yathābhūtaṃ pajānāti. Yaṃ pi bhikkhave Tathāgato sabbatthagāminipaṭipadaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṅṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

5. Puna ca paraṃ bhikkhave Tathāgato anekadhātu<sup>5</sup>

<sup>1</sup> M. Ph. nadi.

<sup>2</sup> T. M, °dosin; M. apātesin; Ph. °tesi.

<sup>3</sup> T. M, imāni.

<sup>4</sup> S. °gāminin pa° *throughout*; M, °gāminī° and °nin pa°

<sup>5</sup> S. °dhātuṃ.

nānādhātu<sup>1</sup>-lokaṃ yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato anekadhātuḥ-nānādhātu<sup>1</sup>-lokaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ<sup>2</sup> balaṃ āgamma Tathāgato āsabhañṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

6. Puna ca paraṃ bhikkhave Tathāgato sattānaṃ nānādhimuttikataṃ<sup>3</sup> yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato sattānaṃ nānādhimuttikataṃ<sup>4</sup> yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ<sup>2</sup> balaṃ āgamma Tathāgato āsabhañṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

7. Puna ca paraṃ bhikkhave Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ<sup>2</sup> balaṃ āgamma Tathāgato āsabhañṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

8. Puna ca paraṃ bhikkhave Tathāgato jhānavimokhasamādhisamāpattīnaṃ<sup>5</sup> saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yam pi bhikkhave<sup>6</sup> Tathāgato jhānavimokhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ<sup>2</sup> balaṃ āgamma Tathāgato āsabhañṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

9. Puna ca paraṃ bhikkhave Tathāgato anekavihitāṃ pubbenivāsaṃ anussarati, seyyathidaṃ 'ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca<sup>7</sup> pi jātiyo dasa pi jātiyo viṣam<sup>8</sup> pi jātiyo tiṃsam pi jātiyo cattārisam<sup>9</sup>

<sup>1</sup> S. °dhātuṃ.      <sup>2</sup> M. la; Ph. pa || brahmacakkaṃ pa°

<sup>3</sup> M. Ph. nānāvi°; S. °dhimuttikaṃ; M<sub>7</sub> °kathaṃ.

<sup>4</sup> Ph. nānāvi°; S. °kaṃ; M<sub>7</sub> °kathaṃ.

<sup>5</sup> M. Ph. S. °vimokkha° *always*.

<sup>6</sup> M. la; Ph. pa || pajānāti.

<sup>7</sup> T. pe || dasa; M<sub>7</sub> *puts pe after pañca pi j°*

<sup>8</sup> T. M<sub>7</sub> viṣatim.      <sup>9</sup> M. Ph. °ḷisam; S. °ḷisam.

pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam<sup>1</sup> pi<sup>2</sup> aneke pi samvaṭṭakappe aneke pi vivatṭakappe aneke pi samvaṭṭavivatṭakappe amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim<sup>3</sup>, tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idh' upapanno<sup>3</sup> ti. Iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsaṃ anussarati. Yam pi bhikkhave Tathāgato anekavihitam pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>4</sup> . . . iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsaṃ anussarati, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabanṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

10. Puna ca paraṃ bhikkhave Tathāgato dibbena cakkhunā visuddhena atikkantamānusakena<sup>5</sup> satte passati cavamāne upapajjamāne<sup>6</sup> hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena<sup>7</sup> samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā<sup>8</sup> micchādīṭṭhikammasamādānā<sup>9</sup>, te kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā<sup>10</sup>; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena<sup>7</sup> samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā<sup>11</sup>, te kāyassa bhedaṃ parammaraṇā sugatiṃ saggam lokaṃ upapannā<sup>10</sup> ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne<sup>6</sup> hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

<sup>1</sup> omitted by Ph.

<sup>2</sup> T. M<sub>7</sub> uppādim.

<sup>3</sup> M. M<sub>6</sub> idh' uppanno.

<sup>4</sup> M. la; Ph. pa.

<sup>5</sup> M. Ph. °mānussakena throughout.

<sup>6</sup> T. M<sub>7</sub> uppajja°

<sup>7</sup> T. M<sub>7</sub> vacī | pe | mano°

<sup>8</sup> omitted by M<sub>7</sub>.

<sup>9</sup> T. °samānā.

<sup>10</sup> T. M<sub>7</sub> uppannā.

<sup>11</sup> T. sammāsamādānā.

Yam pi bhikkhave Tathāgato dibbena cakkhunā visuddhena atikkantamānusakena . . . pe<sup>1</sup> . . . yathākammūpage satte pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṅṅhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

11. Puna ca paraṃ bhikkhave Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ<sup>2</sup> diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Yam pi bhikkhave Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṅṅhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Imāni kho bhikkhave Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato<sup>2</sup> āsabhaṅṅhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti ti.

## XXII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Ānandaṃ Bhagavā etad avoca: —

2. Ye te Ānanda dhammā tesam tesam adhimuttipadānaṃ<sup>3</sup> abhiññā sacchikiriyāya samvattanti, visārado ahaṃ Ānanda tattha<sup>4</sup> paṭijānāmi tesam tesam<sup>5</sup> tathā tathā<sup>5</sup> dhammaṃ desetun, yathā yathā<sup>5</sup> paṭipanno santaṃ vā 'atthi' ti ñassati, asantaṃ vā 'natthi' ti ñassati, hīnaṃ vā 'hīna' ti ñassati, paṇitaṃ vā 'paṇita' ti ñassati, sa-uttaraṃ<sup>6</sup> vā 'sa-uttara'ṃ<sup>6</sup> ti ñassati, anuttaraṃ vā 'anuttara' ti ñassati, yathā yathā vā<sup>5</sup> pana taṃ ñāteyyaṃ<sup>7</sup> vā

<sup>1</sup> M. pa; omitted by Ph.      <sup>2</sup> omitted by T.

<sup>3</sup> T. M<sub>7</sub> °padhānaṃ.      <sup>4</sup> T. M<sub>7</sub> tatra.

<sup>5</sup> omitted by T. M<sub>7</sub>.      <sup>6</sup> T. savu°

<sup>7</sup> T. M<sub>7</sub> ñātassayyaṃ; S. ñātayyaṃ.

diṭṭheyyam<sup>1</sup> vā sacchikātayyam<sup>2</sup> vā, tathā<sup>3</sup> tathā<sup>3</sup> ñassati vā dakkhati vā<sup>4</sup> sacchikarissati<sup>5</sup> vā<sup>6</sup> ti: ṭhānam etaṃ vijjati. Etad ānuttariyam Ānanda ñāṇānam, yad<sup>6</sup> idam<sup>6</sup> tattha tattha yathābhūtañāṇam<sup>7</sup>. Etasmā<sup>8</sup> 'vāham<sup>9</sup> Ānanda ñāṇā añṇam ñāṇam uttaritarāṃ vā paṇitatarāṃ vā natthi ti vadāmi. Dasa yimāni Ānanda<sup>6</sup> Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhaṅṭhānam paṭijānāti parisāsu sihanādam nadati brahmacakkam pavatteti. Katamāni dasa?

3. Idh' Ānanda<sup>10</sup> Tathāgato ṭhānañ ca ṭhānato aṭṭhānañ ca aṭṭhānato yathābhūtaṃ pajānāti. Yam p' Ānanda<sup>11</sup> Tathāgato ṭhānañ ca ṭhānato aṭṭhānañ ca aṭṭhānato yathābhūtaṃ pajānāti, idam p' Ānanda Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṅṭhānam paṭijānāti parisāsu sihanādam nadati brahmacakkam pavatteti.

4. Puna ca paraṃ Ānanda Tathāgato atitānāgatapaccuppannānam kammaśādanānam ṭhānaso hetuso vipākam yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe<sup>12</sup> . . . idam p' Ānanda . . . pe<sup>13</sup> . . .

5. Puna ca paraṃ Ānanda Tathāgato sabbathagāmini-paṭipadam<sup>14</sup> yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe<sup>12</sup> . . . idam p' Ānanda . . . pe<sup>15</sup> . . .

6. Puna ca paraṃ Ānanda Tathāgato anekadhātu<sup>16</sup>-nānādhātu<sup>16</sup>-lokaṃ yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe<sup>12</sup> . . . idam p' Ānanda . . . pe<sup>17</sup> . . .

<sup>1</sup> Ph. daṭṭheyyam; T. M<sub>7</sub>. S. daṭṭhāyāṃ.

<sup>2</sup> M<sub>7</sub> °kattāyāṃ; T. °kattāvāyāṃ; M. Ph. °kareyyāṃ.

<sup>3</sup> T. Tathāgataṃ; M<sub>7</sub> adds tap. <sup>4</sup> T. va.

<sup>5</sup> T. sacchiriyassati; S. sacchi vā karissati.

<sup>6</sup> omitted by T. M<sub>7</sub>.

<sup>7</sup> Ph. M<sub>7</sub> °bhūtaṃ ñāṇam; T. °bhūtañāṇānam.

<sup>8</sup> T. omits etasmā 'vāham Ā° ñāṇā; M<sub>7</sub> has ñāṇānam.

<sup>9</sup> S. cāham. <sup>10</sup> M. Ph. only idha.

<sup>11</sup> T. M<sub>7</sub> pan' Ā° throughout. <sup>12</sup> M. la; Ph. pa.

<sup>13</sup> M. pa; omitted by Ph. M<sub>7</sub>. <sup>14</sup> S. °gāminim paṭi°

<sup>15</sup> M. pa; omitted by Ph. <sup>16</sup> S. °dhātuṃ.

<sup>17</sup> M. pa; omitted by Ph. T. M<sub>7</sub>.

7. Puna ca paraṃ Ānanda Tathāgato sattānaṃ nānādhimuttikatam yathābhūtam pajānāti. Yam p' Ānanda . . . pe<sup>1</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

8. Puna ca paraṃ Ānanda Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattam<sup>3</sup> yathābhūtam<sup>4</sup> pajānāti. Yam p' Ānanda . . . pe<sup>1</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

9. Puna ca paraṃ Ānanda Tathāgato jhānavimokhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtam pajānāti. Yam p' Ānanda . . . pe<sup>1</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

10. Puna ca paraṃ Ānanda Tathāgato anekavihitam pubbenivāsam anussarati, seyyathidaṃ ekam pi jātim dve pi jātiyo . . . pe<sup>1</sup> . . . iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsam anussarati. Yam p' Ānanda . . . pe<sup>1</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

11. Puna ca paraṃ Ānanda Tathāgato dibbena cakkhunā visuddhena atikkantaṃanusakena . . . pe<sup>1</sup> . . . yathākammūpage satte pajānāti. Yam p' Ānanda . . . pe<sup>5</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

12. Puna ca paraṃ Ānanda Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Yam p' Ānanda Tathāgato āsavānaṃ khayā<sup>6</sup> . . . pe<sup>7</sup> . . . sacchikatvā upasampajja viharati, idam p' Ānanda Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabanṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Imāni kho Ānanda dasa Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabanṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti ti<sup>8</sup>.

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> M. pa; omitted by Ph. T. M<sub>7</sub>.

<sup>3</sup> T. M<sub>7</sub> indriyasamvaropari<sup>o</sup>

<sup>4</sup> omitted by M. Ph.

<sup>5</sup> M. la; Ph. pa; T. M<sub>7</sub> Tathāgato | pe.

<sup>6</sup> M. Ph. add anāsavaṃ ceto<sup>o</sup>

<sup>7</sup> M. la; Ph. pa; S. in full.      <sup>8</sup> Ph. omits ti.

## XXIII.

1. Atthi bhikkhave dhammā kāyena pahātabbā no vācāya, atthi bhikkhave dhammā vācāya pahātabbā no kāyena, atthi bhikkhave dhammā neva kāyena pahātabbā no vācāya, paññāya disvā disvā pahātabbā.

Katame ca bhikkhave dhammā kāyena pahātabbā no vācāya?

2. Idha bhikkhave bhikkhu<sup>1</sup> akusalam<sup>2</sup> āpanno hoti kañci-d<sup>2</sup>-eva desam<sup>3</sup> kāyena. Tam enaṃ anuvicca viññū sabrahmacārī evam āhaṃsu 'āyasmā kho akusalam<sup>3</sup> āpanno kañci-d-eva desam<sup>3</sup> kāyena, sādhu vatāyasmā kāyaduccaritam<sup>4</sup> pahāya kāyasucaritam<sup>4</sup> bhāvetū' ti. So anuvicca viññūhi sabrahmacārīhi vuccamāno kāyaduccaritam<sup>4</sup> pahāya kāyasucaritam<sup>4</sup> bhāveti.

Ime vuccanti bhikkhave dhammā kāyena pahātabbā no vācāya.

Katame ca bhikkhave dhammā vācāya pahātabbā no kāyena?

3. Idha bhikkhave bhikkhu akusalam<sup>3</sup> āpanno hoti kañci-d-eva desam<sup>3</sup> vācāya. Tam enaṃ anuvicca viññū sabrahmacārī evam āhaṃsu 'āyasmā kho akusalam<sup>3</sup> āpanno kañci-d-eva desam<sup>3</sup> vācāya, sādhu vatāyasmā vacīduccaritam<sup>4</sup> pahāya vacīsucaritam<sup>4</sup> bhāvetū' ti. So anuvicca viññūhi sabrahmacārīhi vuccamāno vacīduccaritam<sup>4</sup> pahāya vacīsucaritam<sup>4</sup> bhāveti.

Ime vuccanti bhikkhave dhammā vācāya pahātabbā no kāyena.

Katame ca bhikkhave dhammā neva kāyena pahātabbā no vācāya, paññāya disvā disvā pahātabbā?

4. Lobho<sup>5</sup> bhikkhave neva kāyena pahātabbo no vācāya, paññāya disvā disvā pahātabbo. Doso bhikkhave . . . pe<sup>4</sup> . . . Moho bhikkhave<sup>5</sup> . . . Kodho bhikkhave<sup>5</sup> . . . Upa<sup>4</sup>nāho bhikkhave<sup>5</sup> . . . Makkho bhikkhave<sup>5</sup> . . . Paḷāso

<sup>1</sup> T. M<sub>7</sub> °le.      <sup>2</sup> M. Ph. kiñci *throughout*.

<sup>3</sup> T. M<sub>7</sub> *add* kho.      <sup>4</sup> M. la; *omitted by* Ph. S.

<sup>5</sup> *omitted by* M. Ph.



bhikkhave<sup>1</sup> . . . Macchariyaṃ bhikkhave neva kāyena pahātabbaṃ no vācāya, paññāya disvā disvā pahātabbaṃ. Pāpikā bhikkhave issā neva kāyena pahātabbā no vācāya, paññāya disvā disvā<sup>2</sup> pahātabbā.

Katamā ca<sup>3</sup> bhikkhave pāpikā issā?

5. Idha bhikkhave ijjhāti gahapatissa vā gahapatiputtassa vā dhanena vā dhaññena vā rajatena vā jātarūpena vā. Tatr' aññatarassa dāsassa vā upavāsassa<sup>4</sup> vā evaṃ hoti 'aho vat' imassa gahapatissa vā gahapatiputtassa vā na ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā' ti. Samaṇo vā pana brāhmaṇo vā lābhī hoti cīvara-piṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Tatr' aññatarassa samaṇassa vā brāhmaṇassa vā evaṃ hoti 'aho vata ayam<sup>5</sup> āyasmā na lābhī assa cīvarapiṇḍa-pātasenāsanagilānapaccayabhesajjaparikkhārānaṃ' ti.

Ayaṃ vuccati bhikkhave pāpikā issā.

Pāpikā<sup>6</sup> bhikkhave issā neva kāyena pahātabbā no vācāya, paññāya disvā disvā pahātabbā.

6. Pāpikā<sup>7</sup> bhikkhave icchā neva kāyena pahātabbā no vācāya, paññāya disvā disvā<sup>2</sup> pahātabbā.

Katamā ca bhikkhave<sup>8</sup> pāpikā icchā?

7. Idha bhikkhave ekacco assaddho samāno 'saddho ti maṃ jāneyyūn' ti icchati, dussilo samāno 'silavā ti maṃ jāneyyūn' ti icchati, appassuto<sup>9</sup> samāno 'bahussuto ti maṃ jāneyyūn' ti icchati, saṅgaṇikārāmo samāno 'pavivitto ti maṃ jāneyyūn' ti icchati, kusito samāno 'āraddhaviriyo ti maṃ jāneyyūn' ti icchati, muṭṭhassati samāno 'upaṭṭhitasati ti maṃ jāneyyūn' ti icchati, asamāhito samāno 'samāhito ti maṃ jāneyyūn' ti icchati, duppañño samāno 'paññavā ti maṃ jāneyyūn' ti icchati, akhināsavo<sup>10</sup> samāno 'khiṇāsavo ti maṃ jāneyyūn' ti icchati.

<sup>1</sup> omitted by M. Ph. <sup>2</sup> omitted by M. <sup>3</sup> omitted by Ph.

<sup>4</sup> Ph. upāsakassa; T. ovāpavassa (sic); M<sub>7</sub> yopavāsassa.

<sup>5</sup> omitted by T. <sup>6</sup> in M. this phrase is missing.

<sup>7</sup> in Ph. this phrase is missing.

<sup>8</sup> T. inserts pahātabbā.

<sup>9</sup> M<sub>7</sub> omits all from appa<sup>o</sup> to asamāhito.

<sup>10</sup> T. M. anāsavo.

Ayaṃ vuccati bhikkhave pāpikā icchā.

‘Pāpikā’ bhikkhave icchā neva kāyena pahātabbā no vācāya, paññāya disvā disvā<sup>2</sup> pahātabbā.

8. Tañ ce bhikkhave bhikkhum<sup>3</sup> lobho abhībhuyya iriyati, doso . . . pe<sup>4</sup> . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso<sup>5</sup> . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā abhībhuyya iriyati, so evam assa vedītabbo: Na<sup>6</sup> ayam<sup>7</sup> āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h’imaṃ āyasmantaṃ lobho abhībhuyya iriyati. Na ayam<sup>7</sup> āyasmā<sup>8</sup> tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h’imaṃ āyasmantaṃ pāpikā icchā abhībhuyya iriyati.

9. Tañ ce bhikkhave bhikkhum<sup>3</sup> lobho nābhībhuyya iriyati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā nābhībhuyya iriyati, so evam assa vedītabbo: Tathā<sup>9</sup> ayam<sup>7</sup> āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h’imaṃ āyasmantaṃ lobho nābhībhuyya iriyati. Tathā ayam<sup>7</sup> āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h’imaṃ āyasmantaṃ pāpikā icchā nābhībhuyya iriyati ti.

## XXIV.

1. Ekaṃ samayaṃ āyasmā Mahācundo Cetisu viharatī Sahajātiyaṃ. Tatra kho āyasmā Mahācundo bhikkhū āmantesi: — Avuso bhikkhavo<sup>10</sup> ti. Avuso ti kho te

<sup>1</sup> M. has ime vuccanti bh° dhammā instead of pāp° bh° icchā.

<sup>2</sup> omitted by M. <sup>3</sup> T. M<sub>7</sub> bhikkhu.

<sup>4</sup> only in T. M<sub>7</sub>. <sup>5</sup> T. M<sub>7</sub> pal° always.

<sup>6</sup> T. M<sub>7</sub> taṃ; M. Ph. nāyaṃ throughout.

<sup>7</sup> omitted by T. <sup>8</sup> T. adds yasmā.

<sup>9</sup> Ph. tathāyaṃ throughout. <sup>10</sup> M. °ve.

bhikkhū āyasmato Mahācundassa paccassosum. Āyasmā Mahācundo etad avoca: —

2. Nāṇavādaṃ āvuso bhikkhu vadamāno 'jānām' imaṃ dhammaṃ passām'imaṃ dhamman' ti. Tañ ce āvuso bhikkhum<sup>1</sup> lobho abhibhuyya tiṭṭhati, doso . . . pe<sup>2</sup> . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā abhibhuyya tiṭṭhati, so evam assa veditabbo: Na ayam<sup>3</sup> āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho abhibhuyya tiṭṭhati. Na ayam<sup>3</sup> āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā abhibhuyya tiṭṭhati.

3. Bhāvanāvādaṃ<sup>4</sup> āvuso bhikkhu vadamāno 'bhāvitakāyo'mhi bhāvitasīlo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhum<sup>5</sup> lobho abhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā abhibhuyya tiṭṭhati, so evam assa veditabbo: Na ayam<sup>3</sup> āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho abhibhuyya tiṭṭhati. Na ayam<sup>3</sup> āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ<sup>6</sup> pāpikā icchā abhibhuyya tiṭṭhati.

4. Nāṇavādañ ca āvuso<sup>7</sup> bhikkhu vadamāno bhāvanāvādañ ca 'jānām' imaṃ dhammaṃ passām'imaṃ dhammaṃ, bhāvitakāyo 'mhi bhāvitasīlo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhum<sup>5</sup> lobho abhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā

<sup>1</sup> T. bhikkhu.      <sup>2</sup> *only in* T. M<sub>7</sub>.

<sup>3</sup> *omitted by* T.      <sup>4</sup> Ph. °dī.      <sup>5</sup> T. M<sub>7</sub> bhikkhu.

<sup>6</sup> T. *adds* pāpikā issā.      <sup>7</sup> T. panavuso.

abhibhuyya tiṭṭhati, so evam assa veditabbo: Na ayam<sup>1</sup> āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imam āyasmantam lobho abhibhuyya tiṭṭhati. Na ayam āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyam . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imam āyasmantam pāpikā icchā abhibhuyya tiṭṭhati.

5. Seyyathā pi āvuso puriso daliddo<sup>2</sup> 'va samāno adḍhavādam<sup>3</sup> vadeyya, adhano 'va<sup>4</sup> samāno dhanavādam vadeyya, abhogavā<sup>5</sup> 'va<sup>6</sup> samāno bhogavādam vadeyya; so kismiñci-d-eva dhanakaraṇiye samuppanne na sakkuṇeyya upanihātum<sup>7</sup> dhanam vā dhañṇam vā rajatam vā jātarūpam vā; tam enam evam jāneyyum 'daliddo 'va<sup>8</sup> ayam āyasmā samāno adḍhavādam<sup>3</sup> vadeti, adhano 'va<sup>9</sup> ayam āyasmā samāno dhanavādam vadeti, abhogavā 'va<sup>6</sup> ayam āyasmā samāno bhogavādam vadeti. Tam kissa hetu? Tathā hi ayam āyasmā kismiñci-d-eva dhanakaraṇiye samuppanne na sakkoti upanihātum<sup>7</sup> dhanam vā dhañṇam vā rajatam vā jātarūpam vā' ti. Evam eva kho āvuso nāṇavādañ ca bhikkhu vadamāno bhāvanāvādañ ca 'jānām'imam dhammam passām'imam dhammam, bhāvitakāyo 'mhi bhāvitasīlo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhum lobho abhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyam . . . pāpikā issā . . . pāpikā icchā abhibhuyya tiṭṭhati, so evam assa veditabbo: Na ayam āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imam āyasmantam lobho abhibhuyya tiṭṭhati. Na ayam āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyam . . .

<sup>1</sup> omitted by T.      <sup>2</sup> Ph. S. daḷo throughout.

<sup>3</sup> T. M<sub>7</sub> assavādam.      <sup>4</sup> T. M<sub>7</sub> ca.

<sup>5</sup> M. Ph. abhogo.      <sup>6</sup> omitted by T. M<sub>7</sub>.

<sup>7</sup> M. upanihātum; Ph. T. upanihantum; M<sub>7</sub> upanihantum and upanihatum.

<sup>8</sup> T. vā; omitted by Ph.      <sup>9</sup> T. M<sub>7</sub> vā.

pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā abhibhuyya tiṭṭhati.

6. Nāṇavādaṃ āvuso bhikkhu vadamāno 'jānām'imam dhammaṃ passām' imaṃ dhammaṃ' ti. Tañ ce āvuso bhikkhum<sup>1</sup> lobho nābhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā nābhibhuyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhati.

7. Bhāvanāvādaṃ āvuso bhikkhu vadamāno 'bhāvitakāyo 'mhi bhāvitasīlo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhum<sup>2</sup> lobho nābhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā nābhibhuyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhati.

8. Nāṇavādañ ca āvuso bhikkhu vadamāno bhāvanāvādañ ca 'jānām'imam dhammaṃ passām'imam dhammaṃ, bhāvitakāyo 'mhi bhāvitasīlo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhum<sup>1</sup> lobho nābhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā nābhibhuyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti;

<sup>1</sup> T. M<sub>7</sub> bhikkhu.

<sup>2</sup> M. Ph. T. M<sub>7</sub> bhikkhu.

tathā h'imaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ<sup>1</sup> pāpikā icchā nābhibhuyya tiṭṭhati.

9. Seyyathā pi āvuso puriso adḍho 'va<sup>2</sup> samāno adḍhavādaṃ<sup>3</sup> vadeyya, dhanavā 'va<sup>4</sup> samāno dhanavādaṃ vadeyya, bhogavā 'va samāno bhogavādaṃ vadeyya; so kismiñci-d-eva dhanakaraṇiye samuppanne sakkuneyya upanihātum<sup>5</sup> dhanam vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā; tam enaṃ evaṃ jāneyyum 'adḍho 'va ayam āyasmā samāno adḍhavādaṃ<sup>3</sup> vadeti, dhanavā 'va<sup>6</sup> ayam āyasmā samāno dhanavādaṃ vadeti, bhogavā 'va<sup>7</sup> ayam āyasmā samāno bhogavādaṃ vadeti. Taṃ kissa hetu? Tathā hi ayam āyasmā kismiñci-d-eva dhanakaraṇiye samuppanne sakkoti upanihātum<sup>5</sup> dhanam vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā' ti. Evam eva kho āvuso nānāvādaṃ ca bhikkhu vadamāno bhāvanāvādaṃ ca 'jānām'imaṃ dhammaṃ passām'imaṃ dhammaṃ, bhāvitakāyo 'mhi bhāvitasilo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhum<sup>8</sup> lobho nābhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā nābhibhuyya tiṭṭhati, so evam assa vedītabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhati ti<sup>9</sup>.

<sup>1</sup> T. *inserts* pāpikā issā.      <sup>2</sup> T. ca.

<sup>3</sup> M<sub>7</sub> assavādaṃ.      <sup>4</sup> *omitted by* Ph. T.

<sup>5</sup> M. upanihātum; Ph. T. upanihantum (T. *also* upani<sup>o</sup>); M<sub>7</sub> upanihatum *and* upanihantum.

<sup>6</sup> Ph. ca; *omitted by* T.      <sup>7</sup> Ph. M<sub>7</sub> ca.

<sup>8</sup> M<sub>7</sub> bhikkhu.      <sup>9</sup> *omitted by* M. Ph.

## XXV.

1. Dasa yimāni<sup>1</sup> bhikkhave kasiṇāyatanāni. Katamāni dasa?

2. Paṭhavīkasiṇam eko sañjānāti uddham adho tiriyaṃ<sup>2</sup> advayaṃ appamāṇaṃ, āpokasiṇam eko sañjānāti . . .<sup>3</sup> tejokasiṇam eko sañjānāti . . . vāyokasiṇam eko sañjānāti . . . nīlakasiṇam eko sañjānāti . . . pītakasiṇam eko sañjānāti . . . lohītakasiṇam eko sañjānāti . . . odātakasiṇam eko sañjānāti . . . ākāsakasiṇam eko sañjānāti . . . viññāṇakasiṇam eko sañjānāti uddham adho tiriyaṃ advayaṃ appamāṇaṃ.

Imāni kho bhikkhave dasa kasiṇāyatanāni ti.

## XXVI.

1. Ekam samayaṃ āyasmā Mahākaccāno Avantisu<sup>4</sup> viharati Kuraraghare<sup>5</sup> pavatte pabbate. Atha kho Kālī upāsikā Kuraragharikā yenāyasmā Mahākaccāno ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho Kālī upāsikā Kuraragharikā āyasmantaṃ Mahākaccānaṃ etad avoca: —

2. Vuttam<sup>6</sup> idaṃ bhante Bhagavatā Kumāripāṇhesu (Cf. S. I, p. 126):

Atthassa pattim<sup>7</sup> hadayassa santim<sup>8</sup>  
jetvāna senaṃ piyasātarūpaṃ<sup>9</sup>  
eko 'haṃ<sup>10</sup> jhāyī<sup>11</sup> sukham anubodhim<sup>12</sup>,  
tasmā janena<sup>13</sup> na<sup>14</sup> karomi sakkhim<sup>15</sup>  
sakkhī<sup>16</sup> na sampajjati kenaci me ti.

<sup>1</sup> T. imāni.      <sup>2</sup> T. M<sub>7</sub> add ca.      <sup>3</sup> M. la; Ph. pa.

<sup>4</sup> M. Ph. 'disu.      <sup>5</sup> M. Ph. Kula° throughout.      <sup>6</sup> T. uttam.

<sup>7</sup> S. patti.      <sup>8</sup> M. S. °ti.      <sup>9</sup> Ph. piyarūpaṃ sātarūpaṃ.

<sup>10</sup> S. eko 'ha; M. ekāhaṃ; Ph. ekāha; M<sub>7</sub> ekam 'haṃ.

<sup>11</sup> T. M<sub>7</sub> °yim; M. °yaṃ; Ph. jhānaṃ.

<sup>12</sup> S. ānu°; Ph. °dham.      <sup>13</sup> T. jā°      <sup>14</sup> omitted by Ph. T. M<sub>7</sub>.

<sup>15</sup> T. sakkhī; M. sakkim; omitted by Ph.

<sup>16</sup> M. sakhī; Ph. sikkhi.

Imassa nu<sup>1</sup> kho bhante Bhagavatā samkhittena bhāsita-  
tassa katham vitthārena attho<sup>2</sup> daṭṭhabbo ti?

3. Paṭhavikaṣiṇasamāpattiparamā kho bhagini eke<sup>4</sup> sa-  
maṇabrāhmaṇā atthābhiniḥbattesuṃ<sup>5</sup>. Yāvatā kho bhagini  
paṭhavikaṣiṇasamāpattiparamatā tad abhiññāsi Bhagavā,  
tad abhiññāya<sup>6</sup> Bhagavā ādim<sup>7</sup> addasa ādinavam addasa  
nissaraṇam addasa maggāmaggañāṇadassanam<sup>8</sup> addasa.  
Tassa ādidassanahetu<sup>9</sup> ādinavadassanahetu nissaraṇadassa-  
nahetu maggāmaggañāṇadassanahetu atthassa patti hada-  
yassa santi viditā hoti. Āpokasiṇasamāpattiparamā kho  
bhagini . . .<sup>10</sup> tejokasiṇasamāpattiparamā kho<sup>11</sup> bhagini  
. . . vāyokasiṇasamāpattiparamā kho bhagini . . . nīlaka-  
siṇasamāpattiparamā kho bhagini . . . pitakasiṇasamāpatti-  
paramā kho bhagini . . . lohitakasiṇasamāpattiparamā kho  
bhagini . . . odātakasiṇasamāpattiparamā kho bhagini . . .  
ākāsakasiṇasamāpattiparamā kho bhagini . . . viññāṇaka-  
siṇasamāpattiparamā kho bhagini eke<sup>12</sup> samaṇabrāhmaṇā  
atthābhiniḥbattesuṃ<sup>13</sup>. Yāvatā kho bhagini viññāṇakasiṇa-  
samāpattiparamatā tad abhiññāsi Bhagavā, tad abhiññāya<sup>6</sup>  
Bhagavā ādim<sup>7</sup> addasa ādinavam addasa nissaraṇam  
addasa maggāmaggañāṇadassanam<sup>8</sup> addasa. Tassa ādi-  
dassanahetu<sup>9</sup> ādinavadassanahetu nissaraṇadassanahetu  
maggāmaggañāṇadassanahetu atthassa patti hadayassa santi  
viditā hoti. Iti kho bhagini yan taṃ vuttaṃ Bhagavatā  
Kumāripaṇhesu

Atthassa pattiṃ<sup>14</sup> hadayassa santiṃ<sup>15</sup>

jetvāna senaṃ piyasātarūpaṃ<sup>16</sup>

eko 'haṃ<sup>17</sup> jhāyī<sup>18</sup> sukham anubodhiṃ<sup>19</sup>,

<sup>1</sup> omitted by M. Ph.      <sup>2</sup> T. attham; M, atthā 'va.

<sup>3</sup> omitted by T.      <sup>4</sup> T. S. eko.

<sup>5</sup> T. attābhiniḥbattesu: M. Ph. attho ti abhi°

<sup>6</sup> T. M, abhiññā.      <sup>7</sup> M. Ph. assādam.

<sup>8</sup> T. maggāñāṇa°      <sup>9</sup> M. Ph. assāda°      <sup>10</sup> M. pa.

<sup>11</sup> T. M, add pana.      <sup>12</sup> Ph. eko corr. to eke.

<sup>13</sup> T. attābhiniḥbattesu (sic); M. Ph. attho ti abhi°

<sup>14</sup> T. S. patti.      <sup>15</sup> M. S. °ti.      <sup>16</sup> Ph. piyarūpaṃ satarūpaṃ.

<sup>17</sup> T. S. eko 'ha; M. ekāham; Ph. ekāha.

<sup>18</sup> T. °yi; M, °yim; M. °yam; Ph. jhānaṃ.

<sup>19</sup> S. ānu°; Ph. °dham.



tasmā janena na<sup>1</sup> karomi sakkhiṃ<sup>2</sup>  
sakkhi<sup>3</sup> na sampajjati kenaci me ti

imassa kho bhagini Bhagavatā samkhittena bhāsītassa evaṃ  
vitthārena attho datṭhabbo ti<sup>4</sup>.

## XXVII.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jeta-  
vane Anāthapiṇḍikassa ārāme. Atha kho sambahulā  
bhikkhū pubbaṃhasamayaṃ nivāsetvā pattacivaram ādāya  
Sāvatthiyaṃ<sup>5</sup> piṇḍāya pāvimsu<sup>6</sup>. Atha kho tesam bhik-  
khūnaṃ etad ahosi 'atippago kho tāva Sāvatthiyaṃ  
piṇḍāya carituṃ, yaṃ nūna mayam yena aññatitthiyānaṃ  
paribbājakānaṃ ārāmo ten' upasaṅkameyyāma'<sup>7</sup> ti. Atha  
kho te bhikkhū yena aññatitthiyānaṃ paribbājakānaṃ  
ārāmo ten' upasaṅkamimsu, upasaṅkamitvā tehi añña-  
titthiyehi paribbājakehi saddhiṃ sammodimsu, sammo-  
daniyaṃ kathaṃ sārāṇiyaṃ<sup>8</sup> vitisāretvā ekamantaṃ nisi-  
dimsu. Ekamantaṃ nisinne kho te bhikkhū te añña-  
titthiyā paribbājakā etad avocum: —

2. Samaṇo āvuso Gotamo sāvakānaṃ evaṃ dhammaṃ  
deseti 'etha tumhe bhikkhave sabbaṃ dhammaṃ abhijā-  
nātha, sabbaṃ dhammaṃ abhiññāya abhiññāya<sup>9</sup> viharathā'  
ti. Mayam pi<sup>10</sup> kho āvuso sāvakānaṃ evaṃ dhammaṃ  
desema 'etha tumhe āvuso sabbaṃ dhammaṃ abhijānātha,  
sabbaṃ dhammaṃ abhiññāya abhiññāya<sup>11</sup> viharathā' ti.  
Idha no āvuso ko viseso ko adhippāyoso<sup>12</sup> kiṃ nānākara-  
ṇaṃ samaṇassa vā<sup>13</sup> Gotamassa amhākaṃ vā, yad idaṃ<sup>14</sup>

<sup>1</sup> omitted by Ph. T.      <sup>2</sup> M. sakkhiṃ; omitted by Ph.

<sup>3</sup> M. sakhi; T. sakkhiṃ; omitted by M<sub>7</sub>.      <sup>4</sup> T. hoti.

<sup>5</sup> Ph. 'tthiṃ.      <sup>6</sup> Ph. S. pa°

<sup>7</sup> T. M<sub>7</sub> °mimsu (M<sub>7</sub> °mi) and so on as two lines further.

<sup>8</sup> M. Ph. sārā°      <sup>9</sup> omitted by M. Ph. T. M<sub>6</sub>.      <sup>10</sup> T. M<sub>7</sub> hi.

<sup>11</sup> omitted by M. Ph. M<sub>6</sub>.      <sup>12</sup> S. °yaso; T. adhippāyo.

<sup>13</sup> T. puts vā after Go°; M<sub>6</sub> M<sub>7</sub> repeat vā after Go°;  
Ph. omits it.

<sup>14</sup> T. M. add vā.

dhammadesanāya<sup>1</sup> vā dhammadesanaṃ anusāsaniyā vā anusāsaniṃ<sup>2</sup> ti?

3. Atha kho te bhikkhū tesāṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandiṃsu na ppaṭikkosiṃsu, anabhinanditvā appaṭikkositvā utthāyāsanaṃ pakkamiṃsu<sup>3</sup> 'Bhagavato santike etassa bhāsitassa atthaṃ ajānissāma'<sup>4</sup> ti. Atha kho te bhikkhū Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapattikkantā yena Bhagavā ten' upasaṅkamimiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidiṃsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad avocum:—

4. Idha mayaṃ bhante pubbaṅhasamayaṃ nivāsetvā pattacivaram ādāya Sāvatthiyaṃ<sup>5</sup> piṇḍāya pāvisimha<sup>6</sup>. Tesāṃ no bhante amhākaṃ etad ahosi 'atippago kho tāva Sāvatthiyaṃ piṇḍāya carituṃ, yaṃ nūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkameyyāma'<sup>7</sup> ti. Atha kho mayaṃ bhante yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkamimha, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodimha, sammodaniyaṃ kathaṃ sārāniyaṃ<sup>7</sup> vītisāretvā ekamantaṃ nisidimha. Ekamantaṃ nisinne kho bhante aññatitthiyā paribbājakā amhe etad avocum: Samaṇo āvuso Gotamo sāvakānaṃ evaṃ dhammaṃ deseti 'etha tumhe bhikkhave sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya abhiññāya<sup>8</sup> viharathā' ti. Mayaṃ pi kho āvuso sāvakānaṃ evaṃ dhammaṃ desema 'etha tumhe āvuso sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya abhiññāya<sup>9</sup> viharathā' ti. Idha no āvuso ko viseso ko adhippāyoso<sup>10</sup> kiṃ nānākaraṇaṃ samaṇassa vā Gotamaṃsa<sup>11</sup> amhākaṃ vā, yad idaṃ dhammadesanāya vā dhammadesanaṃ anusāsaniyā<sup>12</sup> vā anusāsaniṃ<sup>13</sup> ti? Atha

<sup>1</sup> T. M<sub>7</sub> °yaṃ.      <sup>2</sup> Ph. M<sub>6</sub> °nan.      <sup>3</sup> S. pakkimiṃsu.

<sup>4</sup> T. M<sub>7</sub> aj°      <sup>5</sup> M. Ph. °tthiṃ.

<sup>6</sup> M. Ph. S. pa°; M. Ph. S. °hā and the same ending throughout.      <sup>7</sup> M. Ph. sara°      <sup>8</sup> omitted by M. Ph. T. M<sub>6</sub>.

<sup>9</sup> omitted by M. Ph. T.      <sup>10</sup> S. °yaso.

<sup>11</sup> T. M<sub>6</sub> add vā.      <sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> °yaṃ.

<sup>13</sup> Ph. °nan; M<sub>7</sub> °sati.

kho mayam bhante tesam aññatitthiyānam paribbājakānam bhāsitaṃ neva abhinandimha na ppaṭikkosimha, anabhinandivā appaṭikkositvā utthāyāsanā pakkamimha<sup>1</sup> 'Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā'<sup>2</sup> ti.

5. Evaṃ vādino bhikkhave aññatitthiyā paribbājakā evam assu vacanīyā: Eko āvuso paṇho eko<sup>3</sup> uddeso<sup>3</sup> ekaṃ veyyākaraṇaṃ, dve paṇhā dve uddesā dve veyyākaraṇāni, tayo paṇhā tayo uddesā tiṇi veyyākaraṇāni, cattāro paṇhā cattāro uddesā cattāri veyyākaraṇāni, pañca paṇhā pañc'<sup>4</sup> uddesā pañca veyyākaraṇāni, cha paṇhā cha uddesā cha veyyākaraṇāni, satta paṇhā satt'<sup>5</sup> uddesā satta veyyākaraṇāni, aṭṭha paṇhā aṭṭh'<sup>6</sup> uddesā aṭṭha veyyākaraṇāni, nava paṇhā nav'<sup>7</sup> uddesā nava veyyākaraṇāni, dasa paṇhā das'<sup>8</sup> uddesā dasa veyyākaraṇāni ti? Evaṃ puṭṭhā bhikkhave aññatitthiyā paribbājakā na c'eva<sup>9</sup> sampāyissanti<sup>10</sup> uttariṇ'<sup>11</sup> ca<sup>11</sup> vighātaṃ āpajjissanti. Taṃ kissa hetu? Yathā taṃ bhikkhave avisayasmim. Nāhan taṃ bhikkhave passāmi sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadevamanussāya yo<sup>12</sup> imesam paṇhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra Tathāgatena vā Tathāgatasāvakena vā ito vā pana sutvā.

6. Eko paṇho eko<sup>3</sup> uddeso<sup>3</sup> ekaṃ veyyākaraṇaṃ ti iti kho pan' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ<sup>13</sup>?

Ekadhamme bhikkhave bhikkhu sammā nibbindamāno<sup>14</sup> sammā virajjamāno sammā vimuccamāno sammā pariyanta-dassāvi sammatthābhisamecca<sup>15</sup> diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamasmiṃ ekadhamme?

Sabbe sattā āhāraṭṭhitikā.

<sup>1</sup> T. pakkammimha.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> aj<sup>o</sup>

<sup>3</sup> Ph. ek' udd<sup>o</sup>      <sup>4</sup> S. pañca.

<sup>5</sup> T. M<sub>7</sub>. S. satta.      <sup>6</sup> S. aṭṭha.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. nava.      <sup>8</sup> S. dasa.

<sup>9</sup> T. na 'va; M<sub>7</sub> taṇ ca; S. neva; omitted by M<sub>6</sub>.

<sup>10</sup> S. sampādayissanti.

<sup>11</sup> M. Ph. uttari ca; S. °rim pi.

<sup>12</sup> T. so.      <sup>13</sup> T. uttaṃ.      <sup>14</sup> T. M<sub>7</sub> niccamāno.

<sup>15</sup> M. Ph. sāmā-d-atthaṃ abhi<sup>o</sup> throughout; T. M<sub>7</sub> sammatthātambhisamecca (sic).

Imasmim kho bhikkhave ekadhamme bhikkhu sammā nibbindamāno<sup>1</sup> sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca<sup>2</sup> diṭṭh' eva dhamme dukkhass' antakaro hoti.

Eko pañho eko<sup>3</sup> uddeso<sup>3</sup> ekaṃ veyyākaraṇaṇ ti iti yaṇ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

7. Dve pañhā dve uddesā dve veyyākaraṇāni ti iti kho paṇ' etaṃ vuttaṃ<sup>4</sup>, kiṃ c'etaṃ paṭicca vuttaṃ?

Dvīsu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dvīsu?

Nāme ca rūpe ca.

Imesu kho bhikkhave dvīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Dve pañhā dve uddesā dve veyyākaraṇāni ti iti yaṇ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

8. Tayo pañhā tayo uddesā tīni veyyākaraṇāni ti iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tīsu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu tīsu?

Tīsu vedanāsu.

Imesu kho bhikkhave tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Tayo pañhā tayo uddesā tīni veyyākaraṇāni ti iti yaṇ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

9. Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ<sup>4</sup>?

<sup>1</sup> T. niccināmāno.

<sup>2</sup> T. sammā Tathāgate 'bhisamecca; M<sub>7</sub> sammā tathā-tambhisamecca (*sic*).

<sup>3</sup> Ph. ek' udd°      <sup>4</sup> T. uttaṃ.

Catūsu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh'eva dhamme dukkhass' antakaro hoti. Katamesu catūsu?

Catūsu āhāresu.

Imesu kho bhikkhave catūsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh'eva dhamme dukkhass' antakaro hoti.

Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti yan taṃ vuttam, idam etaṃ paṭicca vuttam.

10. Pañca pañhā pañc'<sup>1</sup> uddesā pañca veyyākaraṇāni ti iti kho pan' etaṃ vuttam, kiṃ c'etaṃ paṭicca vuttam?

Pañcasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh'eva dhamme dukkhass' antakaro hoti. Katamesu pañcasu?

Pañcasu upādānakkhandesu.

Imesu kho bhikkhave pañcasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh'eva dhamme dukkhass' antakaro hoti.

Pañca pañhā pañc'<sup>2</sup> uddesā pañca veyyākaraṇāni ti iti yan taṃ vuttam, idam etaṃ paṭicca vuttam.

11. Cha pañhā cha uddesā cha veyyākaraṇāni ti iti kho pan' etaṃ vuttam, kiṃ c'etaṃ paṭicca vuttam?

Chasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh'eva dhamme dukkhass' antakaro hoti. Katamesu chasu?

Chasu ajjhattikesu<sup>3</sup> āyatanesu.

Imesu kho bhikkhave chasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh'eva dhamme dukkhass' antakaro hoti.

<sup>1</sup> M. S. pañca.      <sup>2</sup> S. pañca.

<sup>3</sup> T. ajjhantikatesu.

Cha pañhā cha uddesā cha veyyākaraṇāni ti iti yan tam vuttam, idam etaṃ paṭicca vuttam.

12. Satta pañhā satt'<sup>1</sup> uddesā satta veyyākaraṇāni ti iti kho pan' etaṃ vuttam, kiṃ c'etaṃ paṭicca vuttam?

Sattasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu sattasu?

Sattasu viññāṇaṭṭhitisu.

Imesu kho bhikkhave sattasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Satta pañhā satt'<sup>2</sup> uddesā satta veyyākaraṇāni ti iti yan tam vuttam, idam etaṃ paṭicca vuttam.

13. Aṭṭha pañhā aṭṭh'uddesā<sup>3</sup> aṭṭha veyyākaraṇāni ti iti kho pan' etaṃ vuttam, kiṃ c'etaṃ paṭicca vuttam?

Aṭṭhasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu aṭṭhasu?

Aṭṭhasu lokadhammesu.

Imesu kho bhikkhave aṭṭhasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Aṭṭha pañhā aṭṭh'<sup>3</sup> uddesā aṭṭha veyyākaraṇāni ti iti yan tam vuttam, idam etaṃ paṭicca vuttam.

14. Nava pañhā nav'<sup>4</sup> uddesā nava veyyākaraṇāni ti iti kho pan' etaṃ vuttam, kiṃ c'etaṃ paṭicca vuttam?

Navasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu navasu?

Navasu sattāvāsesu.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. satta.      <sup>2</sup> M. T. M<sub>6</sub>. M<sub>7</sub>. S. satta.

<sup>3</sup> S. aṭṭha.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. nava.

Imesu kho bhikkhave navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Nava pañhā nav'<sup>1</sup> uddesā nava veyyākaraṇāni ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

15. Dasa pañhā das'<sup>2</sup> uddesā dasa veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Dasasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dasasu?

Dasasu akusalesu<sup>3</sup> kammaopathesu<sup>3</sup>.

Imesu kho bhikkhave dasasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Dasa pañhā das'<sup>2</sup> uddesā dasa veyyākaraṇāni ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ ti.

## XXVIII.

1. Ekam samayaṃ Bhagavā Kajaṅgalāyaṃ<sup>4</sup> viharati Veḷuvane. Atha kho sambahulā Kajaṅgalā<sup>5</sup> upāsakā yena Kajaṅgalā<sup>6</sup> bhikkhuni ten' upasaṅkamimsu, upasaṅkamitvā Kajaṅgalaṃ<sup>7</sup> bhikkhuniṃ abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho Kajaṅgalā<sup>5</sup> upāsakā Kajaṅgalaṃ<sup>7</sup> bhikkhuniṃ etaḍ avocum: —

2. Vuttam idaṃ ayye<sup>8</sup> Bhagavatā Mahāpañhesu: eko pañho eko uddeso ekam veyyākaraṇam, dve pañhā dve uddesā dve veyyākaraṇāni, tayo pañhā tayo uddesā tiṇi veyyākaraṇāni,

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. nava.      <sup>2</sup> S. dasa; M<sub>6</sub> dasa *and* das'.

<sup>3</sup> M. S. °lakamma°

<sup>4</sup> T. Kamjaṅg°; Ph. Jaṅg°

<sup>5</sup> M. °lakā; Ph. Jaṅgalā.

<sup>6</sup> Ph. Jaṅg°; M. Kajaṅgalikā.

<sup>7</sup> Ph. Jaṅg°; M. Kajaṅgalikaṃ.

<sup>8</sup> M<sub>6</sub> ayyo.

cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni, pañca pañhā pañc'<sup>1</sup> uddesā pañca veyyākaraṇāni, cha pañhā cha uddesā cha veyyākaraṇāni, satta pañhā satt'<sup>2</sup> uddesā satta veyyākaraṇāni, atṭha pañhā atṭh'<sup>3</sup> uddesā atṭha veyyākaraṇāni, nava pañhā nav'<sup>4</sup> uddesā nava veyyākaraṇāni, dasa pañhā das'<sup>5</sup> uddesā dasa veyyākaraṇāni ti. Imassa nu kho ayye Bhagavatā samkhittena bhāsitassa katham vitthārena attho datṭhabbo ti<sup>6</sup>?

3. Na<sup>6</sup> kho<sup>6</sup> pan' etam<sup>6</sup> āvuso Bhagavato<sup>7</sup> sammukhā sutam sammukhā paṭiggahitam, na pi manobhāvanīyaṇam bhikkhūnam sammukhā sutam samukhā paṭiggahitam; api<sup>8</sup> ca yathā<sup>9</sup> m' ettha khāyati<sup>10</sup>, tam suṇātha sādhu kam manasikarotha, bhāsissāmi ti. 'Evaṃ ayye' ti kho Kajaṅgalā<sup>11</sup> upāsakā Kajaṅgalāya<sup>12</sup> bhikkhuniyā paccassosum. Kajaṅgalā<sup>13</sup> bhikkhuni etad avoca: —

4. Eko pañho eko<sup>14</sup> uddeso ekam veyyākaraṇan ti iti kho pan' etam vuttam Bhagavatā, kiñ c'etam paṭicca vuttam?

Ekadhamme āvuso bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca ditṭh' eva dhamme dukkhass' antakaro hoti. Katamasmim ekadhamme?

Sabbe sattā āharatṭhitikā.

Imasmim kho āvuso ekadhamme bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca ditṭh' eva dhamme dukkhass' antakaro hoti.

Eko<sup>15</sup> pañho eko<sup>14</sup> uddeso ekam veyyākaraṇan ti iti yan tam vuttam Bhagavatā, idam etam paṭicca vuttam.

<sup>1</sup> S. pañca.      <sup>2</sup> M<sub>6</sub>. S. satta.

<sup>3</sup> S. atṭha.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. nava.

<sup>5</sup> M<sub>7</sub>. S. dasa.      <sup>6</sup> omitted by T.

<sup>7</sup> T. oṭā.      <sup>8</sup> T. na api.

<sup>9</sup> Ph. kho; T. M<sub>6</sub>. M<sub>7</sub> mam' ettha for m' ettha.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> oṃyāti.      <sup>11</sup> M. oṃlakā; Ph. Jaṅgalā.

<sup>12</sup> T. oṃlā; M. oṃlikāya; Ph. Jaṅgalā.

<sup>13</sup> Ph. Jaṅgō; M. Kajaṅgalikā.

<sup>14</sup> Ph. ek'.      <sup>15</sup> T. M<sub>6</sub> add āvuso.



5. Dve pañhā dve uddesā dve veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiñ c'etaṃ paṭicca vuttaṃ?

Dvīsu āvuso dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dvīsu?

Nāme ca rūpe ca . . . pe<sup>1</sup> . . .

Katamesu tīsu?

Tīsu vedanāsu.

Imesu kho āvuso tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Tayo pañhā tayo uddesā tīni veyyākaraṇāni ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

6. Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiñ c'etaṃ paṭicca vuttaṃ?

Catūsu āvuso dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu catūsu?

Catūsu satipaṭṭhānesu.

Imesu kho āvuso catūsu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

7. Pañca pañhā pañc'<sup>2</sup> uddesā pañca veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiñ c'etaṃ paṭicca vuttaṃ?

Pañcasu āvuso dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu pañcasu?

Pañcasu indriyesu . . . pe<sup>3</sup> . . .

Katamesu chasu?

<sup>1</sup> M. la; Ph. pa; S. *in full*.      <sup>2</sup> S. pañca.

<sup>3</sup> M. la; Ph. pa; *omitted by S.*

Chasu nissaraṇīyāsu dhātūsu . . .<sup>1</sup>

Katamesu sattaṣu?

Sattaṣu bojjhaṅgesu . . .<sup>1</sup>

Katamesu aṭṭhasu?

Ariye<sup>2</sup> aṭṭhaṅgike<sup>3</sup> magge<sup>4</sup>.

Imesu kho āvuso aṭṭhasu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Aṭṭha pañhā aṭṭh'<sup>5</sup> uddesā aṭṭha veyyākaraṇāni ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

8. Nava pañhā nav'<sup>6</sup> uddesā nava veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiṃ c'etaṃ paṭicca vuttaṃ?

Navasu āvuso dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu navasu?

Navasu sattāvāsesu.

Imesu kho āvuso navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Nava<sup>7</sup> pañhā nav'<sup>8</sup> uddesā nava veyyākaraṇāni ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

9. Dasa pañhā das'<sup>9</sup> uddesā dasa veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiṃ c'etaṃ paṭicca vuttaṃ?

Dasasu āvuso dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dasasu?

Dasasu kusalesu<sup>10</sup> kammapathesu<sup>10</sup>.

<sup>1</sup> M. la<sup>5</sup>; Ph. pa.

<sup>2</sup> S. aṭṭhasu ariyesu; M. Ph. aṭṭhasu ariya.

<sup>3</sup> S. °kesu; M. Ph. °ka°

<sup>4</sup> M. Ph. S. maggesu; M<sub>6</sub> has ariyo °ko maggo.

<sup>5</sup> S. aṭṭha. <sup>6</sup> M<sub>6</sub>. S. nava.

<sup>7</sup> M<sub>7</sub> omits all from Nava to Katamesu dasasu.

<sup>8</sup> T. M<sub>6</sub>. S. nava. <sup>9</sup> S. dasa. <sup>10</sup> S. kusala°

Imesu kho āvuso dasasu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisam-  
ecca ditṭh' eva dhamme dukkḥass' autakaro hoti.

Dasa pañhā das'<sup>1</sup> uddesū dasa veyyākaraṇāni ti iti yaṃ taṃ vuttaṃ Bhagavatā, idaṃ etaṃ paṭicca vuttaṃ.

10. Iti kho āvuso yaṃ taṃ vuttaṃ Bhagavatā Mahā-  
pañhesu<sup>2</sup>: Eko pañho eko<sup>3</sup> uddeso ekaṃ veyyākaraṇaṃ  
. . . pe<sup>4</sup> . . . dasa veyyākaraṇāni ti<sup>5</sup> imassa kho ahaṃ<sup>6</sup>  
āvuso Bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena  
atthaṃ ājānāmi<sup>7</sup>. Ākaṅkhamānā ca pana tumhe āvuso  
Bhagavantam yeva upasaṅkamitvā etaṃ atthaṃ paṭi-  
puccheyyātha<sup>8</sup>. Yathā no<sup>9</sup> Bhagavā vyākaroti<sup>10</sup>, tathā  
naṃ dhāreyyāthā<sup>11</sup> ti. 'Evaṃ ayye' ti kho Kajaṅgalā<sup>12</sup>  
upāsakā<sup>13</sup> Kajaṅgalāya<sup>14</sup> bhikkhuniyā bhāsitaṃ abhinan-  
ditvā anumoditvā utṭhāyāsanaṃ Kajaṅgalaṃ bhikkhuniṃ  
abhivādetvā padakkhiṇaṃ katvā yena Bhagavā ten' upa-  
saṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā  
ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho Kajaṅgalā  
upāsakā, yāvatako ahosi Kajaṅgalāya bhikkhuniyā saddhim  
kathāsallāpo, taṃ sabbam Bhagavato ārocesuṃ.

11. Sādhu sādhu gahapatayo. Paṇḍitā gahapatayo  
Kajaṅgalā bhikkhuni, mahāpañhā gahapatayo Kajaṅgalā  
bhikkhuni. Sace<sup>15</sup> pi tumhe gahapatayo maṃ<sup>16</sup> upasaṅ-  
kamitvā etaṃ atthaṃ puccheyyātha<sup>17</sup>, ahaṃ pi c'etaṃ<sup>18</sup>

<sup>1</sup> S. dasa.

<sup>2</sup> M. Ph. saṃkhittena bhāsitāsu Mahāpañhāsu.

<sup>3</sup> Ph. ek'.

<sup>4</sup> M. la; Ph. pa; M. Ph. S. *add* dasa pañhā das' (S. dasa) uddesā.

<sup>5</sup> S. *adds* iti. <sup>6</sup> *omitted by* T. M<sub>6</sub>. M<sub>7</sub>.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> aj°

<sup>8</sup> S. pari°; M<sub>7</sub> pu°; T. M<sub>6</sub> puccheyyatha (*sic*).

<sup>9</sup> M. kho naṃ. <sup>10</sup> T. vya°

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> °yyathā. <sup>12</sup> M. °lakā; Ph. Jaṅgalā.

<sup>13</sup> T. °sikā.

<sup>14</sup> M. °likāya; Ph. Jaṅgalāya, *and so in every similar case*.

<sup>15</sup> M. Ph. maṃ ce. <sup>16</sup> *omitted by* M. Ph. T. M<sub>6</sub>.

<sup>17</sup> M. paṭipu°; T. M<sub>7</sub> °yyatha.

<sup>18</sup> T. M<sub>6</sub>. M<sub>7</sub> ca taṃ.

evam eva<sup>1</sup> vyākareyyam<sup>2</sup>, yathā tam<sup>3</sup> Kajaṅgalāya bhikkhuniyā vyākatam<sup>4</sup>.

Eso<sup>5</sup> c'eva<sup>6</sup> tassa<sup>6</sup> attho, evañ ca<sup>7</sup> nam<sup>7</sup> dhāreyyāthā<sup>8</sup> ti.

## XXIX.

1. Yāvatā bhikkhave Kāsi-Kosalā, yāvatā rañño Pase-nadissa<sup>9</sup> Kosalassa vijitam<sup>10</sup>, rājā tattha Pasenadi Kosalo<sup>11</sup> aggam akkhāyati. Rañño pi<sup>12</sup> kho bhikkhave Pasenadissa<sup>11</sup> Kosalassa atth' eva aññathattam<sup>13</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>14</sup> agge virajjati, pageva hīnasmim.

2. Yāvatā bhikkhave candimasuriyā pariharanti, disā bhanti virocāmānā<sup>15</sup>, tāva sahasadhāloko, tasmim sahasadhāloke sahasam candānam, sahasam suriyānam, sahasam Sinerupabbatarājānam, sahasam Jambudīpānam, sahasam Aparagoyānānam<sup>16</sup>, sahasam Uttarakurūnam, sahasam Pubbavidehānam<sup>17</sup>, cattāri mahāsamuddasahasāni<sup>18</sup>, cattāri mahārājasahasāni, sahasam Cātummahārājikanam<sup>19</sup>, sahasam Tāvātimsānam, sahasam Yāmānam, sahasam Tusitānam<sup>20</sup>, sahasam<sup>12</sup> Nimmānaratīnam<sup>12</sup>, sahasam<sup>12</sup> Paranimmitavasavattīnam<sup>21</sup>, sahasam Brahma-lokānam; yāvatā bhikkhave sahasalokadhātu<sup>22</sup>, Mahābrahmā

<sup>1</sup> M<sub>6</sub> evam; T. M<sub>7</sub> etam.

<sup>2</sup> T. M<sub>7</sub> vya°; T. °yya.

<sup>3</sup> M. Ph. hi; M<sub>7</sub> katam.

<sup>4</sup> T. M<sub>7</sub> vya°; M<sub>6</sub> katam.

<sup>5</sup> T. eva so.

<sup>6</sup> T. c'ev' assa; M<sub>7</sub> c'ev' etassa.

<sup>7</sup> omitted by T. M<sub>7</sub>.

<sup>8</sup> T. M<sub>7</sub> °yyathā.

<sup>9</sup> M. °dī; in M. Ph. often written with double-s.

<sup>10</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> °te.

<sup>11</sup> M. Ph. °dī.

<sup>12</sup> omitted by S.

<sup>13</sup> T. °thatattham; M. Ph. °tattham; M<sub>6</sub> attham for aññā°, atthi.

<sup>14</sup> T. M<sub>7</sub> °nde.

<sup>15</sup> T. M<sub>6</sub>. M<sub>7</sub> virocānā.

<sup>16</sup> M. Ph. °yānam; T. °godānam; M<sub>7</sub> °godhānīnam.

<sup>17</sup> T. continues: kho bh° atth' eva and so on, omitting all the rest.

<sup>18</sup> S. °nam.

<sup>19</sup> M. Cātuma°; Ph. Catuma°

<sup>20</sup> M. Ph. Tussi°

<sup>21</sup> omitted by S.; M. Ph. continue: Dasa yimāni bh° ka-siṇāyatanāni.

<sup>22</sup> M<sub>6</sub>. M<sub>7</sub> sahasi°

tattha aggam akkhāyati. Mahābrahmuno pi kho bhikkhave atth' eva aññathattam<sup>1</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>2</sup> agge virajjati, pageva hīnasmim.

3. Hoti so bhikkhave samayo<sup>3</sup>, yaṃ ayaṃ loko samvaṭṭati, samvaṭṭamāne bhikkhave loka yebhuyyena sattā ābhassara-vattanikā<sup>4</sup> bhavanti. Te tattha honti manomayā pīti-bhakkhā<sup>5</sup> sayampabhā antalikkhe carā subhaṭṭhāyino<sup>6</sup> ciraṃ dīgham addhānaṃ tiṭṭhanti. Samvaṭṭamāne bhikkhave loka Ābhassarā devā aggam akkhāyanti<sup>7</sup>. Ābhassarānaṃ pi kho bhikkhave devānaṃ atth' eva aññathattam<sup>8</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim<sup>9</sup> nibbindanto<sup>9</sup> agge virajjati, pageva hīnasmim<sup>10</sup>.

4. Dasa yimāni<sup>11</sup> bhikkhave kasiṇāyatanāni. Katamāni dasa?

Paṭhavikasiṇaṃ eko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ. Āpokasiṇaṃ eko sañjānāti . . .<sup>12</sup> Tejakasiṇaṃ eko sañjānāti . . . Vāyokasiṇaṃ eko sañjānāti . . . Nilakasiṇaṃ eko sañjānāti . . . Pitakasiṇaṃ eko sañjānāti . . . Lohitakasiṇaṃ eko sañjānāti . . . Odātakasiṇaṃ eko sañjānāti . . . Ākāsakasiṇaṃ eko sañjānāti . . . Viññāṇakasiṇaṃ eko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.

Imāni kho bhikkhave dasa kasiṇāyatanāni.

5. Etad aggaṃ bhikkhave imesaṃ dasannaṃ kasiṇāyatanānaṃ, yad idaṃ viññāṇakasiṇaṃ eko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ. Evaṃsaññino pi kho bhikkhave santi sattā. Evaṃsaññinaṃ pi kho bhikkhave sattānaṃ atth' eva aññathattam<sup>13</sup>, atthi vipariṇāmo. Evaṃ

<sup>1</sup> T. °tattam.      <sup>2</sup> M, °ndo; T. *has a blunder*.

<sup>3</sup> M, pathamasa°      <sup>4</sup> T. M, ābhassaravasava°

<sup>5</sup> T. pitimayā bhakkhā.      <sup>6</sup> M, subhaṭṭhāyino.

<sup>7</sup> S. °yati.      <sup>8</sup> T. aññattam.

<sup>9</sup> T. tasmim pi nibbinde; M, °ndati.

<sup>10</sup> S. °min ti.      <sup>11</sup> T. imāni.      <sup>12</sup> M. la; Ph. pa.

<sup>13</sup> M. Ph. °tattham.

passaṃ bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim<sup>1</sup> nibbindanto<sup>2</sup> agge virajjati, pageva hinasmim.

6. Aṭṭh' imāni bhikkhave abhibhāyatanāni. Katamāni aṭṭha?

Ajjhattaṃ rūpasaññi<sup>3</sup> eko bahiddhā rūpāni passaṃti parittāni suvaṇṇadubbaṇṇāni. Tāni<sup>4</sup> abhibhuyya jānāmi passaṃti ti evaṃsaññi hoti. Idaṃ paṭhamam abhibhāyatanam.

Ajjhattaṃ rūpasaññi<sup>3</sup> eko bahiddhā rūpāni passaṃti appamāṇāni suvaṇṇadubbaṇṇāni, tāni<sup>4</sup> abhibhuyya jānāmi passaṃti ti evaṃsaññi hoti. Idaṃ dutiyam abhibhāyatanam.

Ajjhattaṃ arūpasaññi<sup>4</sup> eko bahiddhā rūpāni passaṃti parittāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passaṃti ti evaṃsaññi hoti. Idaṃ tatiyam abhibhāyatanam.

Ajjhattaṃ arūpasaññi eko bahiddhā rūpāni passaṃti appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passaṃti ti evaṃsaññi hoti. Idaṃ catuttham abhibhāyatanam.

Ajjhattaṃ arūpasaññi eko bahiddhā rūpāni passaṃti nilāni nilavaṇṇāni nilanidassanāni nilanibhāsāni. Seyyathā pi nāma ummāpuppham<sup>5</sup> nilam nilavaṇṇam nilanidassanam nilanibhāsam, seyyathā<sup>6</sup> vā<sup>6</sup> pana tam<sup>2</sup> vattham bārāṇaseyyakam ubhatobhāgavimatṭham nilam nilavaṇṇam nilanidassanam nilanibhāsam: evam evam<sup>7</sup> ajjhataṃ arūpasaññi eko bahiddhā rūpāni passaṃti nilāni nilavaṇṇāni nilanidassanāni nilanibhāsāni, tāni abhibhuyya jānāmi passaṃti ti evaṃsaññi hoti. Idaṃ pañcamam abhibhāyatanam.

Ajjhattaṃ arūpasaññi eko bahiddhā rūpāni passaṃti pitāni pitavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathā pi nāma kaṇṇikārapuppham pitam pitavaṇṇam pītanidassanam pītanibhāsam, seyyathā vā<sup>8</sup> pana tam<sup>2</sup> vattham

<sup>1</sup> T. tasmim pi nibbindo; M<sub>7</sub> °ndo.

<sup>2</sup> omitted by T. <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> arūpa° <sup>4</sup> T. M<sub>6</sub> rūpa°

<sup>5</sup> Ph. S. ummārapu°; T. dammāpupphāni; M<sub>7</sub> ummāta-pupphā, both omitting nilam.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. add pi; M<sub>6</sub> omits vā, T. M<sub>7</sub> put it after vattham.

<sup>7</sup> T. M<sub>7</sub> eva. <sup>8</sup> T. pi.

bārāṇaseyyakam ubhatobhāgavimaṭṭham pītam pītavanṇam pītanidassanam pītanibhāsam: evam evam ajjhattam arūpasaññī eko bahiddhā rūpāni passati pītāni pītavanṇāni pītanidassanāni pītanibhāsāni, tāni abhibhuyya jānāmi passāmī ti evamsaññī hoti. Idam chaṭṭham abhibhāyatanam.

Ajjhattam arūpasaññī eko bahiddhā rūpāni passati lohita-kāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni. Seyyathā pi nāma bandhujivakapuppham<sup>1</sup> lohitakam lohitakavaṇṇam lohitakanidassanam lohitakanibhāsam, seyyathā<sup>2</sup> vā<sup>3</sup> pana tam vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham lohitakam lohitakavaṇṇam lohitakanidassanam lohitakanibhāsam: evam evam<sup>4</sup> ajjhattam arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni, tāni abhibhuyya jānāmi passāmī ti evamsaññī hoti. Idam sāttamam abhibhāyatanam.

Ajjhattam arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni<sup>5</sup>. Seyyathā pi nāma osadhitarakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā<sup>3</sup> pana tam<sup>6</sup> vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham odātam odātavaṇṇam odātanidassanam odātanibhāsam: evam evam ajjhattam arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, tāni abhibhuyya jānāmi passāmī ti evamsaññī hoti. Idam aṭṭhamam abhibhāyatanam.

Imāni kho bhikkhave aṭṭha abhibhāyatanāni.

7. Etad aggam bhikkhave imesam aṭṭhannam abhibhāyatanānam, yad idam ajjhattam arūpasaññī<sup>7</sup> eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, tāni abhibhuyya jānāmi passāmī ti evamsaññī hoti. Evamsaññīno<sup>8</sup> pi kho bhikkhave santi satta. Evamsaññīnam pi kho bhikkhave sattānam atth' eva

<sup>1</sup> M. Ph. S. bandha°      <sup>2</sup> M<sub>6</sub> adds pi.

<sup>3</sup> T. pi.      <sup>4</sup> M. eva.

<sup>5</sup> M<sub>6</sub> continues: tāni abhi° and so on.

<sup>6</sup> omitted by T.      <sup>7</sup> Ph. adds yaṃ.

<sup>8</sup> Ph. °saññī; M<sub>6</sub> has no ca evamsaññī bh° santi satta.

aññathattam<sup>1</sup>, atthi vipariṇāmo. Evaṃ passaṃ bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>2</sup> agge virajjati, pageva hīnasmim.

8. Catasso imā bhikkhave paṭipadā. Katamā<sup>3</sup> catasso?

Dukkā paṭipadā dandhabhīṇā, dukkhā paṭipadā khippābhīṇā, sukhā paṭipadā dandhabhīṇā, sukhā paṭipadā khippābhīṇā.

Imā kho bhikkhave catasso paṭipadā.

9. Etad aggaṃ bhikkhave imāsaṃ catunnaṃ paṭipadānaṃ, yad idaṃ sukhā paṭipadā khippābhīṇā. Evaṃpaṭipannaṃ pi kho bhikkhave santi sattā. Evaṃpaṭipannaṃ pi kho<sup>4</sup> bhikkhave sattānaṃ atth' eva aññathattam<sup>5</sup>, atthi vipariṇāmo. Evaṃ passaṃ bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>6</sup> agge virajjati, pageva hīnasmim.

10. Catasso imā bhikkhave saññā. Katamā catasso?

Parittam eko sañjānāti, mahaggatam eko sañjānāti, appamaṇam eko sañjānāti, 'natthi kiñci' ti ākiñcaññāyatanam eko sañjānāti.

Imā kho bhikkhave catasso saññā.

11. Etad aggaṃ bhikkhave imāsaṃ catunnaṃ saññānaṃ, yad idaṃ 'natthi kiñci' ti ākiñcaññāyatanam eko sañjānāti. Evaṃsaññīnaṃ pi kho bhikkhave santi sattā. Evaṃsaññīnaṃ pi kho bhikkhave sattānaṃ atth' eva aññathattam<sup>8</sup>, atthi vipariṇāmo. Evaṃ passaṃ bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto agge virajjati, pageva hīnasmim.

12. Etad aggaṃ bhikkhave bāhirakānaṃ diṭṭhigatānaṃ, yad idaṃ 'no c'assaṃ<sup>9</sup>, no ca me siyā, na bhavissāmi, na me bhavissati' ti. Evaṃdiṭṭhino bhikkhave etaṃ<sup>10</sup> paṭikaṅkhaṃ<sup>11</sup>: yā cāyaṃ<sup>12</sup> bhave appaṭikulyatā, sā<sup>13</sup> c'assa

<sup>1</sup> M. °tattham; Ph. °tattam. <sup>2</sup> T. M<sub>7</sub> °nde.

<sup>3</sup> M<sub>6</sub> has only khippābhīṇā, omitting all the rest.

<sup>4</sup> omitted by M<sub>6</sub>. <sup>5</sup> M. °tattham; Ph. °tattham.

<sup>6</sup> T. pi °nde; M<sub>7</sub> pi °ndo. <sup>7</sup> T. °samāni.

<sup>8</sup> Ph. °tattham. <sup>9</sup> T. M<sub>7</sub> c'assa. <sup>10</sup> T. evaṃ.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> °khā. <sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> 'va 'yaṃ; S. adds tassa.

<sup>13</sup> omitted by T.; M<sub>6</sub>. M<sub>7</sub> yā v'assa.



na bhavissati<sup>1</sup>, yā cāyam<sup>2</sup> bhavanirodhe pāṭikulyatā<sup>3</sup>, sā c'assa na bhavissati<sup>4</sup> ti<sup>5</sup>. Evamdiṭṭhino pi kho bhikkhave santi sattā. Evamdiṭṭhinaṃ pi kho bhikkhave sattānaṃ atth' eva aññathattam<sup>6</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto agge virajjati, pageva hinasmim.

13. Santi bhikkhave eke samaṇabrāhmaṇā . . . paramatthavisuddhim<sup>7</sup> paññāpeti<sup>8</sup>.

14. Etad aggaṃ bhikkhave paramatthavisuddhim<sup>7</sup> paññāpetānaṃ<sup>8</sup>, yad idaṃ sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. Te tad abhiññāya tassa sacchikiriyāya dhammam desenti. Evamvādino pi kho bhikkhave santi sattā. Evamvadinam pi kho bhikkhave sattānaṃ atth' eva aññathattam<sup>9</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>10</sup> agge virajjati, pageva hinasmim.

15. Santi bhikkhave eke samaṇabrāhmaṇā . . .<sup>11</sup> paramadiṭṭhadhammanibbānaṃ paññāpeti<sup>12</sup>.

16. Etad aggaṃ bhikkhave paramadiṭṭhadhammanibbānaṃ paññāpetānaṃ<sup>12</sup>, yad idaṃ channaṃ phassāyatanānaṃ samudayañ ca atṭhaṅgamañ<sup>13</sup> ca assādañ ca ādinavañ ca nissaraṇañ ca yathābhūtam viditvā anupādā - vimokho. Evamvādiṃ<sup>14</sup> kho maṃ bhikkhave evamakkhāyim<sup>15</sup> eke samaṇabrāhmaṇā asatā tucchā musā abhūtena<sup>16</sup> abbhācikkhanti 'na<sup>17</sup> samaṇo Gotamo kāmānaṃ pariññaṃ paññāpeti<sup>12</sup>, na rūpānaṃ pariññaṃ paññāpeti<sup>12</sup>, na vedanānaṃ pariññaṃ paññāpeti<sup>12</sup> ti<sup>18</sup>.

<sup>1</sup> Ph. bhavissa.      <sup>2</sup> M<sub>7</sub> vāham; S. *adds* tassa.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> °tāya; S. paṭi°      <sup>4</sup> M. Ph. bhavissa.

<sup>5</sup> *omitted by* M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.      <sup>6</sup> M. °tattam; Ph. °tattham.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. paramayakkhavi°      <sup>8</sup> M. M<sub>6</sub>. S. pañña°

<sup>9</sup> Ph. °tattam.      <sup>10</sup> T. M<sub>7</sub> °ndo.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> diṭṭhadhammanibbānavādā te.

<sup>12</sup> M. S. pañña°; Ph. paññā° *and* pañña°

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> atthag°      <sup>14</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> °di.

<sup>15</sup> M. M<sub>6</sub> °yi.      <sup>16</sup> M. Ph. °tā.

<sup>17</sup> Ph. *puts* na before kāmānaṃ.      <sup>18</sup> *omitted by* Ph.

17. Kāmānañ cāhaṃ<sup>1</sup> bhikkhave pariññam paññāpemi<sup>2</sup>, rūpānañ<sup>3</sup> ca pariññam paññāpemi<sup>2</sup>, vedanānañ ca pariññam paññāpemi<sup>2</sup>, diṭṭh' eva dhamme nicchāto nibbuto sitibhūto anupādā-parinibbānaṃ paññāpemi<sup>2</sup> ti.

## XXX.

1. Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena rājā Pasenadi<sup>4</sup> Kosalo uyyodhikāya<sup>5</sup> nivatto hoti vijitasāṅgāmo<sup>6</sup> laddhādhippāyo. Atha kho rājā Pasenadi Kosalo yenārāmo tena pāyāsi. Yāvatikā yānassa bhūmi, yānena<sup>7</sup> gantvā<sup>7</sup> yānā paccorohitvā pattiko 'va ārāmaṃ pāvīsi.

2. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho rājā Pasenadi Kosalo yena te bhikkhū ten' upasaṅkami, upasaṅkamtivā te bhikkhū etad avoca 'kahaṃ<sup>8</sup> nu kho bhante Bhagavā etarahi viharati araham sammāsambuddho, dassanakāmā hi mayaṃ bhante taṃ<sup>9</sup> Bhagavantam arahantam sammāsambuddhan' ti. 'Eso mahārāja vihāro<sup>10</sup> samvutadvāro. Tena appasaddo upasaṅkamtivā ataramāno ālindaṃ<sup>11</sup> pavisitvā ukkāsitvā aggaḷaṃ<sup>12</sup> ākoṭehi. Vivarissati te Bhagavā dvāraṃ' ti.

3. Atha kho rājā Pasenadi<sup>13</sup> Kosalo yena so vihāro samvutadvāro tena appasaddo upasaṅkamtivā ataramāno ālindaṃ<sup>11</sup> pavisitvā ukkāsitvā aggaḷaṃ ākotesi<sup>14</sup>. Vivari Bhagavā dvāraṃ. Atha kho rājā Pasenadi Kosalo vihāraṃ<sup>15</sup> pavisitvā Bhagavato pādesu sirasā nipatitvā Bhagavato pādāni mukhena ca paricumbati paṇihi ca parisambāhati nāmañ ca sāveti 'rājāham bhante Pasenadi Kosalo, rājāham

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> kho 'ham.

<sup>2</sup> M. S. pañña°; Ph. paññā° and pañña°

<sup>3</sup> M<sub>6</sub> omits all from rūpānañ to diṭṭh' eva.

<sup>4</sup> M. Ph. °dī throughout. <sup>5</sup> M. °kā. <sup>6</sup> S. jita°

<sup>7</sup> Ph. yānenāg° <sup>8</sup> T. kathan.

<sup>9</sup> T. M<sub>7</sub> te; omitted by M. Ph. S. <sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> anto-vihāro. <sup>11</sup> M. S. āl°; Ph. āl° and āl°

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> aggaḷaṃ always. <sup>13</sup> T. Pasenādi repeatedly.

<sup>14</sup> M. °ti. <sup>15</sup> omitted by M. Ph.

bhante Pasenadi Kosalo' ti. 'Kam pana tvam mahārāja atthavasam sampassamāno<sup>1</sup> inasmim sarire evarūpaṃ paramanipaccākāraṃ<sup>2</sup> karosi, mettupahāraṃ<sup>3</sup> upadaṃsesi' ti?

4. Kataññutaṃ kho ahaṃ bhante kataveditaṃ sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi. Bhagavā hi<sup>4</sup> bhante bahujanahitāya paṭipanno bahujanasukhāya bahuno<sup>5</sup> janassa<sup>5</sup> ariye<sup>6</sup> nāye<sup>7</sup> paṭiṭṭhāpitā, yad idaṃ kalyāṇadhammatāya kusaladhammatāya. Yam pi bhante Bhagavā bahujanahitāya paṭipanno bahujanasukhāya bahuno<sup>8</sup> janassa<sup>8</sup> ariye<sup>6</sup> nāye<sup>9</sup> paṭiṭṭhāpitā, yad idaṃ kalyāṇadhammatāya kusaladhammatāya: imam<sup>10</sup> pi kho ahaṃ bhante atthavasam sampassamāno<sup>11</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

5. Puna ca paraṃ bhante Bhagavā silavā buddhasilo ariyasilo kusalasilo<sup>12</sup> kusalasilena<sup>13</sup> samannāgato<sup>13</sup>. Yam pi bhante Bhagavā silavā buddhasilo ariyasilo kusalasilo<sup>12</sup> kusalasilena<sup>13</sup> samannāgato<sup>13</sup>: imam<sup>14</sup> pi kho ahaṃ bhante atthavasam sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

6. Puna ca paraṃ bhante Bhagavā dīgharattaṃ ārañña-ko<sup>15</sup> araññavanapatthāni<sup>16</sup> pantāni senāsanāni paṭisevati. Yam pi bhante Bhagavā dīgharattaṃ āraññako<sup>17</sup> arañña-

<sup>1</sup> T. samph° *always*; M<sub>6</sub>, M<sub>7</sub> *nearly always*.

<sup>2</sup> M. Ph. S. °nipaccākāraṃ *always*.

<sup>3</sup> Ph. mittu° *throughout*. <sup>4</sup> T. M<sub>6</sub>, M<sub>7</sub> *add me*.

<sup>5</sup> S. bahujanahitāya; T. bahujanano janatā (*sic*); M<sub>6</sub> bahujanano janatā; M<sub>7</sub> bahuno janatā.

<sup>6</sup> S. ariya° <sup>7</sup> T. M<sub>7</sub> kāye.

<sup>8</sup> S. bahujanahitāya; T. bahujanatā; M<sub>6</sub> bahujanano janatā; M<sub>7</sub> bahujanatā.

<sup>9</sup> T. M<sub>7</sub> kāye; *omitted by M*.

<sup>10</sup> M. Ph. M<sub>6</sub>. S. idam; T. yam. <sup>11</sup> M. samph°

<sup>12</sup> Ph. °sili; *omitted by M*. <sup>13</sup> *omitted by Ph*.

<sup>14</sup> M. M<sub>7</sub>. S. idam. <sup>15</sup> M. Ph. T. ar°; M<sub>6</sub> *adds 'va*.

<sup>16</sup> M. Ph. °pattāni; T. M<sub>6</sub>, M<sub>7</sub> āraññake (M<sub>6</sub> ārañṇe) vanapatthāni.

<sup>17</sup> M. Ph. M<sub>6</sub> ar°

vanapatthāni<sup>1</sup> pantāni senāsanāni paṭisevati: imam<sup>2</sup> pi kho ahaṃ bhante atthavasam sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

7. Puna ca paraṃ bhante Bhagavā santuṭṭho itaritaracivarapiṇḍapātāsenāsanagilānapaccayabhesajjaparikkhārena. Yam pi bhante Bhagavā santuṭṭho itaritaracivarapiṇḍapātāsenāsanagilānapaccayabhesajjaparikkhārena: imam<sup>2</sup> pi kho ahaṃ bhante atthavasam sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

8. Puna ca paraṃ bhante Bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa. Yam pi bhante Bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa: imam<sup>3</sup> pi kho ahaṃ bhante atthavasam sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

9. Puna ca paraṃ bhante Bhagavā, yāyaṃ kathā abhisallekhikā<sup>4</sup> cetovivaraṇasappāyā, seyyathidaṃ appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā viriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā, evarūpiyā<sup>5</sup> kathāya nikāmalābhi akicchalābhī akasiralābhī. Yam pi bhante Bhagavā, yāyaṃ kathā abhisallekhikā<sup>4</sup> cetovivaraṇasappāyā, seyyathidaṃ appicchakathā . . . pe<sup>6</sup> . . . vimuttiñāṇadassanakathā, evarūpiyā kathāya nikāmalābhī akasiralābhī: imam<sup>2</sup> pi kho ahaṃ bhante atthavasam sampassamāno<sup>7</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

10. Puna ca paraṃ bhante Bhagavā catunnam jhānaṇaṃ abhicetasikānaṃ<sup>8</sup> diṭṭhadhammasukhavihārānaṃ nikāma-

<sup>1</sup> M. Ph. °pattāni; T. M<sub>7</sub> ārañṇe (M<sub>6</sub> arañṇe) vanapattāni (M<sub>6</sub>. M<sub>7</sub> °patthāni).

<sup>2</sup> M. S. idam.

<sup>3</sup> M. T. S. idam.

<sup>4</sup> Ph. abhisamle°

<sup>5</sup> M. S. °rūpāya.

<sup>6</sup> M. la; Ph. pa.

<sup>7</sup> T. samph°

<sup>8</sup> S. ābhi°

lābhī akicchalābhī akasiralābhī. Yam pi bhante Bhagavā catunnaṃ jhānānaṃ abhicetasikānaṃ<sup>1</sup> ditṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī: imam<sup>2</sup> pi kho ahaṃ bhante atthavasāṃ sampassamāno<sup>3</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadamsemi.

11. Puna ca paraṃ bhante Bhagavā anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ 'ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo viṣaṃ<sup>4</sup> pi jātiyo tiṃsaṃ pi jātiyo cattāḷisaṃ pi jātiyo paññāsaṃ pi jātiyo jātisatam pi jātisahassaṃ pi jātisatasahassaṃ pi aneke pi saṃvaṭṭakappe aneke pi vi-vaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe amutrāsīṃ evaṃ-nāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra<sup>6</sup> udapādiṃ<sup>6</sup>, tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idh' upapanno<sup>7</sup> ti: iti sākāraṃ sa-uddesaṃ<sup>7</sup> anekavihiṭṭaṃ pubbenivāsaṃ anussarati. Yam pi bhante Bhagavā anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>8</sup> . . . iti sākāraṃ sa-uddesaṃ<sup>7</sup> anekavihiṭṭaṃ pubbenivāsaṃ anussarati: imam<sup>9</sup> pi kho ahaṃ bhante atthavasāṃ sampassamāno<sup>3</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadamsemi.

12. Puna ca paraṃ bhante Bhagavā dibbena cakkhunā visuddhena atikkantaṃānusakena<sup>10</sup> satte passati cavamāne upapajjamāne<sup>11</sup> hīne paṇite suvaṇṇe dubbaṇṇe duggate yathākammupage satte pajānāti 'ime vata<sup>12</sup> bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena<sup>13</sup> samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā

<sup>1</sup> S. ābhī°      <sup>2</sup> M. S. idam; Ph. idam *corr. to* imam.

<sup>3</sup> T. samph°      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> viṣatim.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> °risam.      <sup>6</sup> T. amutrāsīṃ uppādiṃ.

<sup>7</sup> T. vu°      <sup>8</sup> M. la: Ph. pa.      <sup>9</sup> M. M<sub>7</sub>. S. idam.

<sup>10</sup> M. Ph. °mānussakena.      <sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> uppajj°

<sup>12</sup> T. vā pana.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> vacī || pe || ariyānaṃ.

micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā<sup>1</sup>; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena<sup>2</sup> samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā samīdīṭṭhikammasamādānā, te kāyassa bheda parammaraṇā sugatiṃ saggamaṃ lokamaṃ upapannā<sup>3</sup> ti: iti dibbena cakkhunā visuddhena atikkantamānusakena<sup>3</sup> satte passati<sup>4</sup> cavamāne upapajjamāne<sup>5</sup> hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammupage satte pajānāti. Yaṃ pi bhante Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena<sup>3</sup> . . .<sup>6</sup> yathākammupage satte pajānāti: imaṃ<sup>7</sup> pi kho ahaṃ bhante atthavaṣaṃ sampassamāno<sup>8</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

13. Puna ca paraṃ bhante Bhagavā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati. Yaṃ pi bhante Bhagavā āsavānaṃ khayā<sup>9</sup> . . . pe<sup>10</sup> . . . sacchikatvā upasampajja viharati: imaṃ<sup>7</sup> pi kho ahaṃ bhante atthavaṣaṃ sampassamāno<sup>11</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

14. 'Handa<sup>12</sup> dāni mayaṃ bhante gacchāma bahukiccā mayaṃ bahukaraṇiyā' ti. 'Yassa dāni tvaṃ mahārāja kālam maññasi' ti.

Atha kho rājā Pasenadi Kosalo utthāyāsanaṃ Bhagavan-taṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi ti.

Mahāvaggo tatiyo.

Tatr'<sup>13</sup> uddānaṃ :

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> uppannā.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> vacī | pe | mano | pe | ariyānaṃ.

<sup>3</sup> M. Ph. °mānussakena. <sup>4</sup> M. continues: pa || yathā°

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> uppajjio <sup>6</sup> M. pa; S. pe.

<sup>7</sup> M. S. idam. <sup>8</sup> T. sampho°

<sup>9</sup> M. Ph. S. add anāsavaṃ ceto°; S. adds also paññā°

<sup>10</sup> M. la; Ph. pa. <sup>11</sup> M. T. sampho°

<sup>12</sup> M<sub>6</sub>. M<sub>7</sub> add ca. <sup>13</sup> S. tass'.

Sihadhimuttikāyena<sup>1</sup> Cundena<sup>2</sup> kaṣiṇena<sup>3</sup> ca  
Kāli<sup>4</sup> dve<sup>5</sup> mahāpañhā<sup>6</sup> Kosalehi<sup>7</sup> pare<sup>8</sup> duve<sup>9</sup> ti.

### XXXI.

1. Atha kho āyasmā Upāli yena Bhagavā ten' upasaṅkāmī. upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Upāli Bhagavantam etad avoca: —

2. Kati nu kho bhante atthavase paṭicca Tathāgatassa sāvakānaṃ sikkhāpadaṃ paññattaṃ, pātimokkham<sup>10</sup> uddiṭṭhan ti? Dasa kho Upāli atthavase paṭicca Tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ, pātimokkham uddiṭṭhaṃ. Katame dasa?

3. Saṅghasutṭhutaṃ saṅghaphāsutaṃ<sup>11</sup> dummaññānaṃ<sup>12</sup> puggalānaṃ niggahāya pesalānaṃ bhikkhūnaṃ phāsuvihāraṃ dīṭṭhadhammikaṃ āsavānaṃ saṃvarāya samparāyikaṃ āsavānaṃ paṭighātāya appasannānaṃ pasādāya pasannānaṃ bhīyobhāvāya saddhammaṭṭhitiyā vināyānuggahāya.

Ine kho Upāli dasa atthavase paṭicca Tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ pātimokkham uddiṭṭhan ti.

4. Kati nu kho bhante pātimokkhaṭṭhapanā<sup>13</sup> ti<sup>14</sup>? Dasa kho Upāli pātimokkhaṭṭhapanā<sup>15</sup>. Katame dasa?

5. Pārājiko tassam parisāyaṃ nisinno hoti. Pārājika-kathā vippakatā hoti. Anupasampanno tassam parisāyaṃ

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub> Sihāvi<sup>o</sup>; T. Sihavi<sup>o</sup>

<sup>2</sup> S. Cundo; T. M<sub>6</sub> Puno (*sic*); M<sub>6</sub> Punne ca.

<sup>3</sup> T. na; M<sub>6</sub> na satte; M<sub>7</sub> na ca ta satte.

<sup>4</sup> T. M<sub>6</sub> Kāla; M<sub>7</sub> Kālam. <sup>5</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>6</sup> T. M<sub>7</sub> °paṃṇe; M<sub>6</sub> °paṃṇa. <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> °lena.

<sup>8</sup> S. apare; T. M<sub>6</sub>. M<sub>7</sub> te. <sup>9</sup> S. dve; T. M<sub>6</sub>. M<sub>7</sub> dasā.

<sup>10</sup> Ph. pāṭi<sup>o</sup> throughout. <sup>11</sup> omitted by M<sub>6</sub>.

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> dummaññānaṃ. <sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> °panāni.

<sup>14</sup> omitted by T. <sup>15</sup> T. M<sub>6</sub> °panāni.

njsinno hoti. Anupasampannakathā vippakatā hoti. Sikkham<sup>1</sup> paccakkhātako tassam parisāyam nisinno hoti. Sikkham<sup>1</sup> paccakkhātakathā vippakatā hoti. Paṇḍako tassam parisāyam nisinno hoti. Paṇḍakakathā vippakatā hoti. Bhikkhunīdūsako tassam parisāyam nisinno hoti. Bhikkhunīdūsakakathā vippakatā hoti.

Ime kho Upāli dasa pātimokkhaṭṭhapanā<sup>2</sup> ti.

### XXXII.

1. Katihi nu kho bhante dhammehi samannāgato bhikkhu ubbāhikāya<sup>3</sup> sammannitabbo ti<sup>4</sup>? Dasahi kho Upāli dhammehi samannāgato bhikkhu ubbāhikāya sammannitabbo.

Katamehi dasahi?

2. Idh' Upāli bhikkhu silavā hoti, pātimokkhasamvara-samvuto viharati ācāragocarasampanno, anumātesu<sup>5</sup> vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyośanakalyāṇā sāttham savyañjanam kevalaparipuñnam parisuddham brahmacariyam abhivadanti, tathārūpāssa<sup>6</sup> dhammā bahussutā honti dhātā<sup>7</sup> vacasā paricitā<sup>8</sup> manasānupekkhitā liṭṭhiyā suppaṭividdhā. Ubhayāni<sup>9</sup> kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni<sup>10</sup> suvinicchitāni suttaso anuvyañjanaso. Vinaye kho pana t̥hito hoti asaṃhiro<sup>11</sup>. Paṭibalo hoti ubho atthapaccatthike<sup>12</sup> saññāpetum<sup>13</sup> nijjhāpetum<sup>14</sup> pekkhetum<sup>15</sup> pasādetum<sup>15</sup>. Adhikaranasamuppāda-

<sup>1</sup> T. sikkhā.      <sup>2</sup> M<sub>6</sub> °panāni.

<sup>3</sup> M<sub>7</sub> ubbohi°; M<sub>6</sub> uddhaggikāya.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> hoti.

<sup>5</sup> M. S. aṇu°      <sup>6</sup> Ph. M<sub>7</sub> °passa.

<sup>7</sup> M. Ph. dhātā throughout.      <sup>8</sup> T. adds manasā paricitā.

<sup>9</sup> T. °yā.      <sup>10</sup> M. °ttani; S. °ttāni.      <sup>11</sup> T. M<sub>6</sub> °hiro.

<sup>12</sup> T. attham pacc°; M<sub>6</sub> atthike pacc°; M<sub>7</sub> atthakam pacc°

<sup>13</sup> T. M<sub>7</sub> aññāpetum; M. adds paññāpetum.

<sup>14</sup> T. nicchā°; M<sub>6</sub> nijjā°

<sup>15</sup> S. pekkhātum; T. pekkhatum; omitted by M<sub>6</sub>.

<sup>16</sup> T. M<sub>7</sub> pasidatum pasādetum; M<sub>6</sub> pasiditum pasā°



vūpasamakusalo<sup>1</sup> hoti, adhikaraṇaṃ jānāti, adhikaraṇasa-  
mudayaṃ jānāti, adhikaraṇanirodhaṃ<sup>2</sup> jānāti<sup>2</sup>, adhikaraṇa-  
nirodhagāminiṃ<sup>3</sup> paṭipadaṃ jānāti<sup>4</sup>.

Imehi kho Upāli dasahi dhammehi samannāgato bhikkhu  
ubbāhikāya sammannitabbo ti.

### XXXIII.

1. Katihī nu kho bhante dhammehi samannāgatena  
bhikkhunā upasampādetabban ti<sup>5</sup>? Dasahi kho Upāli  
dhammehi samannāgatena bhikkhunā upasampādetabbaṃ<sup>6</sup>.  
Katamehī dasahi?

2. Idh' Upāli bhikkhu sīlavā hoti, pātimokkhasaṃvara-  
saṃvuto viharati ācāragocarasaṃpanno, anumattesu<sup>7</sup> vajjesu  
bhayadassāvī samādāya sikkhati sikkhāpadesu. Bahussuto  
hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā  
majjhe kalyāṇā pariyoṣānakalyāṇā sātthaṃ<sup>8</sup> savyañjanaṃ<sup>9</sup>  
kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti,  
tathārūpāssa<sup>10</sup> dhammā bahussutā honti dhatā vacasā pa-  
ricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Pāti-  
mokkaṃ kho paṇ' assa<sup>11</sup> vitthārena svāgataṃ<sup>12</sup> hoti  
suvibhattaṃ suppavattaṃ suvinicchitaṃ suttaso anuvyañ-  
janaṃ. Paṭibalo hoti gilānaṃ upaṭṭhātuṃ vā upaṭṭhāpetuṃ  
vā. Paṭibalo hoti anabhiraṭṭiṃ vūpakāsetuṃ vā vūpakāsa-  
petuṃ vā. Paṭibalo hoti uppannaṃ kukkuccaṃ dhammato  
vinodetuṃ. Paṭibalo hoti uppannaṃ diṭṭhigataṃ dhammato  
vivecetū. Paṭibalo hoti adhisīle samādetuṃ. Paṭibalo  
hoti adhicitte samādetuṃ. Paṭibalo hoti adhipaññāya  
samādetuṃ.

Imehi kho Upāli dasahi dhammehi samannāgatena bhik-  
khunā upasampādetabban ti<sup>13</sup>.

<sup>1</sup> T. M<sub>6</sub> °samuppāda-upasama°      <sup>2</sup> omitted by M<sub>6</sub>.

<sup>3</sup> M. Ph. °ni; S. °nī.      <sup>4</sup> T. M<sub>6</sub> pajānāti.

<sup>5</sup> M. Ph. omit ti.      <sup>6</sup> M. Ph. °tabban ti.

<sup>7</sup> M. Ph. S. aṇu°      <sup>8</sup> T. M<sub>6</sub>, M<sub>7</sub> sātthā.

<sup>9</sup> T. M<sub>6</sub> °nā; M<sub>7</sub> °ṇa.      <sup>10</sup> M. Ph. M<sub>7</sub> °passa.

<sup>11</sup> M. Ph. pana.      <sup>12</sup> T. M<sub>6</sub>, M<sub>7</sub> su-āg°

<sup>13</sup> omitted by Ph.

## XXXIV.

1. Katīhi nu kho bhante dhammehi samannāgatena bhikkhunā nissayo<sup>1</sup> dātabbo<sup>2</sup> ti<sup>2</sup>? . . . pe<sup>3</sup> . . . sāmaṇero<sup>4</sup> upatthāpetabbo<sup>4</sup> ti<sup>5</sup>? Dasahi kho Upāli dhammehi samannāgatena bhikkhunā sāmaṇero<sup>6</sup> upatthāpetabbo<sup>7</sup>. Kātamehi dasahi?

2. Idh' Upāli bhikkhu silavā hoti . . . pe<sup>8</sup> . . . samādāya sikkhati sikkhāpadesu. Bahussuto<sup>9</sup> hoti<sup>9</sup> . . . pe . . .<sup>10</sup> ditthiyā suppaṭividdhā. Pātimokkhaṃ kho pan' assa vitthārena svāgataṃ hoti suvibhattaṃ suppavattaṃ suvinicchitaṃ suttaso anuvyañjanaso. Paṭibalo hoti gilānaṃ upatthātum vā upatthāpetum vā. Paṭibalo hoti anabhiratiṃ vūpakāsetum vā vūpakāsāpetum vā. Paṭibalo hoti uppannaṃ kukkuccaṃ dhammato vinodetum. Paṭibalo hoti uppannaṃ ditthigataṃ dhammato vivecetum. Paṭibalo hoti adhisile<sup>11</sup> samādāpetum. Paṭibalo hoti adhicitte samādāpetum. Paṭibalo hoti adhipaññāya samādāpetum.

Imehi kho Upāli dasahi dhammehi samannāgatena bhikkhunā sāmaṇero<sup>12</sup> upatthāpetabbo ti.

## XXXV.

1. 'Saṅghabhedo saṅghabhedo' ti bhante vuccati. Kittāvatā nu kho bhante saṅgho bhinno hoti ti?

2. Idh' Upāli bhikkhū adhammaṃ dhammo ti dīpenti, dhammaṃ<sup>13</sup> adhammo<sup>13</sup> ti<sup>13</sup> dīpenti<sup>13</sup>, avinayaṃ<sup>14</sup> vinayo

<sup>1</sup> omitted by Ph.      <sup>2</sup> omitted by Ph. S.

<sup>3</sup> omitted by M. Ph.      <sup>4</sup> omitted by M.

<sup>5</sup> omitted by M. Ph. T.      <sup>6</sup> M. nissayo.

<sup>7</sup> M. dātabbo.      <sup>8</sup> M. pa; omitted by Ph.

<sup>9</sup> omitted by M<sub>6</sub>.

<sup>10</sup> M. pa; omitted by Ph. T.

<sup>11</sup> M. continues: pa | adhicitte adhipaññāya.

<sup>12</sup> M. has nissayo dātabbo ti, then the same Sutta is repeated for sāmaṇero upatthā<sup>o</sup> and so on.

<sup>13</sup> omitted by T.

<sup>14</sup> T. M, transpose this passage.

ti dīpenti, vinayaṃ<sup>1</sup> avinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāgatenā bhāsitaṃ lapitaṃ Tathāgatenā ti dīpenti, bhāsitaṃ lapitaṃ Tathāgatenā abhāsitaṃ alapitaṃ Tathāgatenā ti dīpenti, anāciṇṇaṃ Tathāgatenā āciṇṇaṃ Tathāgatenā ti dīpenti, āciṇṇaṃ Tathāgatenā anāciṇṇaṃ Tathāgatenā ti dīpenti, appaṇṇattaṃ Tathāgatenā paṇṇattaṃ Tathāgatenā ti dīpenti, paṇṇattaṃ Tathāgatenā ti dīpenti.

Te imehi dasahi vatthūhi avakassanti<sup>2</sup>, vavakassanti<sup>3</sup>, āvenikammāni<sup>4</sup> karonti, āvenipātimokkhaṃ<sup>4</sup> uddisanti<sup>5</sup>. Ettāvata kho Upāli saṅgho bhinno hoti ti.

### XXXVI.

1. 'Saṅghasāmaggī saṅghasāmaggī' ti bhante vuccati. Kittāvata nu kho bhante saṅgho samaggo hoti ti?

2. Idh' Upāli bhikkhū adhammaṃ adhammo ti dīpenti, dhammaṃ dhammo ti dīpenti, avinayaṃ avinayo ti dīpenti, vinayaṃ vinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāgatenā bhāsitaṃ lapitaṃ Tathāgatenā ti dīpenti, bhāsitaṃ lapitaṃ Tathāgatenā bhāsitaṃ lapitaṃ Tathāgatenā ti dīpenti, anāciṇṇaṃ Tathāgatenā anāciṇṇaṃ Tathāgatenā ti dīpenti, āciṇṇaṃ Tathāgatenā āciṇṇaṃ Tathāgatenā ti dīpenti, appaṇṇattaṃ Tathāgatenā appaṇṇattaṃ Tathāgatenā ti dīpenti, paṇṇattaṃ Tathāgatenā paṇṇattaṃ Tathāgatenā ti dīpenti.

Te imehi dasahi vatthūhi na avakassanti, na vavakassanti<sup>6</sup>, na āvenikammāni<sup>4</sup> karonti, na āvenipātimokkhaṃ<sup>4</sup> uddisanti<sup>7</sup>. Ettāvata kho Upāli saṅgho samaggo hoti ti.

<sup>1</sup> T. M<sub>7</sub> transpose this passage.

<sup>2</sup> Ph. °kasanti.

<sup>3</sup> M. ava°; S. pava°; Ph. pavakasanti; omitted by T. M<sub>6</sub>. M<sub>7</sub>; only the Commentary has the right reading.

<sup>4</sup> S. āvenika°

<sup>5</sup> S. uddissanti; M<sub>7</sub> uddiṭṭhassanti.

<sup>6</sup> Ph. S. pava°; M. apa°; T. M<sub>6</sub>. M<sub>7</sub> omit na vava°

<sup>7</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. uddissanti.

## XXXVII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca: —

2. 'Saṅghabhedo saṅghabhedo' ti bhante vuccati<sup>1</sup>. Kittāvatā nu kho bhante saṅgho bhinno hoti ti?

3. Idh' Ānanda bhikkhū adhammaṃ dhammo ti dīpenti, dhammaṃ<sup>2</sup> adhammo<sup>2</sup> ti<sup>2</sup> dīpenti<sup>2</sup>, avinayaṃ vinayo ti dīpenti<sup>3</sup>, vinayaṃ avinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāgatena bhāsitaṃ lapitaṃ Tathāgatena ti dīpenti, bhāsitaṃ<sup>4</sup> lapitaṃ Tathāgatena abhāsitaṃ alapitaṃ Tathāgatena ti dīpenti, anāciṇṇaṃ<sup>4</sup> Tathāgatena āciṇṇaṃ<sup>5</sup> Tathāgatena ti dīpenti, āciṇṇaṃ Tathāgatena anāciṇṇaṃ Tathāgatena ti dīpenti, appaṇṇattaṃ Tathāgatena paṇṇattaṃ Tathāgatena ti dīpenti, paṇṇattaṃ Tathāgatena appaṇṇattaṃ Tathāgatena ti dīpenti.

Te imehi dasahi vatthūhi avakassanti, vavakassanti<sup>6</sup>, āvenikammāni<sup>7</sup> karonti, āvenipātimokkhaṃ<sup>7</sup> uddisanti<sup>8</sup>. Ettāvatā kho Ānanda saṅgho bhinno hoti ti.

## XXXVIII.

1. Samaggaṃ pana bhante saṅghaṃ bhettvā<sup>9</sup> kim so pasavati ti?

2. Kappaṭṭhiyaṃ<sup>10</sup> Ānanda kibbisam<sup>11</sup> pasavati ti.

3. Kim pana bhante kappaṭṭhiyaṃ<sup>10</sup> kibbisam<sup>11</sup> ti?

4. Kappaṃ Ānanda nirayamhi paccati ti.

<sup>1</sup> T. uccati.      <sup>2</sup> omitted by T. M<sub>7</sub>.

<sup>3</sup> M. continues: pa | paṇṇattaṃ and so on.

<sup>4</sup> T. omits this passage; M<sub>7</sub> only has abh° al° T° abh° al° T° dī°

<sup>5</sup> M<sub>7</sub> anā°

<sup>6</sup> Ph. S. pava°; M. apa°; T. M<sub>6</sub>. M<sub>7</sub> omit na vava°

<sup>7</sup> S. āvenika°      <sup>8</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. uddissanti.

<sup>9</sup> T. M<sub>7</sub> chetvā; M. Ph. bhinditvā.      <sup>10</sup> M. Ph. °kaṃ.

<sup>11</sup> Ph. kipp°

Āpāyiko nerayiko kappatṭho saṅghabhedako  
vaggarato adhammatṭho yogakkhemato<sup>1</sup> dhamsaṭi<sup>2</sup>  
saṅghaṃ<sup>3</sup> samaggaṃ bh<sup>4</sup>āna<sup>4</sup> kappam nirayamhi paccati ti.

## XXXIX.

1. 'Saṅghasāmaggi saṅghasāmaggi' ti bhante vuccati<sup>5</sup>.  
Kittāvatā nu kho bhante saṅgho samaggo hoti ti<sup>6</sup>?

2. Idh' Ānanda bhikkhū adhammaṃ adhammo ti dīpenti,  
dhammaṃ dhammo ti dīpenti, avinayaṃ avinayo ti dīpenti,  
vinayaṃ vinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāga-  
tena abhāsitaṃ alapitaṃ Tathāgatenā ti dīpenti, bhāsitaṃ  
lapitaṃ Tathāgatenā bhāsitaṃ lapitaṃ Tathāgatenā ti dī-  
penti, anāciṇṇaṃ Tathāgatenā anāciṇṇaṃ Tathāgatenā ti dī-  
penti, āciṇṇaṃ Tathāgatenā āciṇṇaṃ Tathāgatenā ti dī-  
penti, appaṇṇattaṃ Tathāgatenā appaṇṇattaṃ Tathāgatenā  
ti dīpenti, paṇṇattaṃ Tathāgatenā paṇṇattaṃ Tathāgatenā  
ti dīpenti.

Te imehi dasahi vatthūhi na avakassanti, na vavakas-  
santi<sup>7</sup>, na āvenikammāni<sup>8</sup> karonti, na āvenipātīmokkhaṃ<sup>8</sup>  
uddisanti<sup>9</sup>. Ettāvatā kho Ānanda saṅgho samaggo hoti ti.

## XL.

1. Bhinnaṃ pana bhante saṅghaṃ samaggaṃ katvā kiṃ  
so pasavati ti?

2. Brahmaṃ Ānanda puññaṃ pasavati ti<sup>10</sup>.

3. Kiṃ pana bhante brahmaṃ puññaṃ ti?

4. Kappaṃ Ānanda saggamhi modati ti.

<sup>1</sup> M. Ph. °mā.

<sup>2</sup> M. Ph. padh°

<sup>3</sup> M. saṃgha°; T. samaggaṃ; M<sub>7</sub> saṃghamaggaṃ for  
samaggaṃ.

<sup>4</sup> M. bhic°; T. M<sub>7</sub> che°

<sup>5</sup> M. °ti ti.

<sup>6</sup> omitted by Ph.

<sup>7</sup> Ph. S. pava°; M. ava°; M<sub>7</sub> vakassanti; omitted by T. M<sub>6</sub>.

<sup>8</sup> S. āvenika°

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. uddissanti.

<sup>10</sup> omitted by S.

Sukhā saṅghassa sāmaggī samaggānañ ca<sup>1</sup> anuggaho samaggarato dhammaṭṭho yogakkhemā na dhamṣati saṅghaṃ<sup>2</sup> samaggaṃ katvāna kappam saggaṃhi modati ti.

Upālivaggo<sup>3</sup> catuttbo.

Tatr'<sup>4</sup> uddānaṃ<sup>5</sup>:

Upāli<sup>6</sup> tṭhapana<sup>6</sup> ubbāho upasampadanissayena<sup>7</sup> ca<sup>8</sup> Sāmaṇero<sup>9</sup> ca dve bheda Ānandehi apare<sup>10</sup> dve<sup>11</sup> ti<sup>12</sup>.

## XLI.

1. Atha kho āyasmā Upāli yena Bhagavā ten' upasaṅkhami, upasaṅkhamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā Upāli Bhagavantam etad avoca: —

2. Ko nu kho bhante hetu ko paccayo, yena saṅhe bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca<sup>13</sup> na phāsu viharantī ti?

3. Idh' Upāli bhikkhū adhammaṃ dhammo ti dīpenti, dhammaṃ adhammo ti dīpenti, avinayaṃ vinayo ti dīpenti, vinayaṃ avinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāgatenā bhāsitaṃ lapitaṃ Tathāgatenā ti dīpenti, bhāsitaṃ lapitaṃ Tathāgatenā abhāsitaṃ alapitaṃ Tathāgatenā ti dīpenti, anāciṇṇaṃ Tathāgatenā āciṇṇaṃ Tathāgatenā ti dīpenti, āciṇṇaṃ Tathāgatenā anāciṇṇaṃ Tathāgatenā ti dīpenti, appaññattaṃ Tathāgatenā paññattaṃ Tathāgatenā

<sup>1</sup> M<sub>6</sub>. S. c.'

<sup>2</sup> T. saṅgha°; M<sub>7</sub> saṅghamaggaṃ for s° samaggaṃ.

<sup>3</sup> T. M<sub>7</sub> Vaggo. <sup>4</sup> S. tass'. <sup>5</sup> Ph. adds bhavati.

<sup>6</sup> T. M<sub>6</sub> Upāli vana; M<sub>7</sub> Upāli na; S. Upāli pana.

<sup>7</sup> M. °yo; T. M<sub>6</sub>. M<sub>7</sub> upavadantassa yena.

<sup>8</sup> omitted by M. T. M<sub>6</sub>. M<sub>7</sub>. <sup>9</sup> T. M<sub>6</sub>. M. saṅgho.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> aparena; M. Ph. pare. <sup>11</sup> M. Ph. duve.

<sup>12</sup> omitted by Ph. S.; M<sub>7</sub> pi. <sup>13</sup> omitted by S.

ti dīpenti, paññattam Tathāgatena appaññattam Tathāgatenā ti dīpenti.

Ayam kho Upāli hetu ayam paccayo, yena saṅghe bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca<sup>1</sup> na phāsu viharanti ti<sup>2</sup>.

### XLII.

1. Kati nu kho bhante vivādamūlāni ti?

2. Dasa kho Upāli vivādamūlāni. Katamāni dasa?

3. Idh' Upāli bhikkhū adhammam dhammo ti dīpenti, dhammam adhammo ti dīpenti, avinayam vinayo ti dīpenti, vinayam avinayo ti dīpenti, abhāsitam alapitam Tathāgatena bhāsitam lapitam Tathāgatenā ti dīpenti, bhāsitam lapitam Tathāgatena abhāsitam alapitam Tathāgatenā ti dīpenti, anāciṇṇam Tathāgatena āciṇṇam Tathāgatenā ti dīpenti, āciṇṇam Tathāgatena anāciṇṇam Tathāgatenā ti dīpenti, appaññattam Tathāgatena paññattam Tathāgatenā ti dīpenti, paññattam Tathāgatena appaññattam Tathāgatenā ti dīpenti.

Imāni kho Upāli dasa vivādamūlāni ti.

### XLIII.

1. Kati nu kho bhante vivādamūlāni ti?

2. Dasa kho Upāli vivādamūlāni. Katamāni dasa?

3. Idh' Upāli bhikkhū anāpattim<sup>3</sup> āpatti ti dīpenti, āpattim<sup>3</sup> anāpatti ti dīpenti, lahukam āpattim garukāpatti<sup>4</sup> ti dīpenti, garukam āpattim lahukāpatti ti dīpenti, duṭṭhullam āpattim aduṭṭhullāpatti ti dīpenti, aduṭṭhullam āpattim duṭṭhullāpatti ti dīpenti, sāvasesam āpattim anavasesāpatti ti dīpenti, anavasesam āpattim sāvasesāpatti ti

<sup>1</sup> omitted by S.

<sup>2</sup> omitted by M. Ph.

<sup>3</sup> T. M<sub>7</sub> transpose these two passages.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> separate the two words, but the first one always terminates in °am.

dīpenti, sappatīkammam āpattim appatīkammāpatti ti dīpenti, appatīkammam āpattim sappatīkammāpatti ti dīpenti. Imāni kho Upāli dasa vivādamulāni ti.

### XI.V.

1. Ekam samayaṃ Bhagava Kusinārāyaṃ viharati baliharane<sup>1</sup> vanasaṇḍe<sup>1</sup>. Tatra kho Bhagavā bhikkhū āmanesi: — Bhikkhavo ti. Bhadante<sup>2</sup> ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Codakena bhikkhave bhikkhunā paraṃ codetukāmena pañca dhamme ajjhattaṃ paccavekkhitvā pañca dhamme ajjhattaṃ upatthapetvā<sup>3</sup> paro codetabbo. Katame pañca dhammā ajjhattaṃ paccavekkhitabbā?

3. Codakena bhikkhave bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ: parisuddhakāyasamācāro nu kho 'mhi, parisuddhen' amhi kāyasamācārena samannāgato acchiddena appaṭimamsena, samvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhu parisuddhakāyasamācāro hoti<sup>4</sup> parisuddhena kāyasamācārena samannāgato acchiddena appaṭimamsena, tassa bhavanti vattāro: iṅha tāva āyasmā kāyikaṃ sikkhassū ti. Iti 'ssa bhavanti vattāro.

4. Puna ca paraṃ bhikkhave codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ: parisuddhavacīsamācāro nu kho 'mhi, parisuddhen' amhi vacīsamācārena samannāgato acchiddena appaṭimamsena, samvijjati nu kho me<sup>5</sup> eso<sup>5</sup> dhammo, udāhu no ti? No ce<sup>6</sup> bhikkhave bhikkhu parisuddhavacīsamācāro hoti parisuddhena vacīsamācārena samannāgato acchiddena appaṭimamsena, tassa bhavanti vattāro: iṅha tāva āyasmā vacāsikaṃ sikkhassū ti. Iti 'ssa bhavanti vattāro.

<sup>1</sup> Ph. °ṇa°      <sup>2</sup> M. Ph. bhaddante.

<sup>3</sup> M. S. upatthā°

<sup>4</sup> S. omits hoti . . . acchiddena.

<sup>5</sup> Ph. m'eso.      <sup>6</sup> Ph. ca.



5. Puna ca param bhikkhave codakena bhikkhunā param codetukāmena evaṃ paccavekkhitabbaṃ: mettaṃ nu kho me<sup>1</sup> cittaṃ paccupaṭṭhitaṃ sabrahmacārīsu anāghātaṃ<sup>2</sup>, saṃvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhuno mettaṃ<sup>3</sup> cittaṃ<sup>3</sup> paccupaṭṭhitaṃ hoti<sup>4</sup> sabrahmacārīsu anāghātaṃ<sup>2</sup>, tassa bhavanti vattāro: iṅgha tāva āyasmā sabrahmacārīsu mettaṃ<sup>3</sup> cittaṃ<sup>3</sup> upaṭṭhapehi<sup>5</sup> ti. Iti 'ssa bhavanti vattāro.

6. Puna ca param bhikkhave codakena bhikkhunā param codetukāmena evaṃ paccavekkhitabbaṃ: bahussuto nu kho 'mhi sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyaṅjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpā<sup>6</sup> me dhammā bahussutā honti<sup>7</sup> dhatā<sup>8</sup> vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā, saṃvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyaṅjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa<sup>9</sup> dhammā bahussutā honti dhatā<sup>10</sup> vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā<sup>11</sup>, tassa bhavanti vattāro: iṅgha tāva āyasmā āgamaṃ pariyāpuṇassū ti. Iti 'ssa bhavanti vattāro.

7. Puna ca param bhikkhave codakena bhikkhunā param codetukāmena evaṃ paccavekkhitabbaṃ: ubhayāni nu<sup>12</sup> kho<sup>13</sup> me<sup>14</sup> pātimokkhāni vitthārena svāgatāni<sup>15</sup> honti<sup>14</sup> suvibhattāni suppavattāni<sup>16</sup> suvicchitāni suttaso anuvyaṅjanaso, saṃvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhuno ubhayāni pātimokkhāni

<sup>1</sup> omitted by S.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> °ti.

<sup>3</sup> M. Ph. S. mettacittaṃ.      <sup>4</sup> omitted by T.

<sup>5</sup> M. upaṭṭhā°; T. M<sub>6</sub>. M<sub>7</sub> paccupaṭṭhapehi.

<sup>6</sup> S. °pāssa.      <sup>7</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> Ph. dhātā; M. tathā.      <sup>9</sup> M<sub>6</sub> °rūpassa.

<sup>10</sup> M. Ph. dhātā.      <sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> appa°

<sup>12</sup> omitted by M. Ph. M<sub>6</sub>. S.      <sup>13</sup> M. adds pana.

<sup>14</sup> T. M<sub>7</sub> te.      <sup>15</sup> M<sub>6</sub>. M<sub>7</sub> sāgatāni; T. sahatatāni.

<sup>16</sup> S. °ttāni.

vitthārena svāgatāni<sup>1</sup> honti suvibhattāni suppvattini<sup>2</sup> śuvinicchitāni suttaso anuvyañjanaso, 'idam pañāyasmā kattha vuttaṃ Bhagavatā' ti iti puṭṭho na sampāyati<sup>3</sup>, tassa bhavanti vattāro: iṅgha tāva āyasmā vinayaṃ sikkhassū ti<sup>4</sup>. Iti 'ssa bhavanti vattāro.

Ime pañca dhammā ajjhattaṃ paccavekkhitabbā.

8. Katame pañca dhammā ajjhattaṃ upatṭhāpetabbā?

9. Kālena vakkhāmi no akālena, bhūtena vakkhāmi no abhūtena, saṅhena vakkhāmi no pharusena, atthasamhitena vakkhāmi no anatthasamhitena, mettacitto<sup>5</sup> vakkhāmi no dosantaro<sup>6</sup> ti<sup>7</sup>.

Ime pañca dhammā ajjhattaṃ upatṭhāpetabbā<sup>8</sup>.

Codakena bhikkhave bhikkhunā paraṃ codetukāmena ime pañca dhamme ajjhattaṃ paccavekkhitvā ime pañca dhamme ajjhattaṃ upatṭhapetvā<sup>9</sup> paro codetabbo ti.

## XLV.

1. Dasa yime<sup>10</sup> bhikkhave ādinavā rājantepurappavesane. Katame dasa?

2. Idha bhikkhave rājā mahesiyā saddhiṃ nisinno hoti, tatra bhikkhu pavisati, mahesi vā<sup>11</sup> bhikkhuṃ disvā sitaṃ pātukaroti, bhikkhu vā mahesiṃ disvā sitaṃ pātukaroti. Tattha rañño evaṃ hoti: addhā imesaṃ kataṃ vā karisanti vā ti. Ayaṃ bhikkhave paṭhamo ādinavo rājantepurappavesane.

3. Puna ca paraṃ bhikkhave rājā bahukicco bahukaraṇiyo aññataraṃ itthiṃ gantvā na<sup>12</sup> sarati<sup>13</sup>. Sā tena gabbhaṃ gaṇhāti. Tattha rañño evaṃ hoti: na kho idha

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> sāgatāni. <sup>2</sup> S. 'ottāni.

<sup>3</sup> T. 'yāti; M. Ph. 'yissati.

<sup>4</sup> M<sub>6</sub> has after 'ssu: pañca dhammā ajjhattaṃ paccavekkhitabbā ti, then iti 'ssa bh<sup>o</sup> vattāro, then Katame.

<sup>5</sup> Ph. 'cittena. <sup>6</sup> Ph. 'tarena. <sup>7</sup> omitted by M. Ph.

<sup>8</sup> T. M<sub>7</sub> upatṭhāpekkhitabbā. <sup>9</sup> M. T. M<sub>7</sub>. S. upatṭhā<sup>o</sup>  
<sup>10</sup> T. ime.

<sup>11</sup> T. M<sub>7</sub> ca; omitted by Ph. S.; M. Ph. S. add taṃ.

<sup>12</sup> omitted by T. <sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> ssarati.

añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave dutiyo ādinavo rājantepurappavesane.

4. Puna ca paraṃ bhikkhave rañño antepure aññataraṃ ratanaṃ nassati. Tattha rañño evaṃ hoti: na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave tatiyo ādinavo rājantepurappavesane.

5. Puna ca paraṃ bhikkhave rañño antepure abbhantarā gūyhamantā<sup>1</sup> bahiddhā sambhedaṃ<sup>2</sup> gacchanti. Tattha rañño evaṃ hoti: na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave catuttho ādinavo rājantepurappavesane.

6. Puna ca paraṃ bhikkhave rañño antepure pitā vā puttāṃ pattheti putto vā pitaraṃ pattheti. Tesāṃ evaṃ hoti: na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ kho bhikkhave pañcama ādinavo rājantepurappavesane.

7. Puna ca paraṃ bhikkhave rājā niccaṭṭhāniyaṃ<sup>3</sup> uccaṭṭhāne ṭhapeti<sup>4</sup>. Yesan taṃ amanāpaṃ, tesāṃ evaṃ hoti: rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave chaṭṭho ādinavo rājantepurappavesane.

8. Puna ca paraṃ bhikkhave rājā uccaṭṭhāniyaṃ<sup>5</sup> nīce<sup>6</sup> ṭhāne ṭhapeti<sup>4</sup>. Yesan taṃ amanāpaṃ, tesāṃ evaṃ hoti: rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamman ti. Ayaṃ kho bhikkhave sattamo ādinavo rājantepurappavesane.

9. Puna ca paraṃ bhikkhave rājā akāle senaṃ uyyojeti. Yesan taṃ amanāpaṃ, tesāṃ evaṃ hoti: rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave atṭhama ādinavo rājantepurappavesane.

10. Puna ca paraṃ bhikkhave rājā kāle senaṃ uyyojetvā antarāmaggaṭṭo nivattāpeti<sup>7</sup>. Yesan taṃ amanāpaṃ, tesāṃ

<sup>1</sup> T. gūyhamantā.

<sup>2</sup> T. M<sub>7</sub> sammodaṃ.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> °kaṃ.

<sup>4</sup> M. Ph. °si.

<sup>5</sup> T. M<sub>7</sub> uccaṭṭho.

<sup>6</sup> M<sub>7</sub> nisattive or nisantive.

<sup>7</sup> M. Ph. S. °si.

eyaṃ hoti: rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave navamo ādīnavo rājantepurappavesane.

11. Puna ca paraṃ bhikkhave rañño antepuraṃ<sup>1</sup> hatthisammadaṃ<sup>2</sup> assasammadaṃ rathasammadaṃ, rajaniyāni<sup>3</sup> rūpasaddagandharasaphoṭṭhabbāni, yāni na<sup>4</sup> pabbajitasāruppāni<sup>5</sup>. Ayaṃ bhikkhave dasamo ādīnavo rājantepurappavesane.

Ime kho bhikkhave dasa ādīnavā rājantepurappavesane ti.

## XLVI.

1. Ekam samayaṃ Bhagavā Sakkesu viharati Kapilavattusmiṃ<sup>6</sup> Nigrodhārāme. Atha kho sambahulā Sakkā<sup>7</sup> upāsakā tadah' uposathe yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinne kho Sakke upāsake Bhagavā etad avoca: —

2. Api nu kho<sup>8</sup> tumhe Sakkā<sup>9</sup> aṭṭhaṅgasamannāgataṃ uposathaṃ upavasathā ti? App ekadā mayaṃ<sup>4</sup> bhante aṭṭhaṅgasamannāgataṃ uposathaṃ upavasāma<sup>10</sup>, app ekadā na upavasāmā ti<sup>11</sup>. Tesam vo<sup>12</sup> Sakkā alābhā tesam dulladdhaṃ, ye tumhe evaṃ sokasabhaye<sup>13</sup> jivite maraṇasabhaye<sup>14</sup> jivite app ekadā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasatha, app ekadā na upavasatha. Taṃ kiṃ maññatha Sakkā? Idha puriso yena kenaci<sup>15</sup> kammatṭhānena anāpajja<sup>16</sup> akusalaṃ divasaṃ aḍḍhakahāpaṇaṃ nibbiseyya,

<sup>1</sup> Ph. °re.

<sup>2</sup> Ph. °sammaddaṃ; S. °sambādham *throughout*; M. °sammaddaṃ, *but* rathasammaddaṃ; M<sub>6</sub> *only* hatthisammaddaṃ *else* °sammadaṃ.

<sup>3</sup> Ph. T. M<sub>6</sub> rā°      <sup>4</sup> *omitted by* Ph.

<sup>5</sup> T. °tāsā°; Ph. °tassa sā°; M<sub>6</sub> °tāni sā°

<sup>6</sup> M. Ph. Kappi°      <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> Sakya.

<sup>8</sup> *omitted by* M. Ph. S.      <sup>9</sup> *omitted by* T. M<sub>6</sub>. M<sub>7</sub>.

T. M<sub>7</sub> °sitvā.      <sup>11</sup> T. *adds* me sāmā.

Ph. kho; *omitted by* T.

T. sokabhaye; Ph. °sarāye; M<sub>6</sub> sokassayo.

<sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub> maraṇabhaye; Ph. °sarāye.

<sup>15</sup> *only in* M. M<sub>9</sub> (Com.).      <sup>16</sup> T. M<sub>6</sub>. M<sub>7</sub> °jjaṃ.

‘dakkho puriso utthānasampanno’ ti alaṃ vacanāyā<sup>1</sup> ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Idha puriso yena kenaci<sup>2</sup> kammaṭṭhānena anāpajja akusalaṃ divasaṃ<sup>3</sup> kahāpaṇaṃ nibbiseyya, ‘dakkho puriso utthānasampanno’ ti alaṃ vacanāyā ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Idha puriso yena kenaci<sup>2</sup> kammaṭṭhānena anāpajja<sup>4</sup> akusalaṃ divasaṃ dve kahāpaṇe nibbiseyya . . . pe<sup>5</sup> . . . tayo kahāpaṇe nibbiseyya . . . cattāro kahāpaṇe nibbiseyya . . . pañca kahāpaṇe nibbiseyya . . . cha kahāpaṇe nibbiseyya . . . satta kahāpaṇe nibbiseyya . . . aṭṭha kahāpaṇe nibbiseyya . . . nava kahāpaṇe nibbiseyya . . . dasa kahāpaṇe nibbiseyya . . . vīsa<sup>6</sup> kahāpaṇe nibbiseyya . . . timsa<sup>7</sup> kahāpaṇe nibbiseyya . . . cattārisaṃ<sup>8</sup> kahāpaṇe nibbiseyya . . . paññāsaṃ kahāpaṇe nibbiseyya<sup>9</sup>, ‘dakkho puriso utthānasampanno’ ti alaṃ vacanāyā ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Api nu<sup>10</sup> so puriso divase<sup>11</sup> divase<sup>11</sup> kahāpaṇasataṃ kahāpaṇasahasasaṃ nibbisamāno laddhaṃ laddhaṃ nikkhipanto vassatāyuko<sup>12</sup> vassasatajivi mahantaṃ bhogakkhandhaṃ adhigaccheyyā ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Api nu<sup>10</sup> so puriso bhogahetu<sup>13</sup> bhoganidānaṃ<sup>14</sup> bhogaḍhikaraṇaṃ ekaṃ vā rattiṃ ekaṃ vā divasaṃ upaḍḍhaṃ vā rattiṃ<sup>12</sup> upaḍḍhaṃ<sup>12</sup> vā<sup>12</sup> divasaṃ ekantasukhapatisaṃvedī vihareyyā ti? No h’ etaṃ bhante. Taṃ kissa hetu? Kāmā hi bhante aniccā<sup>15</sup> tucchā musā mosadhammā ti.

3. Idha kho<sup>5</sup> pana vo Sakkā mama sāvako dasa vassāni appamatto ātāpi paṇitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni

<sup>1</sup> T. M<sub>7</sub> vacanā. <sup>2</sup> omitted by all MSS. exc. M.

<sup>3</sup> Ph. continues: dve kahāpaṇe as below.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> °jjam. <sup>5</sup> omitted by M. Ph. S.

<sup>6</sup> S. vīsaṃ; T. M<sub>6</sub>. M<sub>7</sub> vīsati. <sup>7</sup> S. timsaṃ; M<sub>6</sub> timsati.

<sup>8</sup> S. cattāḷisaṃ; T. M<sub>6</sub>. M<sub>7</sub> add pi.

<sup>9</sup> M. Ph. S. insert kahāpaṇasataṃ nibbiseyya.

<sup>10</sup> S. adds kho.

<sup>11</sup> M. divasadivase; T. M<sub>7</sub>. S. divase; omitted by M<sub>6</sub>.

<sup>12</sup> omitted by S. <sup>13</sup> S. °hetukaṃ; omitted by M<sub>6</sub>.

<sup>14</sup> T. M<sub>7</sub> °nidhānaṃ. <sup>15</sup> T. acchā; M<sub>7</sub> accā.

ṣatam pi vassasahassāni satam<sup>1</sup> pi<sup>1</sup> vassasatasahassāni<sup>1</sup> ekantasukhapaṭisaṃvedī vihareyya. So ca khvassa<sup>2</sup> sakadāgāmi vā anāgāmi vā apanṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā dasa vassāni. Idha mama sāvako nava vassāni aṭṭha vassāni satta vassāni cha vassāni pañca vassāni cattāri vassāni tiṇi vassāni dve vassāni ekaṃ vassaṃ appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni satam pi vassasahassāni satam<sup>1</sup> pi<sup>1</sup> vassasatasahassāni<sup>1</sup> ekantasukhapaṭisaṃvedī<sup>3</sup> vihareyya. So ca khvassa<sup>4</sup> sakadāgāmi vā anāgāmi vā apanṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā ekaṃ vassaṃ. Idha mama sāvako dasa māse appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno, satam pi vassāni satam<sup>5</sup> pi<sup>5</sup> vassasatāni<sup>5</sup> satam pi vassasahassāni satam<sup>6</sup> pi<sup>6</sup> vassasatasahassāni<sup>6</sup> ekantasukhapaṭisaṃvedī vihareyya. So ca khvassa<sup>7</sup> sakadāgāmi vā anāgāmi vā apanṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā dasa māsā. Idha mama sāvako nava māse aṭṭha māse satta māse cha māse pañca māse cattāro māse tayo māse dve māse ekaṃ<sup>8</sup> māsaṃ adḍhamāsaṃ appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni satam pi vassasahassāni satam<sup>1</sup> pi<sup>1</sup> vassasatasahassāni<sup>1</sup> ekantasukhapaṭisaṃvedī<sup>3</sup> vihareyya. So ca khvassa<sup>7</sup> sakadāgāmi vā anāgāmi vā apanṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā adḍhamāso. Idha mama sāvako dasa rattindive appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satam pi vassāni satam pi vassasatāni satam pi vassasahassāni satam<sup>9</sup> pi<sup>9</sup> vassasatasahassāni<sup>9</sup> ekantasukhapaṭisaṃvedī vihareyya. So ca khvassa<sup>7</sup> sakadāgāmi vā anāgāmi<sup>5</sup> vā<sup>5</sup> apanṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā dasa rattindivā. Idha mama sāvako nava rattindive aṭṭha rattindive satta rattindive

<sup>1</sup> omitted by M. Ph. S.    <sup>2</sup> T. M<sub>6</sub> kho 'sa; M<sub>7</sub> kho 'ssa.

<sup>3</sup> T. ekantaṃ sukha<sup>9</sup>    <sup>4</sup> T. M<sub>7</sub> kho 'ssa; M<sub>6</sub> kho.

<sup>5</sup> omitted by T. M<sub>7</sub>.    <sup>6</sup> omitted by M. Ph. T. M<sub>7</sub>. S.

<sup>7</sup> T. M<sub>7</sub> kho 'ssa; M<sub>6</sub> c'assa.    <sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>9</sup> omitted by M. Ph. M<sub>7</sub>. S.

cha rattindive pañca rattindive cattāro rattindive tayo rattindive dve rattindive ekam rattindivam appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭham tathā paṭi-pajjamāno, satam pi vassāni satam pi vassasatāni satam pi vassasahassāni satam<sup>1</sup> pi<sup>1</sup> vassasatasahassāni<sup>1</sup> ekantasukha-paṭisamvedī vihareyya. So ca khvassa<sup>2</sup> sakadāgāmi vā anāgāmi vā apanṇakam vā sotāpanno<sup>3</sup>.

Tesaṃ vo Sakkā alābhā tesaṃ dulladdham, ye tumhe evaṃ sokasabhaye<sup>4</sup> jivite maraṇasabhaye<sup>4</sup> jivite app ekadā aṭṭhaṅgasamannāgataṃ uposatham upavasatha, app ekadā na upavasathā ti

Ete mayam bhante ajja-t-agge aṭṭhaṅgasamannāgataṃ uposatham upavasissāmā ti.

## XLVII.

1. Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Atha kho Mahāli<sup>5</sup> Licchavi<sup>6</sup> yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahāli<sup>5</sup> Licchavi<sup>6</sup> Bhagavantam etad avoca: —

2. Ko nu kho bhante hetu ko paccayo pāpassa kamma-kiriya<sup>7</sup> pāpassa kamma-kiriya<sup>7</sup> pavattiyā ti?

Lobho<sup>8</sup> kho Mahāli hetu lobho paccayo pāpassa kamma-kiriya<sup>7</sup> pāpassa kamma-kiriya<sup>7</sup> pavattiyā, doso kho Mahāli hetu doso paccayo pāpassa kamma-kiriya<sup>7</sup> pāpassa kamma-kiriya<sup>7</sup> pavattiyā, moho kho Mahāli hetu moho paccayo pāpassa kamma-kiriya<sup>7</sup> pāpassa kamma-kiriya<sup>7</sup> pavattiyā, ayonisomanasikāro kho Mahāli hetu ayonisomanasikāro

<sup>1</sup> omitted by M. Ph. S.    <sup>2</sup> T. M<sub>7</sub>, kho 'ssa; M<sub>6</sub> c'assa.

<sup>3</sup> T. adds vā.

<sup>4</sup> Ph. °sarāye; T. M<sub>6</sub> °bhaye; M<sub>7</sub> sokam abhaye, but maraṇasabhaye.    <sup>5</sup> M. M<sub>7</sub> °li.

<sup>6</sup> M. Ph. S. °vī; T. M<sub>6</sub> unites Ma° and Li° to Mahālicchavi, and so everywhere where this word recurs, T. (M<sub>7</sub> sometimes) also, where Ma° stands alone.

<sup>7</sup> M. kriyāya throughout.

<sup>8</sup> T. omits all from lobho down to ayonisomanasikāro.

paṅcayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, micchāpaṇihitaṃ kho Mahāli cittaṃ hetu micchāpaṇihitaṃ cittaṃ paṅcayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Ayaṃ kho Mahāli hetu ayaṃ paṅcayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti<sup>1</sup>.

3. Ko pana bhante hetu ko paṅcayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā ti?

Alobho kho Mahāli hetu alobho paṅcayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, adoso kho Mahāli hetu<sup>2</sup> adoso paṅcayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, amoho kho Mahāli hetu amoho paṅcayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, yonisomanasikāro kho Mahāli hetu yonisomanasikāro paṅcayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, sammāpaṇihitaṃ kho Mahāli cittaṃ hetu sammāpaṇihitaṃ cittaṃ paṅcayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā<sup>3</sup>. Ayaṃ kho Mahāli hetu ayaṃ paṅcayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.

Ime ca<sup>4</sup> Mahāli dasa dhammā loke na saṃvijjeyyūṃ, na yidha<sup>5</sup> paññāyetha: adhammacariyā visamacariyā ti vā dhammacariyā samacariyā ti vā. Yasmā ca kho Mahāli ime dasa dhammā loke saṃvijjanti, tasmā paññāyati<sup>6</sup> adhammacariyā visamacariyā ti<sup>7</sup> vā dhammacariyā samacariyā ti<sup>7</sup> vā<sup>7</sup> ti<sup>8</sup>.

### XLVIII.

1. Dasa yime bhikkhave dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā. Katame dasa?

2. Vevaṇṇiyamhi ajjhūpagato ti pabbajitena abhiṇhaṃ paccavekkhitabbāṃ. Parapaṭibaddhā me jīvikā ti pabba-

<sup>1</sup> omitted by S.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> continue: pe || amoho.

<sup>3</sup> Ph. adds ti.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. kho.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> idha.

<sup>6</sup> M. oṃyanti.

<sup>7</sup> omitted by T.

<sup>8</sup> omitted by Ph.



jitena abhiñhaṃ paccavekkhitabbaṃ. Añño me ākappo karaṇiyo ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ. Kacci nu kho<sup>1</sup> me attā<sup>2</sup> silato na upavadati<sup>3</sup> ti pabbajitena abhiñhaṃ<sup>4</sup> paccavekkhitabbaṃ<sup>4</sup>. Kacci nu kho maṃ anuvicca viññū sabrahmacārī silato na upavadanti<sup>5</sup> ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ. Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ. Kammassako 'mhi kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo bhavissāmi ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ. Kathambhūtassa me rattindivā vitipatanti<sup>6</sup> ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ. Kacci no kho 'haṃ<sup>7</sup> suññāgāre abhiramāmi ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ. Atthi nu kho me uttarimanussadhammā<sup>8</sup> alama-riyañāṇadassanaviseso adhigato, so<sup>9</sup> 'haṃ pacchime kāle sabrahmacārīhi puṭṭho na mañku bhavissāmi ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ.

Ime kho bhikkhave dasa dhammā pabbajitena abhiñhaṃ paccavekkhitabbā ti.

### XLIX.

1. Dasa yime<sup>10</sup> bhikkhave dhammā sariraṭṭhā. Katame dasa?

2. Sitaṃ uñhaṃ jighacchā<sup>11</sup> pipāsā uccāro passāvo kāyasamvaro vacīsamvaro ājivasamvaro ponobhaviko bhavasāṅkhāro.

Ime kho bhikkhave dasa dhammā sariraṭṭhā ti.

### L.

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena

<sup>1</sup> omitted by M. Ph.      <sup>2</sup> Ph. adds ca.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> vupa°      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.      <sup>5</sup> T. M<sub>7</sub> vupa°

<sup>6</sup> M. Ph. vitivattanti.      <sup>7</sup> M. Ph. ahaṃ.

<sup>8</sup> M. Ph. °dhammo.      <sup>9</sup> M. Ph. yo.

<sup>10</sup> T. ime.      <sup>11</sup> M<sub>7</sub> di°

sambahulā bhikkhū pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā bhaṇḍanaajātā kalahajātā<sup>1</sup> vivādāpannā aññamaññaṃ mukhasattihi vitudantā<sup>2</sup> viharanti<sup>3</sup>. Atha kho Bhagavā sāyaṇhasamayāṃ paṭisallānā vuṭṭhito yen'<sup>4</sup> upaṭṭhānasālā ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi: —

2. Kāya nu'ttha bhikkhave etarahi kathāya sannisinnā<sup>5</sup>, kā ca pana vo antarākathā vippakatā<sup>6</sup> ti? Idha mayāṃ bhante pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharāmā ti. Na kho pan' etaṃ<sup>7</sup> bhikkhave tumbhākaṃ patirūpaṃ kulaputtānaṃ saddhā<sup>8</sup> agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā vihareyyātha<sup>9</sup>. Dasa yime<sup>10</sup> bhikkhave dhammā sārāṇi<sup>11</sup> piyakaraṇā garukaraṇā saṅgahāya<sup>12</sup> avivādāya sāmaggīya ekibhāvāya saṃvattanti. Katame dasa?

3. Idha bhikkhave bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno, anumattesu<sup>13</sup> vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Yam pi bhikkhave bhikkhu sīlavā hoti . . . pe<sup>14</sup> . . . samādāya sikkhati sikkhāpadesu: ayaṃ pi dhammo sārāṇiyo piyakaraṇo garukaraṇo saṅgahāya<sup>15</sup> avivādāya sāmaggīya ekibhāvāya saṃvattati.

4. Puna ca paraṃ bhikkhave bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyośanakalyāṇā sātthaṃ savyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa<sup>16</sup> dhammā bahussutā honti dhatā<sup>17</sup> vacasā

<sup>1</sup> omitted by T. S.      <sup>2</sup> S. oti.      <sup>3</sup> omitted by S.

<sup>4</sup> M. Ph. S. yena.      <sup>5</sup> M. Ph. add sannipatitā.

<sup>6</sup> omitted by M<sub>6</sub>.      <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> tam instead of pan' etaṃ.

<sup>8</sup> M. Ph. saddhāya.      <sup>9</sup> T. oyyatha.      <sup>10</sup> T. ime.

<sup>11</sup> M. Ph. sārā<sup>o</sup> throughout.      <sup>12</sup> T. M<sub>6</sub> saṅgāya.

<sup>13</sup> S. aṇu<sup>o</sup>      <sup>14</sup> M. la; Ph. pa.      <sup>15</sup> M<sub>6</sub> saṅgāya.

<sup>16</sup> Ph. M<sub>6</sub>. M. S. opassa.      <sup>17</sup> M. Ph. dhātā.

paricitā manasānupekkhitā ditṭhiyā suppaṭividdhā. Yam pi bhikkhave bhikkhu bahussuto hoti . . .<sup>1</sup> ditṭhiyā suppaṭividdhā: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṃvattati.

5. Puna ca paraṃ bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yam pi bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>2</sup> saṅgahāya<sup>2</sup> avivādāya<sup>2</sup> sāmaggīyā<sup>2</sup> ekibhāvāya saṃvattati.

6. Puna ca paraṃ bhikkhave bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhinaggāhī anusāsaniṃ. Yam pi bhikkhave bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhinaggāhī anusāsaniṃ: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>2</sup> saṅgahāya<sup>2</sup> avivādāya<sup>2</sup> sāmaggīyā<sup>2</sup> ekibhāvāya saṃvattati.

7. Puna ca paraṃ bhikkhave bhikkhu yāni tāni sabrahmacāriṇaṃ uccāvacaṇi kiṃkaraṇiyāni, tattha dakkho hoti analaso tatrūpāyāya vīmaṃsāya samannāgato alaṃ kātum alaṃ saṃvidhātum. Yam pi bhikkhave bhikkhu yāni tāni sabrahmacāriṇaṃ uccāvacaṇi kiṃkaraṇiyāni tattha dakkho hoti analaso tatrūpāyāya vīmaṃsāya samannāgato alaṃ kātum alaṃ saṃvidhātum: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>2</sup> saṅgahāya<sup>2</sup> avivādāya<sup>2</sup> sāmaggīyā<sup>2</sup> ekibhāvāya saṃvattati.

8. Puna ca paraṃ bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmuḷlo. Yam pi bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmuḷlo: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>2</sup> saṅgahāya<sup>2</sup> avivādāya<sup>2</sup> sāmaggīyā<sup>2</sup> ekibhāvāya saṃvattati.

9. Puna ca paraṃ bhikkhave bhikkhu āraddhaviriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalanāṃ dhammānaṃ upasampādāya thāmaṃvā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Yam pi bhikkhave bhikkhu āraddhaviriyo viharati akusalānaṃ dhammānaṃ

<sup>1</sup> M. la; Ph. pa; S. pe.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

pahānāya kusalānam dhammānam upasampadāya thāmavā dalhaparakkamo anikkhittadhuro kusalesu dhammesu: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>1</sup> saṅgahāya<sup>1</sup> avivādāya<sup>1</sup> sāmaggīyā<sup>1</sup> ekibhāvāya samvattati.

10. Puna ca paraṃ bhikkhave bhikkhu santuṭṭho hoti itaritaracivarapīṇapātasenāsanagilānapaccayabhesajjaparikkhārena. Yam pi bhikkhave bhikkhu santuṭṭho hoti itaritaracivarapīṇapātasenāsanagilānapaccayabhesajjaparikkhārena: ayam pi dhammo sārāṇiyo<sup>2</sup> piyakaraṇo garukaraṇo<sup>1</sup> saṅgahāya<sup>1</sup> avivādāya<sup>1</sup> sāmaggīyā<sup>1</sup> ekibhāvāya samvattati.

11. Puna ca paraṃ bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitam pi saritā<sup>3</sup> anusaritā<sup>3</sup>. Yam pi bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitam pi saritā<sup>3</sup> anussaritā<sup>3</sup>: ayam pi dhammo sārāṇiyo<sup>2</sup> piyakaraṇo garukaraṇo<sup>1</sup> saṅgahāya<sup>1</sup> avivādāya<sup>1</sup> sāmaggīyā<sup>1</sup> ekibhāvāya samvattati.

12. Puna ca paraṃ bhikkhave bhikkhu pañṇavā hoti udayatthagāminiyā pañṇāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Yam pi bhikkhave bhikkhu pañṇavā hoti udayatthagāminiyā pañṇāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā: ayam pi dhammo sārāṇiyo<sup>2</sup> piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekibhāvāya samvattati.

Ime kho bhikkhave dasa dhammā sārāṇiyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekibhāvāya samvattanti ti.

Akkosavaggo<sup>4</sup> pañcama<sup>5</sup>.

Tatr<sup>6</sup> uddānam:

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

<sup>2</sup> M. *has then* pa | samvattati.

<sup>3</sup> T. saritānu<sup>o</sup>; M<sub>7</sub> saritānu<sup>o</sup> and saritā anu<sup>o</sup>

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> Vaggo.

<sup>5</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> *put here* Anisamsapaṇṇāsako paṭhamo.

<sup>6</sup> S. tass'; in T. M<sub>6</sub>. M<sub>7</sub> the udd<sup>o</sup> is missing.

Vivādā<sup>1</sup> dve ca<sup>2</sup> mūlāni Kusinārā pavesanō  
Sakkā<sup>3</sup> Mahāli dhammā<sup>3</sup> ca sariraṭṭhā ca<sup>4</sup> bhaṇḍanā ti.  
Ānisaṃsaṇṇāsako paṭhamo.

## LI.

1. Ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati Jeta-  
vane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū  
āmantesi: — Bhikkhavo ti. Bhadante<sup>5</sup> ti te bhikkhū  
Bhagavato paccassosum. Bhagavā etad avoca: —

2. No ce<sup>6</sup> bhikkhave bhikkhu paracittapariyāyakusalo  
hoti, atha 'sacittapariyāyakusalo<sup>7</sup> bhavissāmi<sup>8</sup> ti. Evaṃ hi  
vo bhikkhave sikkhitabbaṃ. Kathañ ca bhikkhave bhikkhu  
sacittapariyāyakusalo<sup>9</sup> hou?

3. Seyyathā pi bhikkhave itthi vā puriso vā daharo<sup>10</sup>  
yuvā<sup>11</sup> maṇḍanakajātiyo<sup>12</sup> ādāse vā parisuddhe pariyodāte  
acche vā udapatte<sup>13</sup> sakaṃ mukhanimittam paccavekkha-  
māno, sace tattha<sup>14</sup> passati rajam vā aṅgaṇam<sup>15</sup> vā, tass'  
eva rajjassa<sup>14</sup> vā<sup>14</sup> aṅgaṇassa<sup>16</sup> vā pahānāya vāyamati, no  
ce tattha passati rajam vā aṅgaṇam<sup>17</sup> vā, ten' ev' attamano  
hoti paripuṇṇasaṅkappo 'lābhā vata me, parisuddham<sup>18</sup>  
vata me' ti: evam eva kho bhikkhave bhikkhuno<sup>19</sup> paccavekkhanā<sup>20</sup>  
bahukārā<sup>21</sup> hoti<sup>22</sup> kusalesu dhammesu: abhijjhālu

<sup>1</sup> omitted by Ph. S.      <sup>2</sup> M. Sakko.

<sup>3</sup> M. dhammo; Ph. dhamme.      <sup>4</sup> Ph. 'va.

<sup>5</sup> M. Ph. bhaddante.      <sup>6</sup> Ph. T. ca.

<sup>7</sup> M<sub>7</sub>. S. 'lā; T. sacittam pariyāyakusalāya; M<sub>6</sub> pariyāya-  
kusalā.      <sup>8</sup> M<sub>6</sub>. M<sub>7</sub>. S. 'mā; Ph. omits bhavissāmi ti.

<sup>9</sup> T. sacittam pa°      <sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> insert vā.

<sup>11</sup> T. yuvā thā (sic).      <sup>12</sup> M. S. 'ko; Ph. 'najātiko; M<sub>6</sub> 'jāte.

<sup>13</sup> all MSS. have here udakapatte.      <sup>14</sup> omitted by M<sub>6</sub>.

<sup>15</sup> M<sub>6</sub> aṅgaṇam.      <sup>16</sup> T. M<sub>6</sub> aṅgaṇassa.      <sup>17</sup> T. M<sub>6</sub> aṅgaṇam.

<sup>18</sup> M<sub>6</sub> omits pari° till [e]va.      <sup>19</sup> M. Ph. bhikkhu.

<sup>20</sup> M<sub>7</sub>. S. 'ṇā; M. Ph. 'māno.

<sup>21</sup> M. Ph. 'ro; M<sub>6</sub> 'kāranā.      <sup>22</sup> T. honti.

nu<sup>1</sup> kho bahulaṃ<sup>2</sup> viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi; vyāpannacitto<sup>3</sup> nu kho bahulaṃ viharāmi<sup>4</sup>, avyāpannacitto<sup>5</sup> nu kho bahulaṃ viharāmi; thīnamiddhapariyuṭṭhito nu kho bahulaṃ viharāmi, vigatathīnamiddho nu kho bahulaṃ viharāmi; uddhato nu kho bahulaṃ viharāmi, anuddhato<sup>2</sup> nu<sup>2</sup> kho<sup>2</sup> bahulaṃ<sup>2</sup> viharāmi<sup>2</sup>; vicikiccho<sup>6</sup> nu kho bahulaṃ viharāmi, tiṇṇavicikiccho nu kho bahulaṃ viharāmi; kodhano nu kho bahulaṃ viharāmi, akkodhano<sup>7</sup> nu kho bahulaṃ viharāmi; saṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi; sāraddhakāyo nu kho bahulaṃ viharāmi, asāraddhakāyo nu kho bahulaṃ viharāmi; kusito nu kho bahulaṃ viharāmi, āraddhaviriyo nu kho bahulaṃ viharāmi; asamāhito nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmi ti.

4. Sace bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: abhijjhālu bahulaṃ viharāmi, vyāpannacitto<sup>3</sup> bahulaṃ viharāmi, thīnamiddhapariyuṭṭhito bahulaṃ viharāmi, uddhato bahulaṃ viharāmi, vicikiccho<sup>6</sup> bahulaṃ viharāmi, kodhano bahulaṃ viharāmi, saṃkiliṭṭhacitto bahulaṃ viharāmi, sāraddhakāyo bahulaṃ viharāmi, kusito bahulaṃ viharāmi, asamāhito bahulaṃ viharāmi ti, tena bhikkhave bhikkhunā tesam<sup>8</sup> yeva<sup>8</sup> pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appaṭivāni ca sati ca sampajaññaṃ ca karaṇīyaṃ. Seyyathā pi bhikkhave ādittaceło vā ādittasiso vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattaṃ chandaṃ ca vāyāmaṃ ca ussāhaṃ ca ussolhiṃ ca appaṭivāniṃ ca satīṃ ca sampajaññaṃ ca kareyya: evam eva kho bhikkhave tena<sup>9</sup> bhikkhunā tesam yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appaṭivāni ca sati ca sampajaññaṃ ca karaṇīyaṃ.

<sup>1</sup> omitted by M<sub>6</sub>.      <sup>2</sup> omitted by T.

<sup>3</sup> T. vya°      <sup>4</sup> M<sub>6</sub> adds saṃkiliṭṭha.

<sup>5</sup> T. avya°      <sup>6</sup> S. ve°

<sup>7</sup> M. Ph. ako°      <sup>8</sup> omitted by T. M<sub>7</sub>.

<sup>9</sup> M. Ph. put tena before bhikkhave.

5. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: anabhijjhālu bahulaṃ viharāmi, avyāpannacitto<sup>1</sup> bahulaṃ viharāmi, vigatathīnamiddho bahulaṃ viharāmi, anuddhato bahulaṃ viharāmi, tiṇṇavicikiccho bahulaṃ viharāmi, akkodhano<sup>2</sup> bahulaṃ viharāmi, asaṃkiliṭṭhacitto bahulaṃ viharāmi, asāraddhakāyo bahulaṃ viharāmi, āraddhaviriyo bahulaṃ viharāmi, samāhito bahulaṃ viharāmi ti, tena bhikkhave bhikkhunā tesu yeva kusalesu dhammesu patitṭhāya uttarim<sup>3</sup> āsavānaṃ khayāya yogo karaṇīyo ti.

## LII.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: — Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: —

2. No ce āvuso bhikkhu paracittapariyāyakusalo hoti, atha<sup>4</sup> 'sacittapariyāyakusalo<sup>5</sup> bhavissāmi'<sup>6</sup> ti. Evaṃ hi vo āvuso sikkhitabbaṃ. Kathaṃ cāvuso bhikkhu sacittapariyāyakusalo hoti?

3. Seyyathā pi āvuso itthi vā puriso vā daharo<sup>7</sup> yuvā maṇḍanakajātiyo<sup>8</sup> ādāse vā parisuddhe pariyodāte acche vā udapatte<sup>9</sup> sakaṃ mukhanimittam paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ<sup>10</sup> vā, tass' eva rajassa vā aṅgaṇassa<sup>11</sup> vā pahānāya vāyamati, no ce tattha passati rajaṃ vā aṅgaṇaṃ<sup>12</sup> vā, ten' ev' attamano hoti paripuṇṇasaṅkappo 'lābhā vata me, parisuddham vata me' ti: evam eva kho āvuso bhikkhuno<sup>13</sup> paccavekkhanā<sup>14</sup> bahukārā<sup>15</sup> hoti kusalesu dhammesu: abhijjhālu nu kho

<sup>1</sup> T. avya°      <sup>2</sup> M. Ph. ako°

<sup>3</sup> M. Ph. °ri.      <sup>4</sup> T. only a; omitted by M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> S. °lā.      <sup>6</sup> S. °mā.

<sup>7</sup> M<sub>7</sub> adds vā.      <sup>8</sup> M. S. °ko; Ph. °najātiko.

<sup>9</sup> Ph. S. udakapatte.      <sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇaṃ.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅganassa.      <sup>12</sup> M<sub>6</sub> aṅgaṇaṃ.

<sup>13</sup> M<sub>6</sub> °nā; M. Ph. bhikkhu.

<sup>14</sup> M<sub>7</sub>. S. °ṇā; M. Ph. °māno.

<sup>15</sup> T. °karā; M. Ph. °kāro.

bahulaṃ viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi; vyāpannacitto<sup>1</sup> nu kho bahulaṃ viharāmi, avyāpannacitto<sup>1</sup> nu kho bahulaṃ viharāmi; thīnamiddhapariyuṭṭhito nu kho bahulaṃ viharāmi, vigatathīnamiddho nu kho bahulaṃ viharāmi; uddhato nu kho bahulaṃ viharāmi, anuddhato nu kho bahulaṃ viharāmi; vicikiccho<sup>2</sup> nu kho bahulaṃ viharāmi, tiṇṇavicikiccho nu kho bahulaṃ viharāmi; kodhano nu kho bahulaṃ viharāmi, akkodhano<sup>3</sup> nu kho bahulaṃ viharāmi; saṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi; sāraddhakāyo nu kho bahulaṃ viharāmi; asāraddhakāyo nu kho bahulaṃ viharāmi; kusīto nu kho bahulaṃ viharāmi, āraddhaviriyo nu kho bahulaṃ viharāmi; asamāhito nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmi ti.

4. Sace āvuso bhikkhu paccavekkhamāno evaṃ jānāti: abhijjhālu bahulaṃ viharāmi . . . pe<sup>4</sup> . . . asamāhito bahulaṃ viharāmi ti, tenāvuso bhikkhunā tesam yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānaya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṃ ca karaṇiyaṃ. Seyyathā pi āvuso ādittacelo vā ādittasīso vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattaṃ chandaṃ ca vāyāmaṃ ca ussāhaṃ ca ussoḷhiṃ ca appaṭivāniṃ ca satīṃ ca sampajaññaṃ ca kareyya: evam eva kho āvuso tena bhikkhunā tesam yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānaya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṃ ca karaṇiyaṃ.

5. Sace paṇāvuso bhikkhu paccavekkhamāno evaṃ jānāti: anabhijjhālu bahulaṃ viharāmi . . . pe<sup>4</sup> . . . samāhito bahulaṃ viharāmi ti, tenāvuso bhikkhunā tesu yeva kusalesu dhammesu paṭiṭṭhāya uttariṃ<sup>5</sup> āsavānaṃ khayāya yogo karaṇiyo ti.

<sup>1</sup> T. vya°

<sup>2</sup> S. ve°

<sup>3</sup> M. Ph. ako°

<sup>4</sup> M. la; Ph. pa.

<sup>5</sup> M. Ph. °ri.



## LIII.

1. T̥hitim p'ahaṃ<sup>1</sup> bhikkhave na vaṇṇayāmi<sup>2</sup> kusalesu dhammesu pageva pārihāṇim. Vuddhiṃ<sup>3</sup> ca kho 'haṃ<sup>4</sup> bhikkhave vaṇṇayāmi<sup>2</sup> kusalesu dhammesu, no t̥hitim no hāṇim<sup>5</sup>. Kathaṅ ca bhikkhave hāni hoti kusalesu dhammesu, no t̥hiti no vuddhi?

2. Idha bhikkhave bhikkhu yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena<sup>6</sup>. Tassa te dhammā neva tiṭṭhanti no vaḍḍhanti. Hāṇim etaṃ bhikkhave vadāmi kusalesu dhammesu, no t̥hitim no vuddhiṃ. Evaṃ kho bhikkhave hāni hoti kusalesu dhammesu, no t̥hiti no vuddhi. Kathaṅ ca bhikkhave t̥hiti hoti kusalesu dhammesu, no hāni no vuddhi?

3. Idha bhikkhave bhikkhu<sup>7</sup> yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena<sup>6</sup>. Tassa te dhammā neva<sup>8</sup> hāyanti no vaḍḍhanti. T̥hitim etaṃ bhikkhave vadāmi kusalesu dhammesu, no hāṇim no vuddhiṃ. Evaṃ kho bhikkhave t̥hiti hoti kusalesu dhammesu, no hāni no vuddhi. Kathaṅ ca bhikkhave vuddhi hoti kusalesu dhammesu, no t̥hiti no hāni?

4. Idha bhikkhave bhikkhu yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena<sup>6</sup>. Tassa te dhammā neva tiṭṭhanti no hāyanti. Vuddhiṃ etaṃ bhikkhave vadāmi kusalesu dhammesu, no t̥hitim no hāṇim. Evaṃ kho bhikkhave vuddhi hoti kusalesu dhammesu, no t̥hiti no hāni.

5. No ce bhikkhave bhikkhu paricittapariyāyakusalo hoti, atha<sup>9</sup> 'sacittapariyāyakusalo<sup>10</sup> bhavissāmi'<sup>11</sup> ti. Evaṃ hi vo bhikkhave sikkhitabbaṃ. Kathaṅ ca bhikkhave bhikkhu sacittapariyāyakusalo hoti?

<sup>1</sup> M. Ph. pāhaṃ.      <sup>2</sup> S. vaṇṇemi.

<sup>3</sup> in M. S. always written with ḍḍh, in Ph. mostly.

<sup>4</sup> M. Ph. S. ahaṃ.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> parihāṇim.      <sup>6</sup> Ph. S. °bhānena.

<sup>7</sup> M<sub>6</sub> continues: na t̥hiti no hāni. Idha and so on, as in § 4.      <sup>8</sup> T. no.      <sup>9</sup> T. adds sa bhikkhu.

<sup>10</sup> M<sub>6</sub>. M<sub>7</sub>. S. °lā.

<sup>11</sup> Ph. M<sub>6</sub>. M<sub>7</sub>. S. °mā; T. shows here some disorder.

6. Seyyathā pi bhikkhave itthi vā puriso vā daharo yuvā maṇḍanakajātiyo<sup>1</sup> ādāse vā parisuddhe pariyodāte acche vā udapatte<sup>2</sup> sakam mukhanimittam paccavekkhamāno, sace tattha passati rajam vā aṅgaṇaṃ<sup>3</sup> vā, tass' eva rajassa vā aṅgaṇassa<sup>4</sup> vā pahānāya vāyamati, no ce tattha passati rajam vā aṅgaṇaṃ<sup>3</sup> vā, ten' ev' attamano hoti paripunṇa-saṅkappo 'lābhā vata me, parisuddham vata me' ti: evam eva kho bhikkhave bhikkhuno<sup>5</sup> paccavekkhanā<sup>6</sup> bahukārā<sup>7</sup> hoti kusalesu dhammesu: abhijjhālu nu kho bahulaṃ viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi; vyāpannacitto<sup>8</sup> nu kho bahulaṃ viharāmi, avyāpannacitto<sup>9</sup> nu kho bahulaṃ viharāmi; thinamidhpariyuṭṭhito nu kho bahulaṃ viharāmi, vigatathinamidho nu kho bahulaṃ viharāmi; uddhato nu kho bahulaṃ viharāmi, anuddhato nu kho bahulaṃ viharāmi; vicikiccho<sup>10</sup> nu kho bahulaṃ viharāmi, tiṇṇavicikiccho nu kho bahulaṃ viharāmi; kodhano nu kho bahulaṃ viharāmi, akkodhano<sup>11</sup> nu kho bahulaṃ viharāmi; saṅkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṅkiliṭṭhacitto nu kho bahulaṃ viharāmi; sāraddhakāyo nu kho bahulaṃ viharāmi, asāraddhakāyo nu kho bahulaṃ viharāmi; kusito nu kho bahulaṃ viharāmi, āradhaviṛiyo nu kho bahulaṃ viharāmi; asamāhito nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmi ti.

7. Sace bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: abhijjhālu bahulaṃ viharāmi, vyāpannacitto<sup>9</sup> bahulaṃ viharāmi, thinamidhpariyuṭṭhito bahulaṃ viharāmi, uddhato bahulaṃ viharāmi, vicikiccho<sup>10</sup> bahulaṃ viharāmi, kodhano bahulaṃ viharāmi, saṅkiliṭṭhacitto bahulaṃ viharāmi, sāraddhakāyo bahulaṃ viharāmi, kusito bahulaṃ viharāmi, asamāhito bahulaṃ viharāmi ti, tena bhikkhave bhikkhunā tesam yeva pāpakānaṃ akusalānaṃ dhammānaṃ

<sup>1</sup> M. Ph. S. °ko.      <sup>2</sup> Ph. S. udakapatte; T. upadatte.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇaṃ.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇassa.

<sup>5</sup> M. bhikkhu.      <sup>6</sup> S. °ṇā; M. Ph. T. °māno.

<sup>7</sup> M. Ph. T. °ro.      <sup>8</sup> M<sub>7</sub> vyāpanno; T. vyapanno.

<sup>9</sup> M<sub>7</sub> vyā°; T. vyapannacitto.      <sup>10</sup> S. ve°

<sup>11</sup> M. Ph. ako°

pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇiyam. Seyyathā pi bhikkhave ādittacelo vā ādittasīso vā tass' eva celassa vā sīsassa vā nibbāpanāya adhimattam chandaṇ ca vāyāmaṇ ca ussāhaṇ ca ussolhiṇ ca appaṭivāniṇ ca satiṇ ca sampajaññaṇ ca kareyya: evam eva kho bhikkhave tena bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇiyam.

8. Sace pana bhikkhave bhikkhu paccavekkhamāno evam jānāti: anabhijjhālu bahulam viharāmi, avyāpannacitto<sup>1</sup> bahulam viharāmi, vigatathīnamiddho bahulam viharāmi, tiṇṇavicikiccho bahulam viharāmi, akkodhano bahulam viharāmi, asaṅkiliṭṭhacitto bahulam viharāmi, asāraddhakāyo bahulam viharāmi, āradhaviṛiyo bahulam viharāmi, samāhito bahulam viharāmi ti, tena bhikkhave bhikkhunā tesu yeva kusalesu dhammesu paṭiṭṭhāya uttarim<sup>2</sup> āsavānam khayāya yogo karaṇiyo ti.

#### LIV.

1. No ce bhikkhave bhikkhu paricittapariyāyakusalo<sup>3</sup> hoti, atha<sup>4</sup> 'sacittapariyāyakusalo<sup>5</sup> bhavissāmi'<sup>6</sup> ti. Evam hi vo bhikkhave sikkhitabbam. Kathaṇ ca bhikkhave bhikkhu sacittapariyāyakusalo hoti?

2. Seyyathā pi bhikkhave itthi vā puriso vā daharo yuvā<sup>7</sup> maṇḍanakajātiyo<sup>8</sup> ādāse vā parisuddhe pariyodāte acche vā udapatte<sup>9</sup> sakam mukhanimittam paccavekkhamāno, sace tattha passati rajam vā aṅgaṇam<sup>10</sup> vā tass' eva rajassa vā aṅgaṇassa<sup>11</sup> vā pahānāya vāyamati, no ce tattha passati rajam vā aṅgaṇam<sup>10</sup> vā, ten' ev' attamano

<sup>1</sup> M<sub>7</sub> vyā°; T. vya°      <sup>2</sup> M. Ph. T. °ri.

<sup>3</sup> M<sub>6</sub> °kusalā bhavissāmā ti, *omitting all the rest.*

<sup>4</sup> T. *has only* a.      <sup>5</sup> Ph. T. M<sub>7</sub>. S. °lā.      <sup>6</sup> Ph. T. S. °mā.

<sup>7</sup> M<sub>6</sub> *only* vā.      <sup>8</sup> M. S. °ko; Ph. maṇḍanajātiko.

<sup>9</sup> Ph. udakapatte.      <sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇam.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇassa.

hoti paripunnasaṅkappo 'lābhā vata me, parisuddham vata me' ti: evam eva kho bhikkhave bhikkhuno<sup>1</sup> paccavekkhanā<sup>2</sup> bahukārā<sup>3</sup> hoti kusalesu dhammesu: lābhī nu kho 'mhi ajjhataṃ cetosamathassa, nanu<sup>4</sup> kho 'mhi lābhī ajjhataṃ cetosamathassa, lābhī nu kho 'mhi adhipaññādhammavipassanāya, nanu kho 'mhi lābhī adhipaññādhammavipassanāyā ti.

3. Sace<sup>5</sup> bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: lābhī 'mhi ajjhataṃ cetosamathassa, na lābhī adhipaññādhammavipassanāyā ti, tena bhikkhave bhikkhunā ajjhataṃ cetosamathe patitthāya adhipaññādhammavipassanāya yogo karaṇīyo. So aparena samayena lābhī c'eva hoti ajjhataṃ cetosamathassa lābhī<sup>6</sup> ca<sup>7</sup> adhipaññādhammavipassanāya.

4. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: lābhī 'mhi adhipaññādhammavipassanāya, na<sup>8</sup> lābhī ajjhataṃ cetosamathassa ti, tena bhikkhave bhikkhunā adhipaññādhammavipassanāya patitthāya ajjhataṃ cetosamathe yogo karaṇīyo. So aparena samayena lābhī c'eva<sup>9</sup> hoti adhipaññādhammavipassanāya lābhī ca<sup>7</sup> ajjhataṃ cetosamathassa.

5. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: na lābhī<sup>10</sup> ajjhataṃ cetosamathassa, na lābhī adhipaññādhammavipassanāyā ti, tena bhikkhave bhikkhunā tesam yeva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appaṭivāni ca sati ca sampajaññaṃ ca karaṇīyaṃ. Seyyathā pi bhikkhave ādittacelo vā ādittasīso vā tass' eva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandaṃ ca vāyāmaṃ ca ussāhaṃ ussolhiṃ ca appaṭivāniṃ ca satiṃ ca sampajaññaṃ ca kareyya: evam eva kho bhikkhave tena bhikkhunā tesam yeva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca

<sup>1</sup> M. Ph. bhikkhu.      <sup>2</sup> S. °ṇā; M. Ph. °māno.

<sup>3</sup> M. Ph. M<sub>6</sub> °ro.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. nānu; M<sub>6</sub> so also the next time.

<sup>5</sup> T. adds kho.      <sup>6</sup> T. na lābhī.

<sup>7</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> omitted by T. M<sub>7</sub>.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> ca.      <sup>10</sup> M<sub>6</sub> alābhī.

vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇīyaṃ. So aparena samayena lābhi c'eva hoti ajjhattam cetosamathassa lābhi ca<sup>1</sup> adhipaññā-dhammavipassanāya.

6. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: lābhi 'mhi ajjhattam cetosamathassa, lābhi adhipaññādhammavipassanāyā ti, tena bhikkhave bhikkhunā tesu yeva kusalesu dhammesu patiṭṭhāya uttarim<sup>2</sup> āsavānaṃ khayāya yogo karaṇīyo.

7. Cīvaram p'ahaṃ<sup>3</sup> bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Piṇḍapātam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Senāsanam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Gāmanigamam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Janapadapadesam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Puggalam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi.

8. Cīvaram p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti kho pan'etaṃ vuttam, kiṇ c'etaṃ paṭicca vuttam?

Tattha yaṃ jaññā cīvaram 'idam kho me cīvaram sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti' ti: evarūpaṃ cīvaram na sevitabbam. Tattha yaṃ jaññā cīvaram 'idam kho me cīvaram sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti' ti: evarūpaṃ cīvaram sevitabbam.

Cīvaram p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti yan taṃ vuttam, idam etaṃ paṭicca vuttam.

9. Piṇḍapātam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti kho pan'etaṃ vuttam, kiṇ c'etaṃ paṭicca vuttam?

Tattha yaṃ jaññā piṇḍapātam 'imaṃ<sup>4</sup> kho me piṇḍapātam sevato akusalā dhammā abhivaḍḍhanti, kusalā

<sup>1</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.      <sup>2</sup> M. Ph. ori.

<sup>3</sup> M. Ph. pāhaṃ throughout.      <sup>4</sup> S. idam.

dhammā parihāyanti' ti: evarūpo piṇḍapāto na sevitabbo. Tattha yaṃ jaññā piṇḍapātaṃ 'imaṃ<sup>1</sup> kho me piṇḍapātaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti' ti: evarūpo piṇḍapāto sevitabbo.

Piṇḍapātaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

10. Senāsanam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā senāsanam 'idam kho me senāsanam sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti' ti: evarūpaṃ senāsanam na sevitabbam. Tattha yaṃ jaññā senāsanam 'idam kho me senāsanam sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti' ti: evarūpaṃ senāsanam sevitabbam.

Senāsanam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

11. Gāmanigamam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā gāmanigamam 'imaṃ<sup>2</sup> kho me gāmanigamam sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti' ti: evarūpo gāmanigamo na sevitabbo. Tattha yaṃ jaññā gāmanigamam 'imaṃ<sup>1</sup> kho me gāmanigamam sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti' ti: evarūpo gāmanigamo sevitabbo.

Gāmanigamam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

12. Janapadapadesam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā janapadapadesam 'imaṃ<sup>1</sup> kho me janapadapadesam sevato akusalā dhammā abhivaḍḍhanti,

kusalā dhammā parihāyanti' ti: evarūpo janapadapadeso na sevitaḅbo. Tattha yaṃ jaññā janapadapadesaṃ 'imaṃ' kho me janapadapadesaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti' ti: evarūpo janapadapadeso sevitaḅbo.

Janapadapadesaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitaḅbam pi asevitaḅbam pi ti iti yan taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

13. Puggalaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitaḅbam pi asevitaḅbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā puggalaṃ 'imaṃ' kho me puggalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti ti: evarūpo puggalo na sevitaḅbo. Tattha yaṃ jaññā puggalaṃ 'imaṃ' kho me puggalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti' ti: evarūpo puggalo sevitaḅbo.

Puggalaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitaḅbam pi asevitaḅbam pi ti iti yan taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ ti.

#### LIV.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: — Avuso bhikkhavo<sup>2</sup> ti. Avuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosaṃ. Āyasmā Sāriputto etaḍ avoca:—

2. 'Parihānadhammo puggalo parihānadhammo puggalo' ti āvuso vuccati<sup>3</sup>. Kittāvatā nu kho āvuso parihānadhammo puggalo vutto Bhagavatā, kittāvatā ca<sup>4</sup> pana aparihānadhammo puggalo vutto Bhagavatā ti? 'Dūrato pi kho mayaṃ āvuso āgaccheyyāma<sup>5</sup> āyasmato Sāriputtassa santikaṃ<sup>6</sup> etassa bhāsitaṃ attham aññātuṃ, sādhu vatāyasmantaṃ<sup>7</sup> yeva Sāriputtaṃ paṭibhātu etassa bhāsitaṃ

<sup>1</sup> S. idaṃ.      <sup>2</sup> M. °ve.

<sup>3</sup> M. Ph. *add* aparihānadhammo puggalo aparī° puggalo ti āvuso vuccati.

<sup>4</sup> *omitted by* T. M<sub>6</sub>. M<sub>7</sub>.      <sup>5</sup> Ph. āgacchāma.

<sup>6</sup> M. Ph. S. °ke.      <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> panāy°

attho, āyasmato Sāriputtassa sutvā bhikkhū dhāressanti' ti. Tena h'āvuso' suṇātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ āvuso' ti kho te bhikkhū āyasmato Sāriputtassa paccassosup. Āyasmā Sāriputto etad avoca: Kittāvatā nu kho āvuso parihānadhammo puggalo vutto Bhagavatā?

3. Idhāvuso bhikkhu assutañ<sup>2</sup> c'eva dhammaṃ na suṇāti, sutā<sup>3</sup> c'assa<sup>3</sup> dhammā sammosaṃ<sup>4</sup> gacchanti, ye c'assa dhammā pubbe<sup>5</sup> cetaso samphuṭṭhapubbā<sup>6</sup>, te ca<sup>7</sup> na samudācaranti, aviññātañ ca na vijānāti. Ettāvatā kho āvuso parihānadhammo puggalo vutto Bhagavatā. Kittāvatā ca<sup>8</sup> panāvuso<sup>9</sup> aparihānadhammo puggalo vutto Bhagavatā?

4. Idhāvuso bhikkhu assutañ c'eva dhammaṃ suṇāti, sutā c'assa dhammā na sammosaṃ<sup>10</sup> gacchanti, ye c'assa dhammā pubbe cetaso samphuṭṭhapubbā<sup>6</sup>, te ca<sup>11</sup> samudācaranti, aviññātañ ca<sup>12</sup> vijānāti. Ettāvatā kho āvuso<sup>13</sup> aparihānadhammo puggalo vutto Bhagavatā.

5. No ce āvuso bhikkhu paracittapariyāyakusalo hoti, atha 'sacittapariyāyakusalo'<sup>14</sup> bhavissāmi'<sup>15</sup> ti. Evaṃ hi vo āvuso sikkhitabbāṃ. Kathañ cāvuso bhikkhu sacittapariyāyakusalo hoti?

6. Seyyathā pi āvuso itthi vā puriso vā daharo yuvā maṇḍanakajātiyo<sup>16</sup> ādāse vā parisuddhe pariyodāte acche vā udapatte<sup>17</sup> sakāṃ mukhanimittāṃ paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ<sup>18</sup> vā, tass' eva rajassa vā aṅgaṇassa<sup>19</sup> vā pahānāya vāyamati, no ce tattha passati rajaṃ vā aṅgaṇaṃ<sup>18</sup> vā, ten' ev' attamano<sup>20</sup> hoti

<sup>1</sup> T. M<sub>7</sub> tenāvuso.      <sup>2</sup> M. Ph. asu° *always*.

<sup>3</sup> T. sutāssa.      <sup>4</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. °haṃ.

<sup>5</sup> M<sub>6</sub> pubb' eva.      <sup>6</sup> Ph. asaṃmuṭṭha°

<sup>7</sup> M. S. c'assa.      <sup>8</sup> M. nu.      <sup>9</sup> M. kho; *omitted by Ph.*

<sup>10</sup> M<sub>7</sub>. S. °haṃ.      <sup>11</sup> M. Ph. S. c'assa.

<sup>12</sup> M. Ph. c'eva; M<sub>7</sub> ce.

<sup>13</sup> Ph. *continues*: sacittapariyāyakusalo hoti? Seyyathā pi *and so on*.

<sup>14</sup> Ph. S. °lā.      <sup>15</sup> Ph. M<sub>6</sub>. S. °mā.

<sup>16</sup> M. Ph. S. °ko.      <sup>17</sup> S. udaka°      <sup>18</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇaṃ.

<sup>19</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇassa.      <sup>20</sup> Ph. tena c'att°



paripuṇṇasaṅkappo 'lābhā vata me, parisuddham vata me' ti: evam eva kho āvuso bhikkhuno<sup>1</sup> paccavekkhanā<sup>2</sup> bahu-kārā<sup>3</sup> hoti kusalesu dhammesu: anabhijjhālu nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no<sup>4</sup>; avyāpannacitto<sup>5</sup> nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no; vigatathīnamiddho nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no; anuddhato nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no; tiṇṇavicikiccho nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no; akkodhano<sup>6</sup> nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no; asaṅkiliṭṭhacitto nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo, udāhu no; lābhī nu kho 'mhi ajjhataṃ dhammapāmujjassa, saṃvijjati nu kho me eso dhammo, udāhu no; lābhī nu kho 'mhi ajjhataṃ cetosamathassa, saṃvijjati nu kho me eso dhammo, udāhu no; lābhī nu kho 'mhi adhipaññādhamma-vipassanāya, saṃvijjati nu kho me eso dhammo, udāhu no ti?

7. Sace āvuso<sup>7</sup> bhikkhu paccavekkhamāno sabbe pi 'me kusale<sup>8</sup> dhamme<sup>9</sup> attani na samanupassati, tenāvuso bhikkhunā sabbesaṃ yeva imesaṃ kuṣalānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇiyaṃ. Seyyathā pi āvuso ādittacelo vā ādittasiṣo vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattaṃ chandaṇ ca vāyamaṇ ca ussāhaṇ ca ussoḷhiṇ ca appaṭivāniṇ ca satiṇ ca sampajaññaṇ ca kareyya: evam eva kho āvuso tena bhikkhunā sabbesaṃ yeva imesaṃ kuṣalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇiyaṃ.

8. Sace paṇāvuso bhikkhu paccavekkhamāno ekacce kusale dhamme attani samanupassati, ekacce kusale dhamme

<sup>1</sup> M. Ph. bhikkhu.      <sup>2</sup> S. °ṇā; M. Ph. °māno.

<sup>3</sup> M. Ph. °ro.      <sup>4</sup> M<sub>6</sub>. S. *add ti, and so throughout after no.*

<sup>5</sup> T. avya°      <sup>6</sup> M. Ph. ako°

<sup>7</sup> M. pana āv°; Ph. S. paṇāvuso.      <sup>8</sup> T. M<sub>7</sub> °lesu.

<sup>9</sup> T. M<sub>7</sub> dhammesu.

attani na samanupassati, tenāvuso bhikkhunā ye kusale dhamme attani samanupassati, tesu kusalesu dhammesu patitthāya, ye kusale dhamme attani na samanupassati, tesam kusalānam dhammānam paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇiyam. Seyyathā pi āvuso ādittacelo vā ādittasiso vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattaṃ chandaṇ ca vāyāmaṇ ca ussāhaṇ ca ussoḷhiṇ ca appaṭivāniṇ ca satiṇ ca sampajaññaṇ ca kareyya: evam eva kho āvuso tena bhikkhunā ye kusale dhamme attani samanupassati, tesu kusalesu dhammesu patitthāya, ye kusale dhamme attani na samanupassati, tesam kusalānam dhammānam paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇiyam.

9. Sace panāvuso bhikkhu paccavekkhamāno sabbe<sup>1</sup> pi 'me' kusale dhamme attani samanupassati, tenāvuso bhikkhunā sabbesu<sup>2</sup> yeva<sup>2</sup> imesu kusalesu dhammesu patitthāya uttarim<sup>3</sup> āsavānam khayāya yogo karaṇiyo ti.

## LVI.

1. Dasa yimā<sup>4</sup> bhikkhave saññā bhāvitā bahulikāṭā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā<sup>5</sup>. Katamā dasa?

2. Asubhasaññā, maraṇasaññā, āhāre patikkulasaññā<sup>6</sup>, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.

Imā kho bhikkhave dasa saññā bhāvitā bahulikāṭā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā ti.

<sup>1</sup> T. sabbena.      <sup>2</sup> M. Ph. S. sabbesveva.

<sup>3</sup> M. Ph. °ri.      <sup>4</sup> T. imā.

<sup>5</sup> M<sub>6</sub> adds ti, then it repeats the same phrase, after which immediately follows No. LVIII.

<sup>6</sup> M. Ph. paṭikula°

## LVII.

1. Dasa yimā bhikkhave saññā bhāvitā bahulikatā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā. Katamā dasa?

2. Aniccasaññā, anattasaññā, maraṇasaññā, āhāre paṭikkulasaññā<sup>1</sup>, sabbaloke anabhiratasaññā, aṭṭhikasaññā, puḷavakasaññā<sup>2</sup>, vinīlakasaññā, vicchiddakasaññā, uddhumātakasaññā.

Imā kho bhikkhave dasa saññā bhāvitā bahulikatā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā ti.

## LVIII.

1. Sace bhikkhave aññatitthiyā paribbājakā evaṃ puccheyyaṃ 'kiṃmūlaka āvuso sabbe dhammā, kiṃsambhavā sabbe dhammā, kiṃsamudayā sabbe dhammā, kiṃsamosaraṇā sabbe dhammā, kiṃpamukhā sabbe dhammā, kiṃādhipateyyā<sup>3</sup> sabbe dhammā, kiṃuttarā sabbe dhammā, kiṃsārā sabbe dhammā, kiṃogadhā<sup>4</sup> sabbe<sup>4</sup> dhammā<sup>1</sup>, kiṃpariyosānā sabbe dhammā' ti: evaṃ puṭṭhā tumhe bhikkhave tesam aññatitthiyānaṃ paribbājakānaṃ kinti vyākareyyāthā<sup>5</sup> ti? 'Bhagavaṃmūlakā no bhante dhammā Bhagavaṃnettikā Bhagavaṃpaṭisaraṇā. Sādhū vata bhante Bhagavantaṃ yeva paṭibhātu etassa bhāsitassa attho, Bhagavato sutvā bhikkhū dhāressanti' ti. Tena hi bhikkhave suṇātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Sace bhikkhave aññatitthiyā paribbājakā evaṃ puccheyyaṃ 'kiṃmūlakā āvuso sabbe dhammā, kiṃsambhavā sabbe dhammā, kiṃsamudayā sabbe dhammā, kiṃsamosaraṇā

<sup>1</sup> M. Ph. paṭikula°

<sup>2</sup> T. pulavaka°; M. Ph. S. puḷavaka°

<sup>3</sup> M. Ph. S. adhi°      <sup>4</sup> omitted by T.

<sup>5</sup> M<sub>6</sub> °yyathā; T. vyakareyyathā.

sabbe dhammā, kimpamukhā sabbe dhammā, kiṃ-ādhipateyyā<sup>1</sup> sabbe dhammā, kiṃ-uttarā sabbe dhammā, kimsārā sabbe dhammā, kiṃ-ogadhā sabbe dhammā, kimpariyosānā sabbe dhammā<sup>2</sup> ti: evaṃ puṭṭhā tumhe bhikkhave tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ vyākareyyātha<sup>3</sup>: 'chandamūlakā āvuso sabbe dhammā, manasikārasambhavā sabbe dhammā, phassasamudayā sabbe dhammā, vedanā-samosaraṇā sabbe dhammā, samāhipāmukhā sabbe dhammā, satādhipateyyā<sup>4</sup> sabbe dhammā, paññuttarā sabbe dhammā, vimuttisārā<sup>5</sup> sabbe<sup>6</sup> dhammā<sup>7</sup>, amatogadhā sabbe dhammā, nibbānapariyosānā sabbe dhammā ti.

Evaṃ puṭṭhā tumhe bhikkhave tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ vyākareyyāthā<sup>8</sup> ti.

## LIX.

1. Tasmā ti ha bhikkhave evaṃ sikkhitabbaṃ: —

2. Yathāpabbajjāparicitaṅ<sup>6</sup> ca no cittaṃ bhavissati, na c'<sup>7</sup> uppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhassanti, aniccasaññāparicitaṅ ca no cittaṃ bhavissati, anattasaññāparicitaṅ<sup>8</sup> ca<sup>8</sup> no cittaṃ bhavissati, asubhasaññāparicitaṅ ca no cittaṃ bhavissati, ādinvasaññāparicitaṅ ca no cittaṃ bhavissati, lokassa<sup>9</sup> samaṅ<sup>9</sup> ca visamaṅ ca ñatvā taṃ saññāparicitaṅ ca no cittaṃ bhavissati, lokassa sambhavaṅ ca vibhavaṅ ca ñatvā taṃ saññāparicitaṅ ca no cittaṃ bhavissati, lokassa samudayaṅ ca aṭṭhaṅgamaṅ<sup>10</sup> ca ñatvā taṃ<sup>11</sup> saññāparicitaṅ ca no cittaṃ bhavissati, pahānasaññāparicitaṅ ca no cittaṃ bhavissati, virāgasaññāparicitaṅ<sup>11</sup> ca<sup>11</sup> no<sup>11</sup> cittaṃ<sup>11</sup> bhavissati<sup>11</sup>, nirodhasaññāparicitaṅ ca no cittaṃ bhavissati<sup>12</sup> ti.

<sup>1</sup> M. Ph. T. M<sub>7</sub>. S. adhi<sup>o</sup>      <sup>2</sup> T. vyakareyyatha.

<sup>3</sup> T. sāmādhī<sup>o</sup>; M<sub>7</sub> samanādhī<sup>o</sup>      <sup>4</sup> omitted by T. M<sub>7</sub>.

<sup>5</sup> M<sub>6</sub>. M<sub>7</sub> 'yyathā; T. vyakareyyathā.      <sup>6</sup> T. 'otā.

<sup>7</sup> S. ca; omitted by M<sub>6</sub>.      <sup>8</sup> T. 'otam; omits ca.

<sup>9</sup> T. lokañcassamaṅ (sic).

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> atthag<sup>o</sup> throughout.      <sup>11</sup> omitted by T.

<sup>12</sup> M<sub>7</sub> bhavissati, then anattasaññā<sup>o</sup> and so on, as before. repeating the whole sentence.

Evam hi vo bhikkhave sikkhitabbam.

3. Yato kho bhikkhave bhikkhuno yathāpabbajjāparicitañ<sup>1</sup> ca<sup>2</sup> cittaṃ<sup>2</sup> hoti, na c'<sup>3</sup> uppannā pāpakā akusalā dhammā cittaṃ pariyādāya tiṭṭhanti, anicca-saññāparicitañ ca cittaṃ hoti, anattasaññāparicitañ ca cittaṃ hoti, asubhasaññāparicitañ<sup>4</sup> ca<sup>4</sup> cittaṃ<sup>4</sup> hoti<sup>4</sup>, ādinavasaññāparicitañ ca cittaṃ hoti, lokassa samañ ca visamañ ca ñatvā taṃ saññāparicitañ ca cittaṃ hoti, lokassa sambhavañ<sup>5</sup> ca vibhavañ ca natvā<sup>6</sup> taṃ saññāparicitañ ca cittaṃ hoti, lokassa samudayañ ca aṭṭhaṅgamañ ca ñatvā taṃ saññāparicitañ ca cittaṃ hoti, pahānasaññāparicitañ<sup>4</sup> ca<sup>4</sup> cittaṃ<sup>4</sup> hoti<sup>4</sup>, virāgasaññāparicitañ ca cittaṃ hoti, nirodhasaññāparicitañ ca cittaṃ hoti.

Tassa dvinnam phalaṇam aññataram phalaṃ pāṭikaṅkham<sup>7</sup>: diṭṭ' eva dhamme aññā, sati vā upādisese anāgāmitā ti.

## LX.

1. Ekam samayaṃ Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando<sup>8</sup> ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ<sup>4</sup> nisīdi<sup>4</sup>. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca: —

2. Āyasmā bhante Girimānando ābādhiko hoti dukkhito bāḷhagilāno, sādhu bhante Bhagavā yenāyasmā Girimānando ten' upasaṅkamatu anukampaṃ upādāyā ti.

Sace kho tvam Ānanda Girimānandassa bhikkhuno upasaṅkamitvā<sup>2</sup> dasa saññā bhāseyyāsi<sup>9</sup>, ṭhānaṃ kho pan' etaṃ vijjati, yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādhō thānaso paṭipassambheyya. Katamā dasa?

<sup>1</sup> T. M<sub>6</sub> pabbajjā°      <sup>2</sup> omitted by M.

<sup>3</sup> S. ca; omitted by M<sub>6</sub>.      <sup>4</sup> omitted by T.

<sup>5</sup> T. bhavañ.      <sup>6</sup> omitted by S.      <sup>7</sup> M<sub>6</sub> °khā.

<sup>8</sup> Ph. Giri° and Giri°      <sup>9</sup> T. °yasi.

3. Aniccasaññā, anattasaññā, asubhasaññā, ādinavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhīratasaññā, sabbasaṅkhāresu aniccasaññā<sup>1</sup>, ānāpānasati<sup>2</sup>. Katamā c' Ānanda aniccasaññā?

4. Idh' Ānanda bhikkhu araṇṇagato vā rukkkhamūlagato vā suññāgāragato vā iti paṭisaṅcikkhati 'rūpaṃ aniccaṃ, vedanā aniccā, saññā<sup>3</sup> aniccā<sup>3</sup>, saṅkhārā aniccā, viññāṇaṃ aniccaṃ' ti. Iti imesu pañcasu<sup>4</sup> upādānakkhandhesu aniccānupassī viharati. Ayaṃ vuccat' Ānanda aniccasaññā. Katamā c' Ānanda anattasaññā?

5. Idh' Ānanda bhikkhu araṇṇagato vā rukkkhamūlagato<sup>5</sup> vā suññāgāragato vā iti paṭisaṅcikkhati 'cakkhum<sup>6</sup> anattā, rūpaṃ<sup>7</sup> anattā, soṭaṃ anattā, saddā anattā<sup>3</sup>, ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā' ti. Iti<sup>3</sup> imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati. Ayaṃ vuccat' Ānanda anattasaññā. Katamā c' Ānanda asubhasaññā?

6. Idh' Ānanda bhikkhu imaṃ eva kāyaṃ uddhaṃ pādātālā<sup>8</sup> adho kesamatthakā tacapariyaṇaṃ pūraṃ nānappakārassa asucino paccavekkhati 'atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhārū<sup>9</sup> atthi<sup>10</sup> atthimiñjaṃ<sup>11</sup> vakkhaṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ<sup>12</sup> antaṃ antaṅgaṇaṃ udariyaṃ karisaṃ<sup>13</sup> pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo<sup>14</sup> siṃghāṇikā lasikā muttan' ti. Iti imasmiṃ kāye asubhānupassī viharati. Ayaṃ vuccat' Ānanda asubhasaññā. Katamā c' Ānanda ādinavasaññā?

7. Idh' Ānanda bhikkhu araṇṇagato vā rukkkhamūlagato vā suññāgāragato vā iti paṭisaṅcikkhati 'bahudukkha kho

<sup>1</sup> Ph. aniccā°; M. anicchā°      <sup>2</sup> Ph. ānāpāṇa°

<sup>3</sup> omitted by T.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> pañcas'.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> pe || iti paṭi°      <sup>6</sup> M. Ph. cakkhu.

<sup>7</sup> M. rūpā.      <sup>8</sup> M. °lānaṃ.

<sup>9</sup> M. Ph. T. M<sub>6</sub> °ru.      <sup>10</sup> M. Ph. T. M<sub>6</sub> atthi.

<sup>11</sup> M<sub>7</sub> °ñjā; M<sub>6</sub> atthimiñjā; T. atthimijjā.

<sup>12</sup> M. Ph. pabbāsaṃ.      <sup>13</sup> Ph. T. M<sub>6</sub> kari°

<sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub> khelo.

ayaṃ kāyo bahu-ādīnavo' ti<sup>1</sup>. Iti imasmiṃ kāye vividhā ābādhā uppajjanti, seyyathidaṃ cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sasarogo kaṇṇarogo mukharogo dantarogo<sup>2</sup> kāso sāso<sup>3</sup> pināso ḍaho<sup>4</sup> jaro kucchirogo mucchā pakkhandikā<sup>5</sup> sūlā<sup>6</sup> visūcikā<sup>7</sup> kuṭṭhaṃ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu rakhasā<sup>8</sup> vitacchikā<sup>9</sup> lohita-pittam<sup>10</sup> madhumeho amsā pilakā<sup>11</sup> bhagandalā pitta-samuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā<sup>12</sup> ābādhā visamaparihārajā ābādhā opakkamikā<sup>13</sup> ābādhā<sup>13</sup> kamma-vipākajā ābādhā sītam uṇhaṃ jighacchā pipāsā uccāro passāvo ti. Iti<sup>14</sup> imasmiṃ kāye ādīnavānupassī viharati. Ayaṃ vuccat' Ānanda ādīnavasaññā. Katamā c' Ānanda pahānasaññā?

8. Idh' Ānanda bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti vyantīkaroti<sup>15</sup> anabhāvaṃ gameti, uppannaṃ vyāpādavitakkaṃ . . .<sup>16</sup> uppannaṃ vihiṃsāvitaṃ . . .<sup>16</sup> uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti. Ayaṃ vuccat' Ānanda pahānasaññā. Katamā c' Ānanda virāgasaññā?

9. Idh' Ānanda bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati 'etaṃ santam, etaṃ paṇitam, yad idaṃ sabbasañkhārasamatho sabbupa-dhipaṭinissaggo taṇhakkhayo virāgo nibbānan' ti. Ayaṃ vuccat' Ānanda virāgasaññā. Katamā c' Ānanda nirohasaññā?

10. Idh' Ānanda bhikkhu araññagato vā rukkhamūlagato<sup>17</sup> vā suññāgāragato vā iti paṭisañcikkhati 'etaṃ santam,

<sup>1</sup> omitted by T.      <sup>2</sup> Ph. adds oṭṭharogo.      <sup>3</sup> T. kāso.

<sup>4</sup> M. Ph. ḍāho.      <sup>5</sup> T. M<sub>7</sub> pakka°

<sup>6</sup> M. Ph. M<sub>6</sub>. S. sulā.      <sup>7</sup> M. Ph. M<sub>6</sub> visu°

<sup>8</sup> Ph. rakhasā; M. nakhasā.      <sup>9</sup> T. vikacchikā.

<sup>10</sup> M. Ph. S. lohitaṃ pittaṃ.      <sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> pilakā.

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> °parināmajā.      <sup>13</sup> omitted by M<sub>6</sub>.

<sup>14</sup> omitted by Ph.

<sup>15</sup> M<sub>7</sub> vyanti°; T. M<sub>6</sub> byanti°; M. byantiṃ ka°; Ph. byantiṃ° throughout.      <sup>16</sup> M. Ph. S. in full.      <sup>17</sup> Ph. pa || iti.

etam paṇitam, yad idaṃ sabbasaṅkhārasamatho sabbu-  
padhipaṭṭhānissaggo taṇhakkhayo nirodho nibbāna' ti. Ayaṃ  
vuccat' Ānanda nirodhasaññā. Katamā c' Ānanda sabba-  
loke anabhiratasaññā<sup>1</sup>?

11. Idh' Ānanda bhikkhu ye loke upāyupādānā<sup>2</sup> cetaso  
adhiṭṭhānābhinivesānusayā, te pajahanto viramati<sup>3</sup> na upā-  
diyanto<sup>4</sup>. Ayaṃ vuccat' Ānanda sabbaloke anabhirata-  
saññā<sup>5</sup>. Katamā c' Ānanda sabbasaṅkhāresu aniccasaññā<sup>6</sup>?

12. Idh' Ānanda bhikkhu sabbasaṅkhārehi<sup>6</sup> aṭṭiyati ha-  
rāyati jigucchati. Ayaṃ vuccat' Ānanda sabbasaṅkhāresu  
aniccasaññā. Katamā c' Ānanda ānāpānasati<sup>7</sup>?

13. Idh' Ānanda bhikkhu araṇṇagato vā rukkhāmūlagato  
vā suṇṇāgaragato vā nisidati pallaṅkaṃ ābhujitvā<sup>8</sup> ujum  
kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So sato  
'va<sup>9</sup> assasati, sato<sup>10</sup> passasati, dīghaṃ vā assasanto 'dīghaṃ  
assasāmi' ti pajānāti, dīghaṃ vā passasanto<sup>11</sup> 'dīghaṃ  
passasāmi' ti pajānāti, rassaṃ vā assasanto 'rassaṃ assa-  
sāmi' ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmi'  
ti pajānāti, 'sabbakāyapaṭisaṃvedī assasissāmi' ti sikkhati<sup>12</sup>,  
'sabbakāyapaṭisaṃvedī passasissāmi' ti sikkhati, 'passam-  
bhayaṃ kāyasaṅkhāraṃ assasissāmi' ti sikkhati, 'passam-  
bhayaṃ kāyasaṅkhāraṃ passasissāmi' ti sikkhati, 'pitipaṭi-  
saṃvedī assasissāmi' ti sikkhati, 'pitipaṭisaṃvedī passa-  
sissāmi' ti sikkhati, 'sukhapaṭisaṃvedī assasissāmi' ti sik-  
khati, 'sukhapaṭisaṃvedī passasissāmi' ti sikkhati, 'citta-  
saṅkhārapaṭisaṃvedī assasissāmi' ti sikkhati, 'cittasaṅkhāra-  
paṭisaṃvedī passasissāmi' ti sikkhati, 'passambhayaṃ  
cittasaṅkhāraṃ assasissāmi' ti sikkhati, 'passambhayaṃ  
cittasaṅkhāraṃ passasissāmi' ti sikkhati, 'cittapaṭisaṃvedī  
assasissāmi' ti sikkhati, 'cittapaṭisaṃvedī passasissāmi' ti

<sup>1</sup> M. Pñ. anabhirati°      <sup>2</sup> M. upayu°; Ph. upādāyu°

<sup>3</sup> Ph. viharati.      <sup>4</sup> T. M<sub>6</sub> vupā°; M. anupā° for na upā°

<sup>5</sup> M. anicchā° throughout; Ph. aniccā°      <sup>6</sup> M. Ph. °resu.

<sup>7</sup> Ph. ānāpāna° always.      <sup>8</sup> M. ābhujitvā.

<sup>9</sup> omitted by M<sub>6</sub>.      <sup>10</sup> M. Ph. add 'va.

<sup>11</sup> T. continues: pe || rassaṃ vā.

<sup>12</sup> T. continues: passambhayaṃ.



sikkhati, 'abhippamodayaṃ cittaṃ<sup>1</sup> assasissāmi' ti sikkhati 'abhippamodayaṃ cittaṃ passasissāmi' ti sikkhati, 'samādahaṃ<sup>2</sup> cittaṃ<sup>2</sup> . . . pe<sup>3</sup> . . . vimocayaṃ cittaṃ . . . pe<sup>4</sup> . . . aniccānupassī . . . pe<sup>4</sup> . . . virāgānupassī<sup>5</sup> . . . pe<sup>4</sup> . . . nirodhānupassī . . . pe<sup>4</sup> . . . paṭinissaggānupassī assasissāmi' ti sikkhati, 'paṭinissaggānupassī passasissāmi' ti sikkhati. Ayaṃ vuccat' Ānanda ānāpānasati.

14. Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamitvā<sup>6</sup> imā dasa saññā bhāseyyāsi<sup>7</sup>, tṥānaṃ kho pan' etaṃ vijjati, yaṃ Girimānandassa bhikkhuno imā dasa saññā sutvā so ābādho tṥānaso paṭipassambheyyā<sup>8</sup> ti<sup>8</sup>.

15. Atha kho āyasmā Ānando Bhagavato santike imā dasa saññā uggahetvā yenāyasmā Girimānando ten' upasaṅkami, upasaṅkamitvā āyasmato Girimānandassa imā dasa saññā abhāsi. Atha kho āyasmato Girimānandassa imā<sup>9</sup> dasa saññā sutvā so ābādho tṥānaso paṭipassambhi, uṭṥahi<sup>10</sup> cāyasmā<sup>11</sup> Girimānando tamhā ābādhā, tathā pahino ca panāyasmato Girimānandassa so ābādho ahoṣi ti.

Sacittavaggo<sup>12</sup> chaṭṥho<sup>13</sup>.

Tass'<sup>14</sup> uddānaṃ:

Sacitta<sup>15</sup>-Sāriputtā<sup>16</sup> ca<sup>17</sup> tṥhiti<sup>18</sup> ca samathena<sup>19</sup> ca Parihānā<sup>20</sup> ca<sup>21</sup> dve saññā mūlā<sup>22</sup> pabbajitā<sup>23</sup> Giri<sup>24</sup> ti<sup>25</sup>.

<sup>1</sup> Ph. S. *continue*: samādahaṃ cittaṃ; M. has la, then samādahaṃ cittaṃ; M<sub>6</sub> has asamādahaṃ cittaṃ assasissāmi ti *instead of* abhippamodayaṃ cittaṃ passasissāmi ti.

<sup>2</sup> omitted by T. M<sub>7</sub>.

<sup>3</sup> M. la; omitted by Ph. T. S.; M<sub>6</sub> passasissāmi ti sikkhati.

<sup>4</sup> M. la; omitted by Ph. S. <sup>5</sup> omitted by M<sub>6</sub>.

<sup>6</sup> omitted by M. <sup>7</sup> T. oyyasi. <sup>8</sup> T. oyyati.

<sup>9</sup> omitted by M. Ph. <sup>10</sup> M. Ph. M<sub>7</sub>. S. vu<sup>o</sup>

<sup>11</sup> T. ca āy<sup>o</sup>; S. āy<sup>o</sup> <sup>12</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> vaggio.

<sup>13</sup> M. Ph. S. paṥhamo. <sup>14</sup> M. tassa.

<sup>15</sup> M<sub>6</sub> oṭṥam; M. Ph. oṭṥaṇ ca; T. M<sub>7</sub> citta.

<sup>16</sup> M. oṭṥatta; Ph. oṭṥuttaṃ. <sup>17</sup> only in S.

<sup>18</sup> Ph. tṥhiti; M. dhiti. <sup>19</sup> T. sacetana; M<sub>7</sub> sathena.

<sup>20</sup> M. Ph. oṇo; T. oṇaṃ; M<sub>6</sub> oṇa. <sup>21</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>22</sup> T. M<sub>7</sub> samūlā; M<sub>6</sub> samula. <sup>23</sup> M. Ph. M<sub>7</sub> oṭṥam.

<sup>24</sup> T. M<sub>6</sub>. M<sub>7</sub> Giro; S. pabbajitābhādhō. <sup>25</sup> omitted by S.

## LXI.

1. Purimā bhikkhave koṭi na paññāyati avijjāya 'ito pubbe avijjā nāhosi<sup>1</sup>, atha pacchā sambhavi<sup>2</sup> ti, evañ<sup>3</sup> c'etaṃ<sup>3</sup> bhikkhave vuccati<sup>4</sup>. Atha ca pana paññāyati 'idappaccayā avijjā' ti. Avijjam p'ahaṃ<sup>5</sup> bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro avijjāya? Pañca nīvaraṇā ti 'ssa vacaniyaṃ. Panca p'ahaṃ bhikkhave nīvaraṇe sāhāre vadāmi, no anāhāre. Ko cāhāro pañcannaṃ nīvaraṇānaṃ? Tīṇi duccharitāni ti 'ssa vacaniyaṃ. Tīṇi p'ahaṃ bhikkhave duccharitāni sāhārāni<sup>6</sup> vadāmi, no anāhārāni. Ko cāhāro tiṇṇaṃ duccharitānaṃ? Indriyāsaṃvaro<sup>7</sup> ti 'ssa vacaniyaṃ. Indriyāsaṃvaram p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyāsaṃvarassa? Asatāsampajaññaṃ<sup>8</sup> ti 'ssa vacaniyaṃ. Asatāsampajaññaṃ<sup>9</sup> p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asatāsampajaññaṃ<sup>8</sup>? Ayonisomanasikāro ti 'ssa vacaniyaṃ. Ayonisomanasikāraṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro ayonisomanasikāraṃ? Assaddhiyaṃ<sup>10</sup> ti 'ssa vacaniyaṃ. Assaddhiyaṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro assaddhiyaṃ? Asaddhammasavanaṃ<sup>11</sup> ti 'ssa vacaniyaṃ. Asaddhammasavanaṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asaddhammasavanaṃ? Asappurisasamsevo ti 'ssa vacaniyaṃ.

2. Iti kho bhikkhave asappurisasamsevo paripūro asaddhammasavanaṃ paripūreti, asaddhammasavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ

<sup>1</sup> T. M<sub>7</sub> na hosi; M<sub>6</sub> hoti. <sup>2</sup> M. Ph. samabh°

<sup>3</sup> T. evaṃ eva kho taṃ. <sup>4</sup> Ph. na hoti.

<sup>5</sup> M. Ph. pāhaṃ throughout. <sup>6</sup> T. M<sub>7</sub> insert evaṃ.

<sup>7</sup> M. M<sub>6</sub>. indriya-asam°; T. M<sub>7</sub> indriyasam° throughout.

<sup>8</sup> T. assatā° <sup>9</sup> T. āsatā° <sup>10</sup> M. Ph. asa° throughout.

<sup>11</sup> S. °ssavanaṃ throughout.

indriyāsaṃvaraṃ paripūreti, indriyāsaṃvaro paripūro tiṇi duccaritāni paripūreti, tiṇi duccaritāni paripūrāni pañca nivarāṇe paripūrenti, pañca nivarāṇā paripūrā avijjaṃ paripūrenti.

Evam etissā avijjāya āhāro hoti, evañ ca pāripūri.

3. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve<sup>1</sup> galagalāyante<sup>1</sup> taṃ udakaṃ yathāninnam pavattamānaṃ pabbatakandarapadarasākhā<sup>2</sup> paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe<sup>3</sup> paripūrenti, kussubbhā<sup>4</sup> paripūrā mahāsobbhe<sup>5</sup> paripūrenti, mahāsobbhā<sup>6</sup> paripūrā kunnadiyo paripūrenti, kunnadiyo paripūra mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ<sup>7</sup> sāgaraṃ paripūrenti; evam etassa mahāsamuddassa<sup>7</sup> sāgarassa āhāro hoti, evañ ca pāripūri: evam eva kho bhikkhave asappurisasamsevo paripūro asaddhammasavanaṃ paripūreti, asaddhammasavanaṃ paripūram assaddhiyaṃ paripūreti, assaddhiyaṃ paripūram ayoniso-manasikaraṃ paripūreti, ayoniso-manasikāro paripūro asatasampajaññaṃ paripūreti, asatasampajaññaṃ paripūram indriyāsaṃvaraṃ paripūreti, indriyāsaṃvaro paripūro tiṇi duccaritāni paripūreti, tiṇi duccaritāni paripūrāni pañca nivarāṇe paripūrenti, pañca nivarāṇā paripūrā avijjaṃ paripūrenti.

Evam etissā avijjāya āhāro hoti, evañ ca pāripūri.

4. Vijjāvimuttim<sup>8</sup> p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro vijjāvimuttiya? Satta bojjaṅgā ti 'ssa vacaniyaṃ. Satta p'ahaṃ bhikkhave bojjaṅge sāhāre vadāmi, no anāhāre. Ko cāhāro sattannaṃ bojjaṅgānaṃ? Cattaro satipaṭṭhānā ti 'ssa vacaniyaṃ. Cattaro p'ahaṃ bhikkhave satipaṭṭhāne sāhāre vadāmi, no anāhāre. Ko cāhāro catunnaṃ satipaṭṭhānānaṃ? Tiṇi sucaritāni

<sup>1</sup> omitted by M. Ph.; S. gala°; M<sub>7</sub> galagaḷ°

<sup>2</sup> Ph. °sakhā.

<sup>3</sup> M<sub>6</sub> kusumbhe; S. kussubbhe; M. Ph. kusumbhe.

<sup>4</sup> M<sub>6</sub> kusumbhā; S. kusubbhā; M. Ph. kusumbhā.

<sup>5</sup> M. Ph. °sumbhe. <sup>6</sup> M. Ph. °sumbhā.

<sup>7</sup> M. T. M<sub>7</sub> samuddaṃ; Ph. samudda.

<sup>8</sup> Ph. °samudda; omitted by T. M<sub>6</sub>, M<sub>7</sub>.

<sup>9</sup> T. °ttara.

ti 'ssa vacaniyam. Tīṇi p'ahaṃ bhikkhave sucaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇṇaṃ sucaritānaṃ? Indriyaṣaṃvaro ti 'ssa vacaniyam. Indriyaṣaṃvaram p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyaṣaṃvarassa? Satisampajaññaṃ ti 'ssa vacaniyam. Satisampajaññaṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro satisampajaññaṃssa? Yonisomanasikāro ti 'ssa vacaniyam. Yonisomanasikāraṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro yonisomanasikāraṃssa? Saddhā ti 'ssa vacaniyam. Saddham p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhāya? Saddhammasavanaṃ ti 'ssa vacaniyam. Saddhammasavanaṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhammasavaṇassa? Sappurisaṣaṃsevo ti 'ssa vacaniyam.

5. Iti kho bhikkhave sappurisaṣaṃsevo paripūro saddhammasavanaṃ paripūreti, saddhammasavanaṃ paripūraṃ saddham paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyaṣaṃvaraṃ paripūreti, indriyaṣaṃvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evañ ca paripūri.

6. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve galagalāyante<sup>1</sup> taṃ<sup>2</sup> udakaṃ yathāninaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe<sup>3</sup> paripūrenti, kussubbhā<sup>4</sup> paripūrā mahāsobbhe<sup>5</sup> paripūrenti, mahāsobbhā<sup>6</sup> paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā

<sup>1</sup> omitted by M. Ph.; S. gaḷa°; M<sub>7</sub> galagaḷ° and so always.

<sup>2</sup> omitted by T. M<sub>7</sub>.

<sup>3</sup> M. Ph. kusumbhe; T. kassubbhe; S. kusubbhe.

<sup>4</sup> M. Ph. kusumbhā; T. kassubbhā; S. kusubbhā.

<sup>5</sup> M. Ph. °sumbhe. <sup>6</sup> M. Ph. °sumbhā.

mahāsamuddaṃ<sup>1</sup> sāgaraṃ paripūrenti; evam etassa mahāsamuddassa<sup>2</sup> sāgarassa<sup>3</sup> āhāro hoti, evañ ca pāripūri: evam eva kho bhikkhave sappurisasamsevo paripūro sad-dhammasavanāṃ paripūreti, saddhammasavanāṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyasamvaraṃ paripūreti, indriyasamvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evañ ca pāripūri ti.

## LXII.

1. Purimā bhikkhave koṭi na paññāyati bhavataṇhāya 'ito pubbe bhavataṇhā nāhosi<sup>4</sup>, atha pacchā sambhavi'<sup>5</sup> ti, evañ c'etaṃ bhikkhave vuccati. Atha ca pana paññāyati 'idappaccayā bhavataṇhā' ti. Bhavataṇham p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro bhavataṇhāya? Avijjā ti 'ssa vacanīyaṃ. Avijjam p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro avijjāya? Pañca nīvaraṇā ti 'ssa vacanīyaṃ. Pañca p'ahaṃ bhikkhave nīvaraṇe<sup>6</sup> sāhāre vadāmi, no anāhāre. Ko cāhāro pañcannaṃ nīvaraṇānaṃ? Tīṇi duccharitāni ti 'ssa vacanīyaṃ. Tīṇi p'ahaṃ bhikkhave duccharitāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tīṇaṃ duccharitānaṃ? Indriyāsamvaro ti 'ssa vacanīyaṃ. Indriyāsamvaram p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyāsamvarassa? Asatāsampajaññaṃ ti 'ssa vacanīyaṃ. Asatāsampajaññaṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no

<sup>1</sup> M. T. M<sub>7</sub> samuddaṃ; Ph. M<sub>6</sub> samudda.

<sup>2</sup> Ph. mahāsamudda. <sup>3</sup> omitted by M<sub>7</sub>.

<sup>4</sup> T. na hoti; M<sub>7</sub> na hosi. <sup>5</sup> M. Ph. samabh<sup>o</sup>

<sup>6</sup> M. Ph. S. put nī<sup>o</sup> after pañca.

anāhāraṃ. Ko cāhāro asatāsampajaññaṃ? Ayonisomanasikāro ti 'ssa vacaṇīyaṃ. Ayonisomanasikāraṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro ayonisomanasikāraṃ? Assaddhiyaṃ ti 'ssa vacaṇīyaṃ. Assaddhiyaṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro assaddhiyaṃ? Asaddhammasavanaṃ ti 'ssa vacaṇīyaṃ. Asaddhammasavanaṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asaddhammasavanaṃ? Asappurisasamsevo ti 'ssa vacaṇīyaṃ.

2. Iti kho bhikkhave asappurisasamsevo paripūro asaddhammasavanaṃ paripūreti, asaddhammasavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyāsamvaraṃ paripūreti, indriyāsamvaro paripūro tīni duccaritāni paripūreti, tīni duccaritāni pāripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṃ paripūrenti, avijjā paripūrā bhavataṇhaṃ paripūreti.

Evam etissā<sup>1</sup> bhavataṇhāya āhāro hoti, evaṃ ca pāripūri.

3. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve galagalāyante taṃ udakaṃ yathānīnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe<sup>2</sup> paripūrenti, kussubbhā<sup>3</sup> paripūrā mahāsobbhe<sup>4</sup> paripūrenti, mahāsobbhā<sup>5</sup> paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ<sup>6</sup> sāgaraṃ paripūrenti; evam etassa mahāsamuddassa<sup>7</sup> sāgarassa āhāro hoti, evaṃ ca pāripūri: evam eva kko bhikkhave asappurisasamsevo paripūro asaddhammasavanaṃ paripūreti, asaddhammasavanaṃ paripūraṃ

<sup>1</sup> M<sub>6</sub> etissāya; Ph. etassā; T. M<sub>7</sub> etassa.

<sup>2</sup> M. Ph. kusumbhe; S. kusubbhe.

<sup>3</sup> M. Ph. kusumbhā; S. kusubbhā.

<sup>4</sup> M. Ph. °sumbhe; S. °kusubbhe.

<sup>5</sup> M. Ph. °sumbhā; S. °kusubbhā.

<sup>6</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> samuddaṃ.

<sup>7</sup> Ph. °samudda.

assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayoniso-  
manasikāraṃ paripūreti, ayonisomanasikāro paripūro  
asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ  
indriyasaṃvaram paripūreti, indriyasaṃvaro paripūro tīṇi  
duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca  
nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṃ  
paripūrenti, avijjā paripūrā bhavataṇhaṃ paripūreti.

Evam etissā bhavataṇhāya āhāro hoti, evañ ca pāripūri.

4. Vijjāvimuttim p'ahaṃ bhikkhave sāhāraṃ vadāmi, no  
anāhāraṃ. Ko cāhāro vijjāvimuttiyā? Satta bojjaṅgā  
ti 'ssa vacanīyaṃ. Satta p'ahaṃ bhikkhave bojjaṅge sā-  
hāre vadāmi, no anāhāre. Ko cāhāro sattannaṃ bojjaṅ-  
gānaṃ? Cattāro satipaṭṭhānā ti 'ssa vacanīyaṃ. Cattāro  
p'ahaṃ bhikkhave satipaṭṭhāne sāhāre vadāmi, no anāhāre.  
Ko cāhāro catunnaṃ satipaṭṭhānānaṃ? Tīṇi sucaritāni  
ti 'ssa vacanīyaṃ. Tīṇi p'ahaṃ bhikkhave sucaritāni sā-  
hārāni vadāmi, no anāhārāni. Ko cāhāro tīṇnaṃ sucari-  
tānaṃ? Indriyasaṃvaro ti 'ssa vacanīyaṃ. Indriyasaṃ-  
varam p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ.  
Ko cāhāro indriyasaṃvarassa? Satisampajaññaṃ ti 'ssa  
vacanīyaṃ. Satisampajaññaṃ p'ahaṃ bhikkhave sāhāraṃ  
vadāmi, no anāhāraṃ. Ko cāhāro satisampajaññaṃ?  
Yonisomanasikāro ti 'ssa vacanīyaṃ. Yonisomanasikā-  
raṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ.  
Ko cāhāro yonisomanasikārassa? Saddhā ti 'ssa vacanī-  
yaṃ. Saddham p'ahaṃ bhikkhave sāhāraṃ vadāmi, no  
anāhāraṃ. Ko cāhāro saddhāya? Saddhammasavanānaṃ ti  
'ssa vacanīyaṃ. Saddhammasavanānaṃ p'ahaṃ bhikkhave  
sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhamma-  
savanassa? Sappurisasamsevo ti 'ssa vacanīyaṃ.

5. Iti kho bhikkhave sappurisasamsevo paripūro sad-  
dhammasavanānaṃ paripūreti, saddhammasavanānaṃ paripūraṃ  
saddham paripūreti, saddhā paripūrā yonisomanasikāraṃ  
paripūreti, yonisomanasikāro paripūro satisampajaññaṃ  
paripūreti, satisampajaññaṃ paripūraṃ indriyasaṃvaram  
paripūreti, indriyasaṃvaro paripūro tīṇi sucaritāni pari-  
pūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne  
paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjaṅge

paripūrenti, satta bojjaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evañ ca pāripūri.

6. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve galagalāyante taṃ udakaṃ yathāninnaṃ pavattamānaṃ<sup>1</sup> pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe<sup>2</sup> paripūrenti, kussubbhā<sup>3</sup> paripūrā mahāsobbhe<sup>4</sup> paripūrenti, mahāsobbhā<sup>5</sup> paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ<sup>6</sup> sāgaraṃ paripūrenti; evam etassa mahāsamuddassa sāgarassa āhāro hoti, evañ ca pāripūri: evam eva kho bhikkhave sappurisasamsevo paripūro saddhammasavanaṃ paripūreti<sup>7</sup>, saddhammasavanaṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyasamvaram paripūreti, indriyasamvaro paripūro tiṇi sucaritāni paripūreti, tiṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā paripūrā satta bojjaṅge paripūrenti, satta bojjaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evañ ca pāripūri ti.

### LXIII.

1. Ye keci bhikkhave mayi niṭṭhaṅgatā<sup>8</sup>, sabbe te diṭṭhisampannā. Tesam<sup>9</sup> diṭṭhisampannānaṃ<sup>9</sup> pañcannaṃ<sup>10</sup> idha niṭṭhā, pañcannaṃ idha vihāya niṭṭhā. Katamesaṃ pañcannaṃ idha niṭṭhā?

<sup>1</sup> M. *continues*: pa || evam etassa mahāsamuddassa.

<sup>2</sup> Ph. kusumbhe; S. kusubbhe.

<sup>3</sup> Ph. kuṣumbhā; S. kusubbhā.

<sup>4</sup> Ph. °sumbhe; S. °kusubbhe.

<sup>5</sup> Ph. °sumbhā; S. °kusubbhā. <sup>6</sup> Ph. T. samuddaṃ.

<sup>7</sup> M. *continues*: pa || Evam etissā.

<sup>8</sup> S. niṭṭhaṃ gatā; T. M<sub>6</sub>. M<sub>7</sub> niṭṭhāgatā *throughout*.

<sup>9</sup> *omitted by S.*

<sup>10</sup> *omitted by T. M<sub>6</sub>. M<sub>7</sub>; M<sub>6</sub> omits also idha niṭṭhā.*



2. Sattakkhattuparamassa<sup>1</sup>, kolaṃkolassa, ekabijissa, sakadāgāmissa, yo ca diṭṭh' eva dhamme arahā: imesaṃ pañcannaṃ idha niṭṭhā. Katamesaṃ pañcannaṃ idha vihāya niṭṭhā?

3. Antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa<sup>2</sup>, sasaṅkhāraparinibbāyissa, uddham-sotassa akaniṭṭhagāmino: imesaṃ pañcannaṃ idha vihāya niṭṭhā.

Ye keci bhikkhave mayi niṭṭhaṅgatā, sabbe te diṭṭhi-sampannā. Tesāṃ diṭṭhisampannānaṃ imesaṃ pañcannaṃ idha niṭṭhā, imesaṃ pañcannaṃ idha vihāya niṭṭhā ti.

### LXIV<sup>3</sup>.

1. Ye keci bhikkhave mayi aveccappasannā, sabbe te sotāpannā. Tesāṃ sotāpannānaṃ pañcannaṃ idha niṭṭhā, pañcannaṃ idha<sup>4</sup> vihāya<sup>4</sup> niṭṭhā<sup>4</sup>. Katamesaṃ<sup>4</sup> pañcannaṃ<sup>4</sup> idha niṭṭhā?

2. Sattakkhattuparamassa, kolaṃkolassa, ekabijissa, sakadāgāmissa, yo ca diṭṭh' eva dhamme arahā: imesaṃ pañcannaṃ idha<sup>5</sup> niṭṭhā<sup>5</sup>. Katamesaṃ<sup>5</sup> pañcannaṃ<sup>5</sup> idha vihāya niṭṭhā?

3. Antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa, sasaṅkhāraparinibbāyissa<sup>6</sup>, uddham-sotassa akaniṭṭhagāmino<sup>7</sup>: imesaṃ pañcannaṃ idha vihāya niṭṭhā.

Ye keci bhikkhave mayi aveccappasannā, sabbe te sotāpannā. Tesāṃ sotāpannānaṃ imesaṃ pañcannaṃ idha niṭṭhā, imesaṃ pañcannaṃ idha vihāya niṭṭhā ti.

### LXV.

1. Ekaṃ samayaṃ āyasmā Sāriputto Magadhesu viharati Nālakagāmake<sup>8</sup>. Atha kho Sāmaṇḍakāni<sup>9</sup> paribbājako

<sup>1</sup> S. °ttuṃ para° *always*. <sup>2</sup> T. samkh°

<sup>3</sup> *is wanting in Ph.* <sup>4</sup> *omitted by M<sub>6</sub>.*

<sup>5</sup> *omitted by M<sub>7</sub>.* <sup>6</sup> *omitted by T.* <sup>7</sup> T. aganiṭṭhā°

<sup>8</sup> T. M., Nālagāmake; M<sub>6</sub> nāma gāmake. <sup>9</sup> Ph. Sāmaṇḍako.

yenāyasmā Sāriputto ten' upasaṅkamaṃ, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi<sup>1</sup>, sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>2</sup> vītisaṅgetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Sāmaṇḍakāni<sup>3</sup> paribbājako āyasmantaṃ Sāriputtaṃ etaḍ avoca 'kin nu kho āvuso Sāriputta sukhaṃ kiṃ<sup>4</sup> dukkhaṃ' ti?

2. Abhinibbatti kho āvuso dukkhā, anabhinibbatti sukhā.

Abhinibbattiyā āvuso sati idaṃ dukkhaṃ pāṭikaṅkhaṃ: sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo aggisamphasso daṇḍasamphasso satthasamphasso<sup>5</sup> nāti pi naṃ<sup>6</sup> mittā pi<sup>7</sup> saṅgama samāgama rosentī<sup>8</sup>.

Abhinibbattiyā āvuso sati idaṃ dukkhaṃ pāṭikaṅkhaṃ.

3. Anabhinibbattiyā<sup>9</sup> āvuso sati idaṃ sukhaṃ<sup>10</sup> pāṭikaṅkhaṃ: na sītaṃ na uṇhaṃ na jighacchā na pipāsā na uccāro na passāvo na aggisamphasso na daṇḍasamphasso na<sup>11</sup> satthasamphasso<sup>5</sup> nāti pi naṃ<sup>6</sup> mittā pi<sup>7</sup> saṅgama samāgama na rosentī.

Anabhinibbattiyā<sup>12</sup> āvuso sati idaṃ sukhaṃ<sup>13</sup> pāṭikaṅkhaṃ ti.

## LXVI.

1. Ekaṃ samayaṃ āyasmā Sāriputto Magadhese viharati Nālakagāmake<sup>14</sup>. Atha kho Sāmaṇḍakāni paribbājako yenāyasmā Sāriputto ten' upasaṅkamaṃ, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi . . . pe<sup>15</sup> . . . Ekamantaṃ nisinno kho Sāmaṇḍakāni<sup>16</sup> paribbājako āyas-

<sup>1</sup> omitted by T. M<sub>7</sub>.      <sup>2</sup> M. Ph. sāra° throughout.

<sup>3</sup> Ph. Sāmaṇḍako.      <sup>4</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> M. T. M<sub>6</sub> satta°      <sup>6</sup> omitted by M. Ph.

<sup>7</sup> M<sub>6</sub> adds naṃ.

<sup>8</sup> T. dukkhenti rosemaḅarāyenti na, and it omits the following phrase; M<sub>6</sub>. M<sub>7</sub> have dukkhaṃ ti rosentī.

<sup>9</sup> M<sub>6</sub> abhi°      <sup>10</sup> T. M<sub>7</sub> dukkhaṃ.

<sup>11</sup> omitted by M<sub>6</sub>; M. T. satta°

<sup>12</sup> M<sub>6</sub>. M<sub>7</sub> na anabhi°; T. na danabhi° (sic).

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> dukkhaṃ.      <sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub> Nālagāmake.

<sup>15</sup> M. Ph. S. in full.      <sup>16</sup> Ph. °kā.

mantam Sāriputtam etad avoca 'kin nu kho āvuso Sāriputta imasmiṃ dhammavinaye sukham kiṃ dukkhan' ti?

2. Anabhirati kho āvuso imasmiṃ dhammavinaye<sup>1</sup> dukkhā, akhirati sukhā.

Anabhiratiyā āvuso sati idam dukkham paṭikaṅkham: gacchanto pi sukham sātama nādhigacchati, ṭhito pi . . . nisinno pi . . . sayāno<sup>2</sup> pi . . . gāmagato pi . . . araṇṇagato<sup>3</sup> pi<sup>3</sup> . . . rukkhamūlagato<sup>3</sup> pi<sup>3</sup> . . . suṇṇāgāragato pi . . . abbhokāsagato pi . . . bhikkhumajjhagato pi sukham sātama nādhigacchati.

Anabhiratiyā āvuso sati idam dukkham paṭikaṅkham.

3. Abhiratiyā<sup>4</sup> āvuso sati idam sukham paṭikaṅkham: gacchanto pi sukham sātama adhigacchati<sup>5</sup>, ṭhito pi . . . nisinno pi . . . sayāno pi . . . gāmagato pi . . . araṇṇagato pi . . . rukkhamūlagato pi . . . suṇṇāgāragato pi . . . abbhokāsagato pi . . . bhikkhumajjhagato pi sukham sātama adhigacchati.

Abhiratiyā āvuso sati idam sukham paṭikaṅkhan ti.

## LXVII.

1. Ekam samayaṃ Bhagavā Kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhiṃ<sup>6</sup> yena Nalakaṇṇam<sup>7</sup> nāma Kosalanam nigamo tad avasari. Tatra sudam Bhagavā Nalakaṇṇe<sup>7</sup> viharati Palāsavane. Tena kho pana samayena Bhagavā tadal' uposathe bhikkhusaṅghaparivuto nisinno hoti. Atha kho Bhagavā bahu-d-eva rattiṃ bhikkhū<sup>8</sup> dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā tuṇhībhūtam tuṇhībhūtam<sup>9</sup> bhikkhusaṅgham anuviloketvā āyasmantaṃ Sāriputtam āmantesi 'vigata-thīnamiddho kho Sāriputta bhikkhusaṅgho, paṭibhātu tam<sup>10</sup>

<sup>1</sup> Ph. vinaye. <sup>2</sup> M<sub>6</sub> sāno.

<sup>3</sup> omitted by T. M<sub>7</sub>. <sup>4</sup> T. M<sub>7</sub> anabhi°

<sup>5</sup> T. gacchati; M<sub>7</sub> nādhī° adhi° <sup>6</sup> omitted by T.

<sup>7</sup> M<sub>6</sub>. M<sub>7</sub> Nal°; T. Nālaka°

<sup>8</sup> M. Ph. bhikkhūnam. <sup>9</sup> omitted by M<sub>6</sub>. M<sub>7</sub>.

<sup>10</sup> T. nam; M<sub>6</sub> paṭibhannaṃ for paṭi° tam.

.Sāriputta bhikkhūnam dhammikathā<sup>1</sup>; piṭṭhi me āgilāyati<sup>2</sup>, tam ahaṃ āyamissāmi<sup>3</sup> ti. 'Evaṃ bhante' ti kho āyasmā Sāriputto Bhagavato paccassosi. Atha kho Bhagavā catu-guṇaṃ<sup>3</sup> saṃghāṭiṃ paññāpetvā dakkhiṇena passena siha-seyyaṃ kappesi, pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ manasikarivā.

2. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: — Āvuso bhikkhavo<sup>4</sup> ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: —

3. Yassa kassaci āvuso saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni<sup>5</sup> yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi<sup>6</sup>. Seyyathā pi āvuso kālapakkhe<sup>7</sup> candassa yā ratti vā divaso vā āgacchati, hāyat'eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena: evam eva kho āvuso yassa kassaci saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni<sup>5</sup> yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi<sup>6</sup>. Assaddho purisapuggalo ti āvuso parihānam etaṃ, ahiriko purisapuggalo ti āvuso parihānam etaṃ, anottappi purisapuggalo ti āvuso parihānam etaṃ, kusito purisapuggalo ti āvuso parihānam etaṃ, duppañño purisapuggalo ti āvuso parihānam etaṃ, kodhano<sup>8</sup> purisapuggalo ti āvuso parihānam etaṃ, upanāhi purisapuggalo ti āvuso parihānam etaṃ, pāpiccho purisapuggalo ti āvuso parihānam etaṃ, pāpamitto purisapuggalo ti āvuso parihānam etaṃ, micchādīṭṭhiko purisapuggalo ti āvuso parihānam etaṃ.

4. Yassa kassaci āvuso saddhā atthi kusalesu dhammesu, hiri atthi . . .<sup>9</sup> ottappaṃ atthi . . . viriyaṃ atthi . . .

<sup>1</sup> M<sub>6</sub> dhamma°; M<sub>7</sub> dhammiya k°      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> agi°

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> catugguṇaṃ.      <sup>4</sup> M. °ve.

<sup>5</sup> S. pārihāni.      <sup>6</sup> S. vuddhi.

<sup>7</sup> M. S. kāla°; M<sub>6</sub> °pakkhe 'va.

<sup>8</sup> missing in T. down to Yassa kassaci.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi<sup>1</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni<sup>2</sup>. Seyyathā pi āvuso juṇhapakkhe<sup>3</sup> candassa yā ratti vā divaso vā āgacchati, vaḍḍhat' eva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho āvuso yassa kassaci saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi<sup>4</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni<sup>5</sup>. Saddho purisapuggalo ti āvuso aparihānam etaṃ, hirimā purisapuggalo ti āvuso aparihānam etaṃ, ottappī purisapuggalo ti āvuso aparihānam etaṃ, āradhaviṛiyo purisapuggalo ti āvuso aparihānam etaṃ, paññavā purisapuggalo ti āvuso aparihānam etaṃ, akkodhano purisapuggalo ti āvuso aparihānam etaṃ, anūpanāhi purisapuggalo ti āvuso aparihānam etaṃ, appiccho purisapuggalo ti āvuso aparihānam etaṃ, kalyānamitto purisapuggalo ti āvuso aparihānam etaṃ, sammādiṭṭhiko purisapuggalo ti āvuso aparihānam etaṃ ti<sup>6</sup>.

5. Atha kho Bhagavā paccuṭṭhāya<sup>7</sup> āyasmantaṃ Sāriputtaṃ āmantesi: —

Sādhu sādhu<sup>8</sup> Sāriputta, yassa kassaci Sāriputta saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi<sup>9</sup>. Seyyathā pi Sāriputta kālapakkhe<sup>10</sup> candassa yā ratti vā divaso vā āgacchati, hāyat' eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā natthi kusalesu dhammesu . . . pe<sup>11</sup> . . . paññā natthi kusalesu dhammesu, tassa<sup>12</sup> yā ratti vā divaso

<sup>1</sup> S. vuddhi.      <sup>2</sup> M. Ph. S. pāri°

<sup>3</sup> T. puṇha°      <sup>4</sup> S. vuddhi; M. Ph. pāripuri.

<sup>5</sup> S. pāri° *throughout*; M. Ph. pāri° *and* pari°

<sup>6</sup> *omitted by S.*      <sup>7</sup> T. paccuṭṭhāya.      <sup>8</sup> *omitted by M.*

<sup>9</sup> S. vuddhi *throughout*.      <sup>10</sup> M. Ph. S. kāla°

<sup>11</sup> M. la; Ph. pa.      <sup>12</sup> S. pe || Assaddho; Ph. Assaddho; M. tassa yā r° vā di° vā | la | no vuddhi.

vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Assaddho purisapuggalo ti Sāriputta pari-hānam etaṃ, ahiriko . . . anottappī . . . kusito . . . dup-pañño . . . kodhano . . . upanāhī . . . pāpiccho . . . pā-pamitto . . . micchādītthiko purisapuggalo ti Sāriputta parihānam etaṃ. Yassa kassaci Sāriputta saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappam atthi . . . viriyam atthi . . . paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathā pi Sāriputta juṇhapakkhe<sup>1</sup> candassa yā ratti vā divaso vā āgacchati, vaḍḍhat' eva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappam atthi . . . viriyam atthi . . . paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Saddho purisapuggalo ti Sāriputta aparihānam etaṃ, hiri-mā . . . ottappi<sup>2</sup> . . . āradhaviṛiyo . . . paññavā . . . akkodhano . . . anupanāhī . . . appiccho . . . kalyāṇamitto . . . sammādītthiko purisapuggalo ti Sāriputta aparihānam etaṃ ti.

## LXVIII.

1. Ekaṃ samayaṃ Bhagavā Naḷakapāṇe<sup>3</sup> viharati Palā-savane. Tena kho pana samayena Bhagavā tadah' upo-sathe bhikkhusaṅghaparivuto nisinno hoti. Atha kho Bhagavā bahu-d-eva<sup>4</sup> rattiṃ<sup>5</sup> bhikkhū<sup>6</sup> dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā tuṇ-hibhūtaṃ tuṇhibhūtaṃ<sup>7</sup> bhikkhusaṅghaṃ anuviloketvā āyasmantaṃ Sāriputtaṃ āmantesi 'vigatathūnaniddho kho Sāriputta bhikkhusaṅgho, paṭibhatu<sup>8</sup> taṃ Sāriputta bhik-

<sup>1</sup> T. punna°      <sup>2</sup> Ph. *continues*: pe || sammādītthiko.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> Nalaka°      <sup>4</sup> omitted by T.

<sup>5</sup> M. ratti.      <sup>6</sup> Ph. bhikkhūnaṃ.

<sup>7</sup> omitted by Ph. T. M<sub>7</sub>.      <sup>8</sup> T. pari°

khūnaṃ dhammikathā; piṭṭhi me āgilāyati, tam ahaṃ āyamissāmi' ti. 'Evaṃ bhante' ti kho āyasmā Sāriputto Bhagavato paccassosi. Atha kho Bhagavā catugūṇaṃ<sup>1</sup> saṃghāṭiṃ paññāpetvā dakkhiṇena<sup>2</sup> passena sihaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno utthāna-saññaṃ manasikarivā.

2. Tatra kho āyasmā Sāriputto bhikkhū āmantesi<sup>3</sup>: — Āvuso bhikkhavo<sup>4</sup> ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosū. Āyasmā Sāriputto etad avoca: —

3. Yassa kassaci āvuso saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . sotāva-dhānaṃ natthi . . . dhammadhāraṇā natthi . . . atthupaparikkhā natthi . . . dhammānudhammapaṭipatti natthi . . . appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgaccha-ti, hāni<sup>5</sup> yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathā pi āvuso kālapakkhe<sup>6</sup> candassa yā ratti vā divaso vā āgacchati, hāyat' eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena: evam eva kho āvuso yassa kassaci saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi . . . sotāvadhānaṃ<sup>7</sup> natthi<sup>7</sup> . . . dhammadhāraṇā natthi . . . atthupaparikkhā natthi . . . dhammānudhammapaṭipatti natthi<sup>8</sup> . . . appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

4. Yassa kassaci āvuso saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . paññā atthi . . . sotāvadhānaṃ atthi . . . dhammadhāraṇā atthi . . . atthupaparikkhā atthi . . . dhammānudhammapaṭipatti atthi . . . appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathā pi āvuso

<sup>1</sup> T. catugūṇaṃ; M<sub>6</sub>. M<sub>7</sub> catuggūṇaṃ.

<sup>2</sup> T. pada<sup>o</sup>      <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> continue; Yassa kassaci.

<sup>4</sup> M. °ve.      <sup>5</sup> M. Ph. parihāni.

<sup>6</sup> M. S. kāla<sup>o</sup>      <sup>7</sup> omitted by Ph.

<sup>8</sup> T. M<sub>7</sub> add avadhānaṃ natthi.

junhapakkhe candassa yā ratti vā divaso vā āgacchati, vaddhat' eva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho āvuso yassa kassaci saddhā atthi kusalesu dhammesu<sup>1</sup>, hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . paññā atthi . . . sotāvadhānaṃ atthi . . . dhammadhāraṇā atthi . . . atthupaparikkhā atthi . . . dhammānudhammapaṭipatti atthi . . . appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni ti.

5. Atha kho Bhagavā paccuṭṭhāya āyasmantaṃ Sāriputtaṃ āmantesi: —

Sādhu sādhu Sāriputta, yassa kassaci Sāriputta saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi . . . sotāvadhānaṃ natthi . . . dhammadhāraṇā natthi . . . atthupaparikkhā natthi . . . dhammānudhammapaṭipatti natthi . . . appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathā pi Sāriputta kālapakkhe<sup>2</sup> candassa yā ratti vā divaso vā āgacchati, hāyat' eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā natthi kusalesu dhammesu . . . pe<sup>3</sup> . . . appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Yassa kassaci Sāriputta saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . sotāvadhānaṃ atthi . . . dhammadhāraṇā atthi . . . atthupaparikkhā atthi . . . dhammānudhammapaṭipatti atthi . . . appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathā pi Sāriputta junhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhat' eva

<sup>1</sup> M. *continues*: pa | appamādo.

<sup>2</sup> M. S. kāḷa°      <sup>3</sup> M. Ph. pa.



vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā atthi kusalesu dhammesu . . . pe<sup>1</sup> . . . appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva paṭikaṅkhā kusalesu dhammesu no parihānī ti.

## LXIX.

1. Ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā bhikkhū pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā anekavihitaṃ tiracchānakathaṃ anuyuttā viharanti, seyyathidaṃ rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ nātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ<sup>2</sup> sūrakathaṃ<sup>3</sup> visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ<sup>4</sup> iti bhavābhavakathaṃ iti<sup>4</sup> vā<sup>4</sup> ti<sup>4</sup>.

2. Atha kho Bhagavā sāyaṇhasamayaṃ paṭisallānā vuṭṭhito yen' upaṭṭhānasālā ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi 'kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā'<sup>5</sup> ti? 'Idha mayaṃ bhante pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā anekavihitaṃ tiracchānakathaṃ anuyuttā viharāma, seyyathidaṃ rājakathaṃ corakathaṃ . . . pe<sup>6</sup> . . . iti bhavābhavakathaṃ iti vā' ti. 'Na kho pan' etaṃ<sup>7</sup> bhikkhave tumhākaṃ patirūpaṃ

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> M. Ph. *add* purisakathaṃ.

<sup>3</sup> M. Ph. surā°      <sup>4</sup> *omitted by* M<sub>6</sub>.

<sup>5</sup> M. T. M<sub>6</sub>. M<sub>7</sub> °kathā.      <sup>6</sup> M. Ph. pa.

<sup>7</sup> T. M<sub>6</sub> taṃ *instead of* pan' etaṃ.

kulaputtānaṃ saddhā<sup>1</sup> agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe anekavihitāṃ tiracchānakathāṃ anuyuttā vihareyyātha<sup>2</sup>, seyyathidaṃ rājakathāṃ corakathāṃ mahā-mattakathāṃ senākathāṃ bhayakathāṃ yuddhakathāṃ annakathāṃ pānakathāṃ vatthakathāṃ sayanakathāṃ mālākathāṃ gandhakathāṃ nātikathāṃ yānakathāṃ gāmakathāṃ nigamakathāṃ nāgarakathāṃ janapadakathāṃ itthikathāṃ<sup>3</sup> sūrakathāṃ<sup>4</sup> visikhākathāṃ kumbhaṭṭhānakathāṃ pubbapetakathāṃ nānattakathāṃ lokakkhāyikaṃ samuddakkhāyikaṃ iti bhavābhavakathāṃ iti vā. Dasa yimāni<sup>5</sup> bhikkhave kathāvatthūni. Katamāni dasa?

3. Appicchakathā<sup>6</sup> santuṭṭhikathā pavivekakathā<sup>7</sup> asaṃsaggakathā viriyāmbhakathā silakathā samādhikathā paññākathā vimuttikathā vimuttiñānadassanakathā.

Imāni kho bhikkhave dasa kathāvatthūni.

4. Imesaṃ ce tumhe bhikkhave dasannaṃ kathāvatthūnaṃ<sup>8</sup> upādāyupādāya<sup>9</sup> kathāṃ<sup>10</sup> katheyyātha<sup>11</sup>, imesaṃ pi candimasuriyānaṃ evaṃmahiddhikānaṃ evaṃmahānubhāvānaṃ tejasā tejaṃ<sup>12</sup> pariyaḍiyeyyātha<sup>2</sup>, ko pana vādo aññatitthiyānaṃ<sup>13</sup> paribbājakānaṃ<sup>14</sup> ti.

## LXX<sup>14</sup>.

1. Dasa yimāni bhikkhave pāsamsāni<sup>15</sup> ṭhānāni. Katamāni dasa?

<sup>1</sup> M. saddhāya; omitted by M<sub>6</sub>.    <sup>2</sup> T. °yyatha.

<sup>3</sup> M. adds purisakathāṃ.    <sup>4</sup> M. Ph. surā°

<sup>5</sup> T. M<sub>7</sub> imāni.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> have seyyathidaṃ before appiccha°

<sup>7</sup> T. dviveka°    <sup>8</sup> T. °nā.    <sup>9</sup> T. upādāya.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> kathā.

<sup>11</sup> M<sub>6</sub>. M<sub>7</sub> bhāseyyātha; T. bhāseyyatha.    <sup>12</sup> M<sub>6</sub> tejasā.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> add samaṇabrāhmaṇānaṃ.

<sup>14</sup> M. Ph. S. repeat the introductory phrases as in LXIX, putting pe (M. lā; Ph. pa) after mahāmattakathāṃ; M. Ph. have ti, after iti vā and continue: Dasa yimāni, whereas S. repeats also the other phrases, also here putting pe after corakathāṃ in the first place and after rājakathāṃ at the repetition.

<sup>15</sup> T. pa° and pā°

2. Idha bhikkhave bhikkhu attanā ca appiccho hoti appicchakathaṅ ca bhikkhūnaṃ kattā hoti. Appiccho<sup>1</sup> bhikkhu appicchakathaṅ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca santuṭṭho hoti santuṭṭhikathaṅ ca bhikkhūnaṃ kattā hoti. Santuṭṭho bhikkhu santuṭṭhikathaṅ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca pavivitto hoti pavivekakathaṅ ca bhikkhūnaṃ kattā hoti. Pavivitto bhikkhu pavivekakathaṅ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca asaṃsaṭṭho hoti asaṃsaggakathaṅ<sup>2</sup> ca bhikkhūnaṃ kattā hoti. Asaṃsaṭṭho bhikkhu asaṃsaggakathaṅ<sup>2</sup> ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca āradhaviṛiyo hoti viṛiyārambhakathaṅ ca bhikkhūnaṃ kattā hoti. Āradhaviṛiyo bhikkhu viṛiyārambhakathaṅ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca silasampanno hoti silasampadākathaṅ ca bhikkhūnaṃ kattā hoti. Silasampanno bhikkhu silasampadākathaṅ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca samādhisampanno hoti samādhisampadākathaṅ ca bhikkhūnaṃ kattā hoti. Samādhisampanno bhikkhu samādhisampadākathaṅ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca paññāsampanno hoti paññāsampadākathaṅ ca bhikkhūnaṃ kattā hoti. Paññāsampanno bhikkhu paññāsampadākathaṅ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca vimuttisampanno hoti vimuttisampadākathaṅ ca bhikkhūnaṃ kattā hoti. Vimuttisampanno bhikkhu vimuttisampadākathaṅ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadākathaṅ ca bhikkhūnaṃ kattā hoti. Vimuttiñāṇadassanasampanno bhikkhu vimuttiñāṇadassanasampadākathaṅ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ.

Imāni kho bhikkhave dāsa pāsamsāni ṭhānāni ti.

Yamakavaggo<sup>3</sup> sattamo<sup>4</sup>.

Tatr<sup>5</sup> uddānaṃ:

<sup>1</sup> S. adds ca, and so in every similar case.

<sup>2</sup> M. Ph. S. asaṃsaṭṭha<sup>o</sup>      <sup>3</sup> Ph. Vaggo.

<sup>4</sup> M. Ph. S. dutiyo.      <sup>5</sup> S. tass<sup>o</sup>.

Avijjā taṇhā niṭṭhā ca avecca<sup>1</sup> dve sukhāni ca  
Naḷakapāne<sup>2</sup> dve vuttā<sup>3</sup> kathāvatthu<sup>4</sup> apare dve<sup>5</sup> ti<sup>6</sup>.

## LXXI.

1. Ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati Jeta-  
vane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhu  
āmantesi: — Bhikkhavo ti. Bhadante<sup>7</sup> ti te bhikkhu  
Bhagavato paccassosum. Bhagavā etad avoca: —

2. Sampannasilā bhikkhave viharatha<sup>8</sup> sampannapāti-  
mokkhā, pātimokkhasaṃvarasaṃvutā viharatha ācāragoca-  
rasampannā, anumattesu<sup>9</sup> vajjesu bhayadassāvino<sup>10</sup> samā-  
dāya sikkhatha sikkhāpadesu. Ākaṅkheyya ce bhikkhave  
bhikkhu 'sabrahmacārīnaṃ piyo c'assaṃ manāpo ca<sup>11</sup> garu  
ca bhāvanīyo cā' ti, silesvev' assa paripūrakāri<sup>12</sup> ajjhattaṃ  
cetosamatham anuyutto anirākatajjhāno<sup>13</sup> vipassanāya sam-  
annāgato brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave  
bhikkhu 'lābhī assaṃ cīvarapiṇḍapātasenāsanagilānapacca-  
yabhesajjaparikkhārānaṃ' ti, silesvev' assa paripūrakāri  
ajjhattaṃ cetosamatham anuyutto anirākatajjhāno vipassa-  
nāya samannāgato brūhetā suññāgārānaṃ. Ākaṅkheyya  
ce bhikkhave bhikkhu 'yesāhaṃ paribhuñjāmi cīvarapiṇḍa-  
pātasenāsanagilānapaccayabhesajjaparikkhārānaṃ, tesam  
te<sup>14</sup> kārā mahapphalā assu mahānisamsā' ti, silesvev' assa  
. . . pe<sup>15</sup> . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub> ave.

<sup>2</sup> S. °nena; T. kampana; M<sub>7</sub> kampena; M<sub>6</sub> katame pana.

<sup>3</sup> M<sub>7</sub> vuttā; S. ca. <sup>4</sup> T. vatthukathā; T. M<sub>6</sub>. M<sub>7</sub> kathā.

<sup>5</sup> M. Ph. duve. <sup>6</sup> omitted by S.

<sup>7</sup> M. Ph. bhaddante. <sup>8</sup> M<sub>6</sub> vihareyyātha.

<sup>9</sup> S. añu<sup>o</sup> <sup>10</sup> S. °vī.

<sup>11</sup> omitted by Ph. <sup>12</sup> M<sub>7</sub>. S. paripūri<sup>o</sup> always.

<sup>13</sup> M. Ph. °tājhāno; M<sub>6</sub> °tājāno throughout; T. °thajjhāno.

<sup>14</sup> Ph. vo. <sup>15</sup> M. Ph. pa; omitted by S.

bhikkhave bhikkhu 'ye 'me<sup>1</sup> petā nātisālohitā kālakatā<sup>2</sup> pasannacittā<sup>3</sup> anussaranti, tesam taṃ mahapphalaṃ assa mahānisamsan' ti, silesvev' assa<sup>4</sup> . . . pe<sup>5</sup> . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'santuttho assaṃ itaritaracivarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārenā' ti, silesvev' assa . . . pe<sup>5</sup> . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'khamo assaṃ sītassa uṇhassa jighacchāya<sup>6</sup> pipāsāya ḍam-samakasavātātapasirimsapapasamphassānaṃ<sup>7</sup> duruttānaṃ durāgatānaṃ vacanapathānaṃ uppanānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ<sup>8</sup> kharānaṃ<sup>1</sup> kaṭukānaṃ asātānaṃ<sup>9</sup> amanāpānaṃ pānaharānaṃ adhvāsakajātiko<sup>10</sup> assan' ti, silesvev' assa . . . pe<sup>11</sup> . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'aratiratisaho<sup>12</sup> assaṃ, na ca maṃ aratirati<sup>13</sup> saheyya, uppannaṃ aratiratiṃ<sup>14</sup> abhibhuyya abhibhuyya<sup>15</sup> vihareyyan' ti, silesvev' assa . . . pe<sup>16</sup> . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'bhayabheravasaho assaṃ, na ca maṃ bhayabheravo saheyya, uppannaṃ bhayabheravaṃ abhibhuyya abhibhuyya<sup>1</sup> vihareyyan' ti, silesvev' assa . . . pe<sup>17</sup> . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'catunnaṃ jhānānaṃ abhicetasikānaṃ<sup>17</sup> diṭṭhadhammasukhavihārānaṃ nikāmalābhi assaṃ akicchalābhi akasiralābhi' ti, silesvev' assa . . . pe<sup>18</sup> . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva

<sup>1</sup> omitted by S.      <sup>2</sup> M. Ph. kālaṅkatā.

<sup>3</sup> T. pasannā cittam.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> add paripūrakārī; M<sub>7</sub> omits pe.

<sup>5</sup> M. Ph. pa; omitted by S.      <sup>6</sup> M<sub>7</sub> di°

<sup>7</sup> M<sub>7</sub> °sirina°; M. °sarisapa°; Ph. °sarisappa°

<sup>8</sup> M. tibbānaṃ.      <sup>9</sup> T. M<sub>7</sub> asa°; S. sã°

<sup>10</sup> T. °vāsīṃka°; M<sub>6</sub> °vāsika°

<sup>11</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>12</sup> Ph. aratisaho.      <sup>13</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> arati.

<sup>14</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> aratiṃ.      <sup>15</sup> omitted by T. M<sub>7</sub>. S.

<sup>16</sup> M. la; Ph. pa; omitted by S.      <sup>17</sup> S. ābhi°

<sup>8</sup> M. la; Ph. pa; omitted by M<sub>6</sub>. S.

· dhamme sayam abhiññā sacchikatvā upasampajja vihareyyan' ti, silesvev' assa paripūrakārī ajjhattam cetosamatham anu-  
yutto anirākatajjhāno vipassanāya samannāgato brūhetā  
suññāgārānaṃ.

Sampannasilā bhikkhave viharatha sampannapātīmokkhā,  
pātīmokkhasamvarasamvutā viharatha ācāragocarasampā-  
nā, anumattesu<sup>1</sup> vajjesu bhayadassāvino<sup>2</sup> samādāya sikkhatha  
sikkhāpadesū ti iti yan taṃ vuttam<sup>3</sup>, idam etaṃ paṭicca  
vuttan ti.

## LXXII.

1. Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Mahā-  
vane Kūṭāgārasālāyaṃ sambahulehi abhiññātehi abhiññā-  
tehi therehi sāvakehi saddhiṃ āyasmatā ca Cālena<sup>4</sup>  
āyasmatā ca Upacālena<sup>4</sup> āyasmatā ca Kakkaṭena<sup>5</sup> āyas-  
matā ca Kaḷimbhena<sup>6</sup> āyasmatā ca Nikaṭena<sup>7</sup> āyasmatā  
ca Kaṭissahena<sup>8</sup> aññehi ca abhiññātehi abhiññātehi therehi  
sāvakehi saddhiṃ.

2. Tena kho pana samayena sambahulā abhiññātā  
abhiññātā Licchavī bhadrehi<sup>9</sup> bhadrehi<sup>9</sup> yānehi cara-  
purāya<sup>10</sup> uccāsaddā mahāsaddā Mahāvanam ajjhogāhanti  
Bhagavantam dassanāya. Atha kho tesam āyasmantaṃ  
etad ahoṣi 'ime kho sambahulā abhiññātā abhiññātā  
Licchavī bhadrehi<sup>9</sup> bhadrehi<sup>9</sup> yānehi carapurāya<sup>11</sup> uccā-  
saddā mahāsaddā Mahāvanam ajjhogāhanti Bhagavantam  
dassanāya; saddakaṇṭakā kho pana jhānā<sup>12</sup> vuttā<sup>12</sup> Bha-  
gavatā; yan nūna mayaṃ yena Gosīngasālavanadāyo<sup>13</sup>

<sup>1</sup> S. aṇu°      <sup>2</sup> S. °vī.      <sup>3</sup> M<sub>6</sub> vuttan ti (end).

<sup>4</sup> S. Pā° and Upapā° throughout.

<sup>5</sup> M. Ph. Kukkuṭ° throughout.

<sup>6</sup> T. M<sub>7</sub> Kaṭ° throughout; M<sub>6</sub> Kalimmena.

<sup>7</sup> T. M<sub>7</sub> Kaṭena.      <sup>8</sup> T. Kaṭimsasahena; M<sub>6</sub> Kaṭimsahena.

<sup>9</sup> T. M<sub>6</sub> bhaddehi.

<sup>10</sup> M. Ph. parapurāya; M<sub>6</sub> capurāya; S. paramparāya  
throughout.

<sup>11</sup> T. ne carapurapurāya (sic).

<sup>12</sup> T. jhānapattā; M<sub>7</sub> jhānaputtā.      <sup>13</sup> T. °dayo.

ten' upasaṅkameyyāma, tattha mayam appasaddā appakiṇṇā<sup>1</sup> phāsu vihareyyāmā' ti.

3. Atha kho te āyasmanto<sup>2</sup> yena Gosīṅgasālavanadāyo ten' upasaṅkamimsu. Tattha te āyasmanto appasaddā appakiṇṇā phāsu viharanti. Atha kho Bhagavā bhikkhū amantesi 'kahaṃ nu kho bhikkhave Cālo, kahaṃ Upacālo, kahaṃ Kakkāṭo, kahaṃ Kaḷimbho, kahaṃ Nikaṭo<sup>3</sup>, kahaṃ Kaṭṭissaho<sup>4</sup>, kahaṃ nu kho te bhikkhave therā sāvakā gatā' ti? 'Idha bhante tesam āyasmantānaṃ etad ahoṣi: ime kho sambahulā abhiññātā abhiññātā Licchavī bhadrehi<sup>5</sup> bhadrehi<sup>5</sup> yānehi carapurāya uccāsaddā mahāsaddā Mahāvaṇaṃ ajjhogāhanti Bhagāvantaṃ dassanāya; saddakaṇṭakā kho pana<sup>6</sup> jhānā vuttā<sup>7</sup> Bhagavatā; yan nūna mayam yena Gosīṅgasālavanadāya ten' upasaṅkameyyāma<sup>8</sup>, tattha mayam appasaddā<sup>9</sup> appakiṇṇā phāsu vihareyyāmā' ti. Atha kho te<sup>10</sup> bhante āyasmanto yena Gosīṅgasālavanadāyo ten' upasaṅkamimsu. Tattha te āyasmanto appasaddā appakiṇṇā phāsu viharanti' ti.

4. Sādhu sādhu bhikkhave. Yathā te<sup>11</sup> mahāsāvakā sammā vyākaramānā<sup>12</sup> vyākareyyuṃ. Saddakaṇṭakā hi bhikkhave jhānā vuttā mayā. Dasa yime bhikkhave kaṇṭakā. Katame dasa?

5. Pavivekārāmassa saṅgaṇikārāmatā kaṇṭako. Asubhanimittānuyogaṃ<sup>13</sup> anuyuttassa subhanimittānuyogo<sup>14</sup> kaṇṭako. Indriyesu guttadvārassa visūkadassanaṃ kaṇṭako. Brahmācariyassa mātugāmopavicāro<sup>15</sup> kaṇṭako. Paṭha-

<sup>1</sup> M. Ph. appā° throughout.

<sup>2</sup> M. inserts la, Ph. pa.

<sup>3</sup> Ph. Nigaṭo; T. M<sub>7</sub> omit kahaṃ Ni°

<sup>4</sup> M<sub>6</sub> Kali° <sup>5</sup> T. M<sub>6</sub> bhaddehi.

<sup>6</sup> omitted by M. S.

<sup>7</sup> T. vuttā. <sup>8</sup> T. °yyama.

<sup>9</sup> omitted by T. <sup>10</sup> omitted by S.

<sup>11</sup> M<sub>6</sub> bhante; T. M<sub>7</sub> bhante 'va.

<sup>12</sup> M. byākamonā (sic); Ph. byākaraṇaṃ.

<sup>13</sup> T. °nimittayogaṃ.

<sup>14</sup> T. subhayoganimittānuyogā.

<sup>15</sup> M. Ph. °gāmupavicāro; S. °upacāro.

massa jhānassa<sup>1</sup> saddo kañtako. Dutiyassa jhānassa vitakkavicārā kañtako<sup>2</sup>. Tatiyassa<sup>3</sup> jhānassa piti kañtako<sup>4</sup>. Catutthassa jhānassa assāsapassāsā kañtako<sup>5</sup>. Saññāvedāyitanirodhasamāpattiyā<sup>5</sup> saññā ca vedanā ca kañtako<sup>6</sup>. Rāgo kañtako. Doso kañtako. Moho<sup>7</sup> kañtako<sup>7</sup>.

Akañtakā bhikkhave viharatha, nikkañtakā<sup>8</sup> bhikkhave viharatha, akañtakanikkañtakā<sup>9</sup> bhikkhave viharatha. Akañtakā<sup>10</sup> bhikkhave arahanto<sup>11</sup>, nikkañtakā<sup>12</sup> bhikkhave arahanto<sup>13</sup>, akañtakanikkañtakā<sup>14</sup> bhikkhave arahanto ti<sup>15</sup>.

## LXXIII.

1. Dasa yime<sup>16</sup> bhikkhave dhammā itthā kantā manāpā dullabhā lokasmim. Katame dasa?

2. Bhogā<sup>17</sup> itthā kantā manāpā dullabhā lokasmim. Vaṇṇo ittho kanto manāpo dullabho lokasmim. Ārogyaṃ itthaṃ kantaṃ manāpaṃ dullabhaṃ lokasmim. Silāni<sup>18</sup> itthāni kantāni manāpāni dullabhāni lokasmim. Brahmācariyaṃ itthaṃ kantaṃ manāpaṃ dullabhaṃ lokasmim. Mittā itthā kantā manāpā dullabhā lokasmim. Bāhusaccaṃ itthaṃ kantaṃ manāpaṃ dullabhaṃ lokasmim. Paññā itthā kantā manāpā dullabhā lokasmim. Dhammā<sup>19</sup> itthā kantā manāpā dullabhā lokasmim. Saggā<sup>20</sup> itthā kantā manāpā dullabhā lokasmim.

<sup>1</sup> T. *continues*: vitakkavicāra<sup>o</sup>kanthako (sic) catutthassa and so on. <sup>2</sup> M. Ph. S. °kā.

<sup>3</sup> M<sub>6</sub>. M, omit this phrase. <sup>4</sup> M. S. °kā.

<sup>5</sup> T. °nirodhaṃ samā<sup>o</sup>; S. °nirodhaṃ āpattiyā.

<sup>6</sup> S. °kā. <sup>7</sup> omitted by S. <sup>8</sup> T. S. omit this phrase.

<sup>9</sup> M. Ph. omit this phrase; M<sub>6</sub> has nikkañtakā bh<sup>o</sup> vi<sup>o</sup> T. akañtanikkañtakā; S. akañtakā nikañtakā.

M. Ph. viharatha.

M. Ph. akañtakā; S. omits this phrase.

M. adds bhikkhave arah<sup>o</sup>; Ph. nikañtakā bh<sup>o</sup> arah<sup>o</sup>

<sup>14</sup> T. M<sub>6</sub>. M, S. °kā ni<sup>o</sup> <sup>15</sup> omitted by Ph.

<sup>16</sup> T. M, ime. <sup>17</sup> T. M<sub>6</sub>. M, lābhā.

<sup>18</sup> Ph. silā; M. T. M<sub>6</sub>. M, silā. <sup>19</sup> S. dhammo.

<sup>20</sup> Ph. maggā; S. sattā and so always.



Ime<sup>1</sup> kho bhikkhave dasa dhammā iṭṭhā kantā manāpā dullabhā lokasmiṃ.

3. Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ dasa dhammā paripanthā<sup>2</sup>: —

4. Ālassaṃ<sup>3</sup> anuṭṭhānaṃ bhogānaṃ paripantho. Amaṇḍanā<sup>4</sup> avibhūsanā vaṇṇassa<sup>5</sup> paripantho<sup>5</sup>. Asappāyakiriyā ārogyassa paripantho. Pāpamittatā silānaṃ paripantho. Indriyāsaṃvaro<sup>6</sup> brahmacariyassa paripantho. Viṣaṃvādanā mittānaṃ paripantho. Asajjhāyakiriyā bāhusaccassa paripantho. Asussusā<sup>7</sup> aparipucchā paññāya paripantho. Ananuyogo apaccavekkhaṇā<sup>8</sup> dhammānaṃ paripantho. Micchāpaṭipatti saggānaṃ paripantho.

Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ ime dasa dhammā paripanthā.

5. Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ dasa dhammā āhārā: —

6. Anālassaṃ<sup>9</sup> utṭhānaṃ<sup>10</sup> bhogānaṃ āhāro. Maṇḍanā vibhūsanā vaṇṇassa āhāro. Sappāyakiriyā ārogyassa āhāro. Kalyāṇamittatā silānaṃ āhāro. Indriyasaṃvaro brahmacariyassa āhāro. Avisaṃvādanā mittānaṃ āhāro. Sajjhāyakiriyā bāhusaccassa āhāro. Sussusā paripucchā paññāya āhāro. Anuyogo paccavekkhaṇā<sup>11</sup> dhammānaṃ āhāro. Sammāpaṭipatti saggānaṃ āhāro.

Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ ime dasa dhammā āhārā ti.

<sup>1</sup> M. Ph. omit this phrase.

<sup>2</sup> M. Ph. paribandhā, and so throughout.

<sup>3</sup> M. Ph. ālasyaṃ throughout.

<sup>4</sup> S. omits all from Amaṇḍanā to Asajjhāya°

<sup>5</sup> T. vanna° <sup>6</sup> M. indriya-asamvaro; T. M<sub>6</sub> indriyasam°

<sup>7</sup> T. assu° <sup>8</sup> M<sub>6</sub>. M<sub>7</sub> °nā; T. apaccavekkhamānā.

<sup>9</sup> T. M<sub>7</sub> anālyassaṃ.

<sup>10</sup> all MSS. exc. S. put utth° before anā°

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> °nā.

## LXXIV.

1. Dasahi bhikkhave vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassa<sup>1</sup>. Katamehi dasahi?

2. Khetṭavattūhi<sup>2</sup> vaḍḍhati, dhanadhañṇena vaḍḍhati, puttadārehi vaḍḍhati, dāsakammakaraporisehi vaḍḍhati, catuppadehi vaḍḍhati, saddhāya vaḍḍhati, sīlena vaḍḍhati, sutena vaḍḍhati, cāgena vaḍḍhati, paññāya vaḍḍhati.

Imehi kho bhikkhave dasahi vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassā ti.

Dhanena dhañṇena ca yo 'dha<sup>3</sup> vaḍḍhati  
 puttehi dārehi ca catuppadehi ca,  
 sabhogavā<sup>4</sup> hoti yasassi pūjito  
 ñātihi mittehi atho pi rājubhī<sup>5</sup>.  
 Saddhāya sīlena ca yo 'dha vaḍḍhati  
 paññāya cāgena sutena cūbhayaṃ,  
 so tādiso sappuriso vicakkaṇo  
 ditṭh' eva dhamme ubhayena vaḍḍhati ti.

## LXXV.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Ānando pubbaṅhasamayaṃ nivāsetvā pattacivaram ādāya yena Migasālāya upāsikāya nivesanaṃ ten' upasaṅkami, upasaṅkamtivā paññatte āsane nisīdi. Atha kho Migasālā upāsikā yenāyasmā Ānando ten' upasaṅkami, upasaṅkamtivā āyasmantaṃ Ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho Migasālā upāsikā āyasmantaṃ Ānandaṃ<sup>6</sup> etad avoca: —

2. Kathaṃkathā<sup>6</sup> nāmāyaṃ bhante Ānanda Bhagavatā

<sup>1</sup> T. adds *bhedā*.    <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> °nā.    <sup>3</sup> T. inserts *na*.

<sup>4</sup> S. so *bhagavā*.    <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> rājūhi.

<sup>6</sup> M. M<sub>6</sub>. M<sub>7</sub> *kathaṃkathaṃ*.

dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ? Pitā me bhante Purāṇo<sup>1</sup> brahmacārī ahosi<sup>2</sup> ārācārī<sup>3</sup> virato methunā gāmadhammā. So kālakato<sup>4</sup> Bhagavatā vyākato ‘sakadāgāmi satto<sup>5</sup> Tusitaṃ<sup>6</sup> kāyaṃ<sup>6</sup> upapanno<sup>7</sup>’ ti. Pettā<sup>8</sup> piyo me bhante Isidatto abrahmacārī ahosi sadārasantuttho, so pi kālakato Bhagavatā vyākato ‘sakadāgāmi satto<sup>9</sup> Tusitaṃ<sup>6</sup> kāyaṃ<sup>6</sup> upapanno’ ti. Kathaṃkathā<sup>10</sup> nāmāyaṃ bhante Ānanda Bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ ti? ‘Evaṃ<sup>11</sup> kho pan’ etaṃ<sup>12</sup> bhagini Bhagavatā vyākatan’ ti.

3. Atha kho āyasmā Ānando Migasālāya upāsikāya nivesane piṇḍapātāṃ gahetvā utthāyāsanaṃ pakkāmi. Atha kho āyasmā Ānando pacchābhataṃ piṇḍapātapaṭikkanto yena Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnō kho āyasmā Ānando Bhagavantaṃ etad avoca: Idhāhaṃ<sup>13</sup> bhante pubbaṅhasamayaṃ nivāsetvā pattacivaram ādāya yena Migasālāya upāsikāya nivesanaṃ ten’ upasaṅkami, upasaṅkamitvā paññatte āsane nisīdim<sup>14</sup>. Atha kho bhante Migasālā upāsikā yenaṃ ten’ upasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho bhante<sup>15</sup> Migasālā upāsikā maṃ etad avoca ‘kathaṃkathā<sup>16</sup> nāmāyaṃ bhante Ānanda Bhagavatā dhammo

<sup>1</sup> Ph. Pū°; T. M<sub>6</sub>. M<sub>7</sub> °no.      <sup>2</sup> M. Ph. hoti.

<sup>3</sup> T. ācārācārīṃ; M. Ph. anācārī; M<sub>6</sub> ācara; M<sub>7</sub> ācārī.

<sup>4</sup> M. Ph. kālakato *throughout*.

<sup>5</sup> T. santo; M. Ph. patto.      <sup>6</sup> Ph. Tusita°; M. Tussita°

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. uppanno *throughout*.

<sup>8</sup> S. pitu; M<sub>7</sub> petapitā; M. Ph. pitāmaho *for* pettā piyo.

<sup>9</sup> M. Ph. patto.

<sup>10</sup> M. M<sub>6</sub> kathaṃkatham; T. M<sub>7</sub> katham.

<sup>11</sup> S. *adds* eva; M<sub>6</sub> *omits* evaṃ.      <sup>12</sup> T. M<sub>7</sub> pana taṃ.

<sup>13</sup> M<sub>6</sub> idha.      <sup>14</sup> M. Ph. M<sub>6</sub>. M<sub>7</sub>. S. °di.

<sup>15</sup> *omitted by* M. Ph. S.

<sup>16</sup> M. T. M<sub>6</sub>. M<sub>7</sub> kathaṃkatham.

desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyam? Pitā me bhante Purāṇo<sup>1</sup> brahmacārī ahosi āracārī<sup>2</sup> virato methunā gāmadhammā, so kālakato Bhagavatā vyākato «sakadāgāmī satto<sup>3</sup> Tusitam<sup>4</sup> kāyam<sup>4</sup> upapanno» ti. Pettā<sup>5</sup> piyo<sup>5</sup> me bhante Isidatto abrahmacārī ahosi sadārasan-tuṭṭho, so pi kālakato Bhagavatā vyākato «sakadāgāmī satto Tusitam<sup>4</sup> kāyam<sup>4</sup> upapanno» ti. Kathaṃkathā<sup>6</sup> nāmāyam bhante Ānanda Bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyan' ti? Evaṃ vutte ahaṃ bhante Migasālam upāsikaṃ etad avocaṃ 'evaṃ kho pan' etaṃ bhagini Bhagavatā vyākatan' ti.

Kā<sup>7</sup> c' Ānanda Migasālā upāsikā bālā avyattā ambhakā<sup>8</sup> ambhakapaññā<sup>9</sup> ke ca purisapuggalaparopariye<sup>10</sup> ñāṇe<sup>10</sup>!

Dasa yime Ānanda puggalā santo saṃvijjamaṇā lokasmiṃ. Katame dasa?

4. Idh' Ānanda ekacco puggalo dussilo hoti, taṅ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na ppajānāti, yatth' assa taṃ dussilyaṃ<sup>11</sup> aparisesaṃ<sup>12</sup> nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ<sup>13</sup> hoti<sup>13</sup>, ditṭhiyā pi appaṭividdhaṃ hoti, sāmāyikaṃ<sup>14</sup> pi<sup>15</sup> vimuttiṃ na labhati. So kāyassa bhedaṃ parammaraṇā hānāya paretī no visesāya, hānagāmī yeva<sup>16</sup> hoti no visesagāmī.

5. Idha pan' Ānanda ekacco puggalo dussilo hoti, taṅ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti,

<sup>1</sup> M. Pū°; T. M<sub>6</sub> °no.      <sup>2</sup> M. Ph. anācārī; M<sub>7</sub> ācāra.

<sup>3</sup> M. Ph. patto.      <sup>4</sup> M. Tussita°

<sup>5</sup> M. Ph. pitāmaho.

<sup>6</sup> M. T. M<sub>6</sub>. M<sub>7</sub> kathaṃkatham.

<sup>7</sup> M<sub>6</sub> kim.      <sup>8</sup> M. appakā; Ph. ammakā; S. andbakā.

<sup>9</sup> M. appaka°; Ph. appa°; S. andhaka°

<sup>10</sup> T. M<sub>7</sub>. S. °puggalā; T. M<sub>6</sub>. M<sub>7</sub>. S. °pariya°

<sup>11</sup> M. Ph. dussilyaṃ; T. M<sub>6</sub>. M<sub>7</sub> dussilaṃ *throughout*.

<sup>12</sup> T. apariseyya.      <sup>13</sup> *omitted by T.*

<sup>14</sup> M<sub>7</sub> samā°; S. sāmā°; T. samāsakaṃ.

<sup>15</sup> *omitted by T. M<sub>6</sub>. M<sub>7</sub>.*

<sup>16</sup> M. d-eva; Ph. neva; M<sub>6</sub> r-eva.

yatth' assa taṃ dussilyaṃ<sup>1</sup> aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ<sup>2</sup> hoti, sāmāyikam<sup>3</sup> pi vimuttiṃ labhati. So kāyassa bhedaṃ parammaraṇā visesāya pareti no hānāya, visesagāmi yeva<sup>4</sup> hoti no hānagāmi.

Tatr' Ānanda pamānikā<sup>5</sup> paminanti<sup>6</sup>: 'imassāpi<sup>7</sup> te 'va<sup>8</sup> dhammā aparassāpi<sup>9</sup> te 'va<sup>8</sup> dhammā, kasmā nesam<sup>10</sup> eko hīno eko paṇīto' ti? Taṃ hi tesam<sup>11</sup> Ānanda hoti diḡharattam ahitāya dukkhāya. Tatr' Ānanda yvāyaṃ<sup>12</sup> puggalo dussilo hoti, taṃ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatth' assa taṃ dussilyaṃ<sup>13</sup> aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ<sup>2</sup> hoti, sāmāyikam<sup>3</sup> pi vimuttiṃ labhati. Ayaṃ Ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. Taṃ kissa hetu? Imaṃ hi<sup>14</sup> Ānanda puggalaṃ dhammasoto<sup>15</sup> nibbahati. Tad anantaram<sup>16</sup> ko jāneyya<sup>17</sup> aññatra Tathāgatenā? Tasmā ti h' Ānanda mā puggalesu pamānikā<sup>5</sup> ahuvattha<sup>18</sup>, mā puggalesu pamāṇaṃ gaṇhittha<sup>19</sup>. Khaññāti<sup>20</sup> h' Ānanda puggalo<sup>21</sup> puggalesu pamāṇaṃ gaṇhanto, ahañ c' Ānanda<sup>22</sup> puggalesu pamāṇaṃ gaṇheyyaṃ<sup>23</sup>, yo vā pan' assa mādiso.

<sup>1</sup> M. Ph. dussilyaṃ; T. M<sub>6</sub>. M<sub>7</sub> dussilaṃ.

<sup>2</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> paṭi°

<sup>3</sup> S. sāmā°; T. samā°; M<sub>6</sub> sāmā° and samā°; M<sub>7</sub> sama° and samā°

<sup>4</sup> M. d-eva; Ph. neva; T. M<sub>7</sub> r-eva; M<sub>6</sub> r-evam.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> °nikā.

<sup>6</sup> T. pamānanti; M<sub>6</sub>. M<sub>7</sub> pamānanti.

<sup>7</sup> M. Ph. imassa pi. <sup>8</sup> omitted by M. T.

<sup>9</sup> M<sub>6</sub> parassāpi; T. omits apa° pi te dh°

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> tesam. <sup>11</sup> T. M<sub>7</sub> nesam.

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> so 'yam.

<sup>13</sup> M. dussilyaṃ; M<sub>6</sub> dussilaṃ; T. dussilasam.

<sup>14</sup> M. Ph. ca. <sup>15</sup> T. dhammā°

<sup>16</sup> T. M<sub>6</sub>. M<sub>7</sub> °rānaṃ; M. Ph. tadantaram.

<sup>17</sup> T. M<sub>7</sub> ja° <sup>18</sup> T. āhu° <sup>19</sup> T. M<sub>7</sub> gaṇhitvā; M<sub>6</sub> gahi.

<sup>20</sup> T. M<sub>7</sub>. S. maññāti; M<sub>6</sub> tasmā. <sup>21</sup> omitted by M. Ph.

<sup>22</sup> M<sub>6</sub> vā for c' Ān°; M<sub>7</sub> vā Ān° <sup>23</sup> T. M<sub>7</sub> °yya; M<sub>6</sub> °yyā.

6. Idha pan' Ānanda ekacco puggalo silavā hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ na ppajānāti, yatth' assa taṃ<sup>1</sup> silaṃ aparisesaṃ nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, ditṭhiyā pi appaṭividdhaṃ hoti, sāmāyikaṃ<sup>2</sup> pi vimuttim na labhati. So kāyassa bhedaṃ parammaraṇā hānāya pareti no visesāya, hānagāmī yeva<sup>3</sup> hoti no visesagāmī.

7. Idha pan' Ānanda ekacco puggalo silavā hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ pajānāti, yatth' assa taṃ silaṃ aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, ditṭhiyā pi suppaṭividdhaṃ<sup>4</sup> hoti, sāmāyikaṃ<sup>5</sup> pi vimuttim labhati. So kāyassa bhedaṃ parammaraṇā visesāya pareti no hānāya, visesagāmī yeva<sup>3</sup> hoti no hānagāmī. Tatr' Ānanda<sup>6</sup> . . . pe<sup>7</sup> . . . ahañ c' Ānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā pan' assa mādiso.

8. Idha pan' Ānanda ekacco puggalo tibbarāgo<sup>8</sup> hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ na ppajānāti, yatth' assa so rāgo apariseso nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, ditṭhiyā pi appaṭividdhaṃ hoti, sāmāyikaṃ<sup>5</sup> pi vimuttim na labhati. So kāyassa bhedaṃ parammaraṇā hānāya pareti no visesāya, hānagāmī yeva<sup>9</sup> hoti no visesagāmī.

9. Idha pan' Ānanda ekacco puggalo tibbarāgo hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ pajānāti, yatth' assa so rāgo apariseso nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, ditṭhiyā pi suppaṭividdhaṃ hoti, sāmāyikaṃ<sup>10</sup> pi vimuttim labhati. So

<sup>1</sup> T. M<sub>7</sub> add mūlaṃ.

<sup>2</sup> S. sāmā°; T. M<sub>6</sub> samā°; M<sub>7</sub> sāmā°

<sup>3</sup> M. d-eva; Ph. neva; T. M<sub>6</sub>. M<sub>7</sub> r-eva.

<sup>4</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> paṭi°, and so in every similar case.

<sup>5</sup> S. sāmā°; T. M<sub>7</sub> samā°; M<sub>6</sub> samā° and sāmā°

<sup>6</sup> M. adds pamāṇikā paminanti. <sup>7</sup> M. la; Ph. pa.

<sup>8</sup> M. Ph. tippa° throughout.

<sup>9</sup> M. d-eva; Ph. no; T. M<sub>6</sub> r-eva.

<sup>10</sup> T. S. sāmā°; M<sub>7</sub> samā°

kāyassa bhedā parammaraṇā visesāya paretī no hānāya, visesagāmī yeva<sup>1</sup> hoti no hānagāmī.

Tatr' Ānanda<sup>2</sup> . . . pe<sup>3</sup> . . . ahañ c'<sup>4</sup> Ānanda puggalesu pamānaṃ gaṇheyyaṃ, yo vā pan' assa mādiso.

10. Idha pan' Ānanda ekacco puggalo kodhano hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ na ppa-jānāti, yatth' assa so kodho apariseso nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikam<sup>5</sup> pi vimuttim na labhati. So kāyassa bhedā parammaraṇā hānāya paretī no visesāya, hānagāmī yeva<sup>6</sup> hoti no visesagāmī.

11. Idha pan' Ānanda ekacco puggalo kodhano hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ pajānāti, yatth' assa so kodho apariseso nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ hoti, sāmāyikam<sup>7</sup> pi vimuttim labhati. So kāyassa bhedā parammaraṇā visesāya paretī no hānāya, visesagāmī yeva<sup>1</sup> hoti no hānagāmī.

Tatr' Ānanda<sup>2</sup> . . . pe<sup>8</sup> . . . ahañ c'<sup>4</sup> Ānanda puggalesu pamānaṃ gaṇheyyaṃ<sup>9</sup>, yo vā pan' assa mādiso.

12. Idha pan' Ānanda ekacco puggalo uddhato hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ na ppa-jānāti, yatth' assa uddhaccaṃ aparisesaṃ nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikam<sup>7</sup> pi vimuttim na labhati. So kāyassa bhedā parammaraṇā hānāya paretī no visesāya, hānagāmī yeva<sup>1</sup> hoti no visesagāmī.

13. Idha pan' Ānanda ekacco puggalo uddhato hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ pajānāti, yatth' assa taṃ uddhaccaṃ aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā

<sup>1</sup> M. d-eva; Ph. neva; T. M<sub>6</sub>. M<sub>7</sub> r-eva.

<sup>2</sup> M. Ph. *add* pamāṇikā paminanti; T. M<sub>6</sub>. M<sub>7</sub> *add* pamāṇikā.

<sup>3</sup> M. Ph. pa.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> vā.

<sup>5</sup> S. sāmā<sup>o</sup>; T. samā<sup>o</sup>

<sup>6</sup> M. d-eva; Ph. neva; M<sub>7</sub> r-eva; *in* T. M<sub>6</sub> *is a blunder.*

<sup>7</sup> S. sāmā<sup>o</sup>; M<sub>7</sub> samā<sup>o</sup>

<sup>8</sup> M. la; Ph. pa.      <sup>9</sup> T. °yya.

pi suppaṭividdhaṃ hoti, sāmāyikam<sup>1</sup> pi vimuttiṃ labhati. So kāyassa bhedaṃ parammaraṇā viśesāya pareti no hānāya, viśesagāmi yeva<sup>2</sup> hoti no hānagāmi.

Tatr' Ānanda pamāṇikā paminanti: 'imassāpi te 'va<sup>3</sup> dhammā aparassāpi te 'va<sup>3</sup> dhammā, kasmā nesam eko hino eko paṇito' ti? Taṃ hi tesam Ānanda hoti dīgharattam ahitāya dukkhāya. Tatr' Ānanda yvāyam<sup>4</sup> puggalo uddhato hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtam pajānāti, yatth' assa taṃ uddhaccam aparisesam nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, ditṭhiyā pi suppaṭividdhaṃ hoti, sāmāyikam<sup>5</sup> pi vimuttiṃ labhati. Ayam Ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇitataro ca. Taṃ kissa hetu? Imaṃ hi<sup>6</sup> Ānanda puggalam dhammasoto nibbahati. Tadanantaram<sup>7</sup> ko jāneyya aññatra Tathāgatenā? Tasmā ti h' Ānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇam gaṇhittha. Khaññati<sup>8</sup> h' Ānanda puggalo<sup>9</sup> puggalesu pamāṇam gaṇhanto, ahañ c'<sup>10</sup> Ānanda puggalesu pamāṇam gaṇheyyam<sup>11</sup>, yo vā pañ' assa mādiso.

Kā c' Ānanda Migasālā upāsikā bālā avyattā ambakā<sup>12</sup> ambakapaññā<sup>13</sup> ke ca purisapuggalaparopariye<sup>14</sup> nāṇe!

Ime kho Ānanda dasa puggalā santo samvijjamānā lokasmiṃ.

Yathārūpena Ānanda silena Purāṇo samannāgato ahosi, tathārūpena silena Isidatto samannāgato abhaviṣṣa. Na yidha Purāṇo Isidattassa gatim<sup>15</sup> pi aññassa. Yathārū-

<sup>1</sup> S. sāmā°

<sup>2</sup> M, d-eva; Ph. neva; M<sub>7</sub> r-eva; in T. M<sub>6</sub> is a blunder.

<sup>3</sup> omitted by M. <sup>4</sup> omitted by T. M<sub>6</sub>.

<sup>5</sup> S. sāmā°; T. M<sub>7</sub> samā°

<sup>6</sup> T. M<sub>7</sub> h' etaṃ; M. Ph. c'; M<sub>6</sub> omits hi.

<sup>7</sup> M. Ph. tadantaram; M<sub>7</sub> tadantarānam; T. M<sub>6</sub> add taṃ.

<sup>8</sup> T. M<sub>7</sub>. S. maññati; M<sub>6</sub> tasmā ti. <sup>9</sup> omitted by M. Ph.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> vā. <sup>11</sup> T. °yya.

<sup>12</sup> M. appakā; Ph. ammakā; S. andhakā.

<sup>13</sup> M. Ph. appaka°; S. andhaka°

<sup>14</sup> S. °puggalā paropariya° <sup>15</sup> M. Ph. S. gati.



pāya c' Ānanda paññāya Isidatto samannāgato ahoṣi, tathārūpāya paññāya Purāṇo samannāgato abhavissa. Na yidha Isidatto Purāṇassa gatim<sup>1</sup> pi aññassa. Iti kho Ānanda ime puggalā ubhato<sup>2</sup> ekaṅgahīnā<sup>3</sup> ti.

## LXXVI.

1. Tayo<sup>4</sup> bhikkhave dhammā loke na saṃvijjeyyum, na Tathāgato loke uppajjeyya araham sammāsambuddho, na Tathāgatappavedito dhammavinayo loke dippeyya<sup>5</sup>. Katame tayo?

2. Jāti ca<sup>6</sup> jarā ca<sup>7</sup> maraṇaṃ ca. Ime kho<sup>8</sup> bhikkhave tayo dhammā loke na saṃvijjeyyum, na Tathāgato loke uppajjeyya araham sammāsambuddho, na Tathāgatappavedito dhammavinayo loke dippeyya<sup>9</sup>. Yasmā ca kho bhikkhave ime tayo dhammā loke saṃvijjanti, tasmā Tathāgato loke uppajjati araham sammāsambuddho, tasmā Tathāgatappavedito dhammavinayo loke dippati<sup>10</sup>.

3. Tayo<sup>11</sup> bhikkhave dhamme appahāya abhabbo jātiṃ pahātum jaram pahātum maraṇam<sup>6</sup> pahātum<sup>6</sup>. Katame tayo?

4. Rāgam appahāya dosaṃ appahāya moham appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo jātiṃ pahātum jaram pahātum maraṇam<sup>6</sup> pahātum<sup>6</sup>.

5. Tayo<sup>11</sup> bhikkhave dhamme appahāya abhabbo rāgam pahātum dosaṃ pahātum moham pahātum. Katame tayo?

6. Sakkāyaditṭhim appahāya vicikiccham appahāya sīlabbataparāmāsam appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo rāgam pahātum dosaṃ pahātum moham pahātum.

<sup>1</sup> Ph. S. gati.    <sup>2</sup> M<sub>6</sub> ubho.    <sup>3</sup> S. ekanta<sup>o</sup>

<sup>4</sup> M. Ph. S. *add* 'me.

<sup>5</sup> M<sub>6</sub>. M<sub>7</sub>. S. *dīpeyya*; M. Ph. *dibbeyya throughout*.

<sup>6</sup> *omitted by T. M<sub>7</sub>*.    <sup>7</sup> *omitted by T. M<sub>6</sub>*.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> ca; *omitted by M. Ph.*

<sup>9</sup> T. M<sub>7</sub> *uddipeyya*.    <sup>10</sup> M. Ph. *dibbati*.

<sup>11</sup> M. Ph. *add* 'me, *and so throughout*.

7. Tayo bhikkhave dhamme appahāya abhabbo sakkāya-dit̄ṭhiṃ pahātum vicikicchaṃ pahātum silabbataparāmāsaṃ pahātum. Katame tayo?

8. Ayonisomanasikāraṃ appahāya kummaggasevanam<sup>1</sup> appahāya cetaso linattam appahāya<sup>2</sup>, ime kho bhikkhave tayo dhamme appahāya abhabbo sakkāyadit̄ṭhiṃ pahātum vicikicchaṃ pahātum silabbataparāmāsaṃ pahātum.

9. Tayo bhikkhave dhamme appahāya abhabbo ayoniso-manasikāraṃ pahātum kummaggasevanam pahātum cetaso linattam pahātum. Katame tayo?

10. Muṭṭhasaccam appahāya asampajāññaṃ appahāya cetaso vikkhepaṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo ayonisomanasikāraṃ pahātum kummaggasevanam pahātum cetaso linattam pahātum.

11. Tayo bhikkhave dhamme appahāya abhabbo muṭṭha-saccam pahātum asampajāññaṃ pahātum cetaso vikkhepaṃ pahātum. Katame tayo?

12. Ariyānaṃ adassanakamyatam<sup>3</sup> appahāya ariyadhammaṃ<sup>4</sup> asotukamyatam<sup>5</sup> appahāya upārambhacittatam<sup>6</sup> appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo muṭṭhasaccam pahātum asampajāññaṃ pahātum cetaso vikkhepaṃ pahātum.

13. Tayo bhikkhave dhamme appahāya abhabbo ariyānaṃ adassanakamyatam pahātum ariyadhammaṃ asotukamyatam pahātum upārambhacittatam<sup>7</sup> pahātum. Katame tayo?

14. Uddhaccam appahāya asaṃvaram appahāya dussilyam<sup>8</sup> appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo ariyānaṃ addassanakamyatam pahātum ariyadhammaṃ asotukamyatam<sup>9</sup> pahātum upārambhacittatam pahātum.

<sup>1</sup> M. Ph. kumagga° *always*.

<sup>2</sup> T. *adds* cetaso vikkhepaṃ *and continues as in* § 10.

<sup>3</sup> Ph. °kāmatam; T. °kammataṃ *throughout*.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> °dhammassa. <sup>5</sup> M. *only here* °kāmatam.

<sup>6</sup> T. °cittam. <sup>7</sup> T. °cittakam.

<sup>8</sup> M. Ph. dussilyam; M<sub>6</sub> dussilam *throughout*.

<sup>9</sup> T. °kamyakam.

15. Tayo bhikkhave dhamme appahāya abhabbo uddhaccam pahātum asaṃvaram pahātum dussilyam pahātum. Katame tayo?

16. Assaddhiyam<sup>1</sup> appahāya avadaññutam appahāya kosajjam appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo uddhaccam pahātum asaṃvaram pahātum dussilyam pahātum.

17. Tayo bhikkhave dhamme appahāya abhabbo assaddhiyam pahātum avadaññutam pahātum kosajjam pahātum. Katame tayo?

18. Anādariyam appahāya dovacassatam appahāya pāpamittatam appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo assaddhiyam pahātum avadaññutam pahātum kosajjam pahātum.

19. Tayo bhikkhave dhamme appahāya abhabbo anādariyam pahātum dovacassatam pahātum pāpamittatam pahātum. Katame tayo?

20. Ahirikam<sup>2</sup> appahāya anottappam appahāya pamādam appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo anādariyam pahātum dovacassatam pahātum pāpamittatam pahātum.

21. Ahiriko 'yam bhikkhave anottappi pamatto<sup>3</sup> hoti. So pamatto samāno abhabbo anādariyam pahātum dovacassatam pahātum pāpamittatam pahātum. So pāpamitto samāno abhabbo assaddhiyam pahātum avadaññutam pahātum kosajjam<sup>4</sup> pahātum<sup>4</sup>. So kusito samāno abhabbo uddhaccam pahātum asaṃvaram pahātum dussilyam<sup>5</sup> pahātum. So dussilo samāno abhabbo ariyānam adassana-kamyatam<sup>6</sup> pahātum ariyadhammam<sup>7</sup> asotukamyatam<sup>6</sup> pahātum upārambhacittatam<sup>8</sup> pahātum. So upārambhacitto samāno abhabbo muṭṭhasaccam pahātum asampajāñnam pahātum cetaso vikkhepam<sup>9</sup> pahātum. So vikkhitta-

<sup>1</sup> M. Ph. asa° throughout.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> anādariyam.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> pāpamitto.      <sup>4</sup> omitted by T. M<sub>7</sub>.

<sup>5</sup> Ph. here dussilyam.      <sup>6</sup> T. henceforth °kamyatam.

<sup>7</sup> Ph. °dhamme.      <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> °cittam.

<sup>9</sup> Ph. vikkhittam; S. vikkhittacittatam.

citto samāno abhabbo ayonisomanasikāraṃ<sup>1</sup> pahātuṃ kummaggasevanam pahātuṃ cetaso linattam pahātuṃ. So linacitto samāno abhabbo sakkāyaditthim pahātuṃ vicikiccham pahātuṃ silabbataparāmāsam pahātuṃ. So vicikiccho<sup>2</sup> samāno abhabbo rāgam pahātuṃ dosam pahātuṃ moham pahātuṃ. Rāgam appahāya dosam appahāya moham appahāya abhabbo jātim pahātuṃ jaram pahātuṃ maraṇam pahātuṃ.

22. Tayo bhikkhave dhamme pahāya bhabbo jātim pahātuṃ jaram pahātuṃ maraṇam pahātuṃ. Katame tayo?

23. Rāgam pahāya dosam pahāya moham pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo jātim pahātuṃ jaram pahātuṃ maraṇam pahātuṃ.

24. Tayo bhikkhave dhamme pahāya bhabbo rāgam pahātuṃ dosam pahātuṃ moham pahātuṃ. Katame tayo?

25. Sakkāyaditthim pahāya vicikiccham pahāya silabbataparāmāsam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo rāgam pahātuṃ dosam pahātuṃ moham pahātuṃ.

26. Tayo bhikkhave dhamme pahāya bhabbo sakkāyaditthim pahātuṃ vicikiccham pahātuṃ silabbataparāmāsam pahātuṃ. Katame tayo?

27. Ayonisomanasikāraṃ pahāya<sup>3</sup> kummaggasevanam pahāya cetaso linattam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo sakkāyaditthim pahātuṃ vicikiccham pahātuṃ silabbataparāmāsam pahātuṃ.

28. Tayo bhikkhave dhamme pahāya bhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanam pahātuṃ cetaso linattam pahātuṃ. Katame tayo?

29. Muṭṭhasaccam pahāya asampajaññam pahāya cetaso vikkhepanam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanam pahātuṃ cetaso linattam pahātuṃ.

<sup>1</sup> M. sakkāyaditthim *and so on as below.*

<sup>2</sup> S. ve°

<sup>3</sup> T. pahātuṃ, *then it continues: Katame tayo? Muṭṭhasaccam and so on as in § 29.*

30. Tayo bhikkhave dhamme pahāya bhabbo muṭṭhasaccam pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum. Katame tayo ?

31. Ariyānaṃ adassanakamyataṃ pahāya ariyadhammaṃ asotukamyataṃ pahāya upārambhacittataṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo muṭṭhasaccam pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum.

32. Tayo bhikkhave dhamme pahāya bhabbo ariyānaṃ adassanakamyataṃ pahātum ariyadhammaṃ asotukamyataṃ pahātum upārambhacittataṃ pahātum. Katame tayo ?

33. Uddhaccaṃ pahāya asaṃvaraṃ pahāya dussīlyaṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo ariyānaṃ adassanakamyataṃ pahātum ariyadhammaṃ asotukamyataṃ pahātum upārambhacittataṃ pahātum.

34. Tayo bhikkhave dhamme pahāya bhabbo uddhaccaṃ pahātum asaṃvaraṃ pahātum dussīlyaṃ pahātum. Katame tayo ?

35. Assaddhiyaṃ pahāya avadaññutaṃ pahāya kosajjaṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo uddhaccaṃ pahātum asaṃvaraṃ pahātum dussīlyaṃ pahātum.

36. Tayo bhikkhave dhamme pahāya bhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum. Katame tayo ?

37. Anādariyaṃ pahāya dovacassataṃ pahāya pāpamittataṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum.

38. Tayo bhikkhave dhamme pahāya bhabbo anādariyaṃ pahātum dovacassataṃ pahātum pāpamittataṃ. Katame tayo ?

39. Ahirikaṃ pahāya anottappaṃ pahāya pamādaṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo anādariyaṃ pahātum dovacassataṃ pahātum pāpamittataṃ pahātum.

40. Hirimā'yaṃ bhikkhave ottappi appamatto hoti. So appamatto samāno bhabbo anādariyaṃ pahātum dovacassataṃ pahātum pāpamittataṃ pahātum. So kalyāṇamitto

samāno bhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ. So āradhaviṛiyo samāno bhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussilyaṃ pahātuṃ. So silavā samāno bhabbo ariyānaṃ adassanakamyaṃ pahātuṃ ariyadhammaṃ asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ. So anupārambhacitto samāno bhabbo muṭṭhasaccaṃ pahātuṃ asaṃpajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ. So avikkhittacitto samāno bhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso linattaṃ pahātuṃ. So alinacitto samāno bhabbo sakkāyadiṭṭhiṃ pahātuṃ vicikicchāṃ pahātuṃ silabbataparāmāsaṃ pahātuṃ. So avicikiccho samāno bhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohāṃ pahātuṃ. So<sup>1</sup> rāgaṃ pahāya dosaṃ pahāya mohāṃ pahāya bhabbo jātiṃ pahātuṃ<sup>2</sup> jaraṃ pahātuṃ<sup>2</sup> maraṇaṃ pahātuṃ ti.

## LXXVII.

1. Dasahi bhikkhave asaddhammehi samannāgato kāko Katamehi dasahi?

2. Dhamṣi ca pagabbho ca tintiṇo<sup>3</sup> ca mahagghaso ca luddo<sup>4</sup> ca akāruniko ca dubbalo ca oravitā<sup>5</sup> ca muṭṭhasatti ca necayiko<sup>6</sup> ca.

Imehi kho bhikkhave dasahi asaddhammehi samannāgato kāko.

3. Evam eva kho bhikkhave dasahi asaddhammehi samannāgato pāpabhikkhu. Katamehi dasahi?

4. Dhamṣi ca pagabbho ca tintiṇo<sup>3</sup> ca mahagghaso ca luddo<sup>4</sup> ca akāruniko ca dubbalo ca oravitā<sup>7</sup> ca muṭṭhasatti ca necayiko<sup>6</sup> ca.

Imehi kho bhikkhave dasahi asaddhammehi samannāgato pāpabhikkhū ti.

<sup>1</sup> omitted by Ph. S.      <sup>2</sup> M. Ph. insert bhabbo.

<sup>3</sup> M. Ph. nillajjo.      <sup>4</sup> M. Ph. S. luddho.

<sup>5</sup> M<sub>7</sub> dhiravito *erroneously* for ora<sup>o</sup>; Ph. oramitā; T. oramato; S. oravi; M<sub>6</sub> omits dubbalo ca oravitā ca.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> nerayiko; M<sub>9</sub> (Com.) nevāsiko ti nivāsakaro.

<sup>7</sup> T. oravikā; Ph. oramitā; S. oravi.

## LXXVIII.

1. Dasahi bhikkhave asaddhammehi samannāgatā Nigaṇṭhā<sup>1</sup>. Katamehi dasahi?

2. Assaddhā<sup>2</sup> bhikkhave Nigaṇṭhā, dussilā bhikkhave Nigaṇṭhā, ahirikā bhikkhave Nigaṇṭhā, anottappino bhikkhave Nigaṇṭhā, asappurisasambhattino<sup>3</sup> bhikkhave Nigaṇṭhā, attukkamsakaparavambhakā<sup>4</sup> bhikkhave Nigaṇṭhā, sandiṭṭhiparāmāsā<sup>5</sup> ādhānagāhiduppaṭṭinissaggino<sup>6</sup> bhikkhave Nigaṇṭhā, kuhakā<sup>7</sup> bhikkhave<sup>7</sup> Nigaṇṭhā<sup>7</sup>, pāpicchā bhikkhave Nigaṇṭhā, micchādiṭṭhikā<sup>8</sup> bhikkhave Nigaṇṭhā.

Imehi kho bhikkhave dasahi asaddhammehi samannāgatā Nigaṇṭhā ti.

## LXXIX.

1. Dasa yimāni bhikkhave āghātavatthūni. Katamāni dasa?

2. 'Anattham me acari' ti<sup>7</sup> āghātam<sup>7</sup> bandhati<sup>7</sup>, 'anattham me carati' ti<sup>7</sup> āghātam<sup>7</sup> bandhati<sup>7</sup>, 'anattham me carissati' ti āghātam bandhati, 'piyassa me manāpassa anattham acari . . . anattham carati . . . anattham carissati' ti āghātam<sup>7</sup> bandhati<sup>7</sup>, 'appiyassa me amanāpassa attham acari . . . attham carati . . . attham carissati' ti āghātam bandhati, aṭṭhāne ca kuppati.

Imāni kho bhikkhave dasa āghātavatthūni ti.

## LXXX.

1. Dasa yime bhikkhave āghātapapaṭivīnāyā. Katame dasa?

2. 'Anattham me acari, tam kut'ettha labbhā' ti āghātam

<sup>1</sup> Ph. Nigandhā throughout.      <sup>2</sup> M. Ph. M<sub>6</sub> asa°

<sup>3</sup> T. asampurisasambhattino; S. asappurisasabh°

<sup>4</sup> M. Ph. attukkamsana°      <sup>5</sup> S. °si.

<sup>6</sup> T. ādhānagāhiduppaṭṭinissaggino.

<sup>7</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> M. Ph. pāpamittā.

paṭivineti<sup>1</sup>, 'anattamaṃ me carati, taṃ kut'ettha labbhā' ti āghātaṃ paṭivineti, 'anattamaṃ me carissati, taṃ kut'ettha labbhā' ti āghātaṃ paṭivineti, 'piyassa me manāpassa anattamaṃ acari . . . anattamaṃ<sup>2</sup> carati . . . anattamaṃ<sup>2</sup> carissati, taṃ kut'ettha labbhā' ti āghātaṃ paṭivineti, 'appiyassa me amanāpassa atthamaṃ acari . . . atthamaṃ carati . . . atthamaṃ carissati, taṃ kut'ettha labbhā' ti āghātaṃ paṭivineti, aṭṭhāne ca na kuppati.

Ime kho bhikkhave dasa āghātaṃ paṭivīnayaṃ ti.

Ākaṅkhaṃ<sup>3</sup> aṭṭhamaṃ<sup>4</sup>.

Tatr'<sup>5</sup> uddānaṃ:

Ākaṅkhaṃ<sup>6</sup> kaṅṭhako iṭṭhā vaḍḍhi<sup>7</sup> ca Migasālaya  
Abhabbo<sup>8</sup> c'eva<sup>8</sup> kāko ca Nigaṅṭhā dve<sup>9</sup> ca<sup>9</sup> vatthunī<sup>10</sup> ti<sup>11</sup>.

## LXXXI.

1. Ekamaṃ samayaṃ Bhagavā Campāyamaṃ viharati Gaggarāya pokkharāṇiyā<sup>12</sup> tire. Atha kho āyasmā Bāhuno<sup>13</sup> yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantamaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā Bāhuno Bhagavantamaṃ etad avoca 'katīhi nu kho bhante dhammehi Tathāgato nissaṭṭo viṣaṃyutto vippanutto vimariyādikatena<sup>14</sup> cetasaṃ viharati' ti?

<sup>1</sup> M<sub>6</sub> °vinayeti *always*. <sup>2</sup> omitted by M. Ph.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> Bhikkhuvaggo; Ph. Vaggo.

<sup>4</sup> M. Ph. S. tatiyo. <sup>5</sup> S. tass'

<sup>6</sup> in T. M<sub>6</sub>. M<sub>7</sub> the uddāna itself is missing.

<sup>7</sup> M. Ph. °vaḍḍhi.

<sup>8</sup> M. Ph. visamaññāgo.

<sup>9</sup> Ph. nava; S. dasa.

<sup>10</sup> M. vatthunī. <sup>11</sup> omitted by S.

<sup>12</sup> T. M<sub>7</sub> °ṇiyā.

<sup>13</sup> S. Vāhuno; M<sub>6</sub> Bāhino; M. Ph. Vāhano *throughout*.

<sup>14</sup> M. Ph. vipa° *throughout*.



2. Dasahi kho Bāhuna<sup>1</sup> dhammehi Tathāgato nissaṭo visamyutto vippamutto vimariyādikatena cetasā viharati. Katamehi dasahi?

3. Rūpena kho Bāhuna Tathāgato nissaṭo visamyutto vippamutto vimariyādikatena cetasā viharati. Vedanāya kho Bāhuna . . .<sup>2</sup> Saññāya kho Bāhuna . . . Saṅkhārehi kho Bāhuna . . . Viññāṇena kho Bāhuna . . . Jātiyā kho Bāhuna . . . Jarāya kho Bāhuna . . . Maraṇena kho Bāhuna . . . Dukkhehi kho Bāhuna . . . Kilesehi kho Bāhuna Tathāgato nissaṭo visamyutto vippamutto vimariyādikatena cetasā viharati.

4. Seyyathā pi Bāhuna uppalaṃ vā padumaṃ vā puṇḍarikaṃ vā udake jātaṃ udake saṃvaḍḍhaṃ udakā accuggamma<sup>3</sup> titṭhati<sup>4</sup> anupalittaṃ udakena, evam eva kho Bāhuna imehi dasahi dhammehi Tathāgato nissaṭo visamyutto vippamutto vimariyādikatena cetasā viharati ti.

## LXXXII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno<sup>5</sup> kho āyasmantaṃ Ānandaṃ Bhagavā etad avoca: —

2. So vat' Ānanda bhikkhu assaddho<sup>6</sup> samāno imasmiṃ dhammavinaye vuddhiṃ<sup>7</sup> virūhiṃ vepullaṃ āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu dussilo samāno imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu appassuto samāno imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu dubbacco<sup>8</sup> samāno imasmiṃ dhammavinaye

<sup>1</sup> T. M<sub>7</sub> pana.      <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> T. accuggamati; M. Ph. paccuggamma.

<sup>4</sup> M. Ph. ṭhitāṃ.      <sup>5</sup> M. Ph. nisinnaṃ.

<sup>6</sup> M. Ph. asa<sup>o</sup>

<sup>7</sup> S. vuddhiṃ *throughout*; M. vuddhiṃ *and mostly* buddhiṃ.

<sup>8</sup> T. dummedhaṃ; M<sub>7</sub> dumodhaṃ vā.

vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu pāpamitto samāno imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu kusito samāno imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu mutṭhassati samāno imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu asantuṭṭho samāno imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu pāpiccho samāno imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu micchādītṭhiko samāno imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati.

So vat' Ānanda bhikkhu imehi<sup>1</sup> dasahi<sup>2</sup> dhammehi samannāgato imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti n'etaṃ ṭhānaṃ vijjati.

3. So vat' Ānanda bhikkhu saddho samāno imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānaṃ etaṃ vijjati. So vat' Ānanda bhikkhu silavā samāno imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānaṃ etaṃ vijjati. So vat' Ānanda bhikkhu bahussuto sutadharo samāno imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānaṃ etaṃ vijjati. So<sup>3</sup> vat' Ānanda bhikkhu suvaco samāno imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānaṃ etaṃ vijjati. So vat' Ānanda bhikkhu kalyāṇamitto samāno imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānaṃ etaṃ vijjati. So vat' Ānanda bhikkhu āraddhaviriyo samāno imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatī ti ṭhānaṃ etaṃ vijjati. So vat' Ānanda bhikkhu upatṭhitasati samāno imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ

<sup>1</sup> S. adds kho.      <sup>2</sup> omitted by M<sub>7</sub>.

<sup>3</sup> M<sub>6</sub> omits this sentence.

āpajjissatī ti tñānam etaṃ vijjati. So vat' Ānanda bhikkhu santuṭṭho samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissati ti tñānam etaṃ vijjati. So vat' Ānanda bhikkhu appiccho<sup>1</sup> samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissati ti tñānam etaṃ vijjati<sup>2</sup>. So vat' Ānanda bhikkhu sammāditṭhiko samāno imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissati ti tñānam etaṃ vijjati.

So vat' Ānanda bhikkhu imehi<sup>3</sup> dasahi dhammehi samannāgato imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissati ti tñānam etaṃ vijjati ti.

### LXXXIII.

1. Atha kho āyasmā Puṇṇiyo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Puṇṇiyo Bhagavantam etad avoca 'ko nu kho bhante hetu ko paccayo yena app ekadā Tathāgataṃ dhammadesanā paṭibhāti, app ekadā<sup>4</sup> na<sup>4</sup> paṭibhāti'<sup>4</sup> ti?

2. Saddho ca Puṇṇiya bhikkhu hoti, no ca upasaṅkamitā<sup>4</sup>, neva<sup>4</sup> tāva<sup>5</sup> Tathāgataṃ dhammadesanā paṭibhāti. Yato ca kho Puṇṇiya bhikkhu saddho ca hoti upasaṅkamitā ca, evaṃ Tathāgataṃ dhammadesanā paṭibhāti. Saddho ca Puṇṇiya bhikkhu hoti upasaṅkamitā ca, no ca payirupāsītā . . . pe<sup>6</sup> . . . payirupāsītā ca, no ca paripucchitā . . . paripucchitā<sup>4</sup> ca, no ca ohitasoto dhammaṃ suṇāti . . . ahitasoto<sup>7</sup> ca<sup>4</sup> dhammaṃ suṇāti, no ca sutvā dhammaṃ dhāreti . . . sutvā ca<sup>8</sup> dhammaṃ dhāreti, no ca dhatānaṃ<sup>9</sup> dhammānaṃ atthaṃ upaparikkhati . . . dhatānaṃ ca<sup>4</sup> dhammānaṃ atthaṃ upaparikkhati, no ca attham

<sup>1</sup> Ph. apāpiccho.

<sup>2</sup> T. °ti ti, and herewith concludes this Sutta.

<sup>3</sup> S. adds kho. <sup>4</sup> omitted by T.

<sup>5</sup> M<sub>6</sub> na ca tā instead of neva tāva; M<sub>7</sub> no va ca.

<sup>6</sup> omitted by M. Ph. S. <sup>7</sup> M<sub>6</sub> omits ohita° ca dh° su°

<sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. <sup>9</sup> M. Ph. dhā° throughout.

aññāya dhammam aññāya dhammānudhammapaṭipanno hoti . . . attham aññāya dhammam aññāya dhammānudhammapaṭipanno ca<sup>1</sup> hoti<sup>2</sup>, no<sup>2</sup> ca<sup>2</sup> kalyāṇavāco<sup>2</sup> hoti<sup>2</sup> kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya<sup>8</sup> anelagalāya<sup>4</sup> atthassa viññāpaniyā, kalyāṇavāco ca<sup>5</sup> hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagalāya atthassa viññāpaniyā, no ca sandassako hoti samādapako samuttejako sampahaṃsako sabrahmacāriṇaṃ, neva<sup>6</sup> tāva<sup>6</sup> Tathāgataṃ dhammadesanā paṭibhāti.

3. Yato ca kho Puṇṇiya bhikkhu saddho ca hoti upasaṅkamitā ca payirupāsītā<sup>7</sup> ca<sup>7</sup> paripucchitā ca ohiṭasoto ca dhammaṃ suṇāti sutvā ca<sup>2</sup> dhammaṃ dhāreti dhatānaṃ ca dhammānaṃ atthaṃ upaparikkhati attham aññāya dhammam aññāya dhammānudhammapaṭipanno ca<sup>1</sup> hoti kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagalāya atthassa viññāpaniyā sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacāriṇaṃ, evaṃ Tathāgataṃ dhammadesanā paṭibhāti.

Imehi kho Puṇṇiya dasahi dhammehi samannāgatā ekantaṃ paṭibhānaṃ<sup>8</sup> Tathāgataṃ dhammadesanā hoti<sup>9</sup> ti.

## LXXXIV.

1. Tatra kho āyasmā Mahāmoggallāno bhikkhū āmanesi: — Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Mahāmoggallānassa paccassosum. Āyasmā Mahāmoggallāno etad avoca: —

2. Idh' āvuso bhikkhu aññaṃ vyākaroti<sup>10</sup> 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparam itthattāyā ti pajānāmi' ti. Tam enaṃ Tathāgato vā Tathā-

<sup>1</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>. S.      <sup>2</sup> omitted by T.

<sup>3</sup> M. Ph. visa° throughout.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> °galāya throughout.

<sup>5</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>6</sup> T. no ca.

<sup>7</sup> omitted by M<sub>6</sub>.      <sup>8</sup> M. Ph. °nā; omitted by S.

<sup>9</sup> S. paṭibhāti; omitted by M<sub>6</sub>.      <sup>10</sup> T. vya°

gatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanugāhati<sup>1</sup> samanubhāsati. So Tathāgatenā vā Tathāgatasāvakenā vā jhāyīnā samāpattikusalena paracittakusalena<sup>2</sup> paracittapariyāyakusalena samanuyuñjīyamāno<sup>3</sup> samanugāhiyamāno<sup>4</sup> samanubhāsiyamāno<sup>5</sup> iriṇaṃ<sup>6</sup> āpajjati, vijīnaṃ<sup>6</sup> āpajjati, anayaṃ<sup>7</sup> āpajjati<sup>7</sup>, vyasaṇaṃ āpajjati, anayavyasaṇaṃ āpajjati. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>8</sup> paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroti: Kin nu kho ayam āyasmā aññaṃ vyākaroti 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi' ti? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>8</sup> paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Kodhano kho paṇāyamaṃ<sup>9</sup> āyasmā kodhapariyutthitena cetasā bahulaṃ viharati, kodhapariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Upanāhi kho paṇāyamaṃ āyasmā upanāhapariyutthitena cetasā bahulaṃ viharati, upanāhapariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Makkhī kho paṇāyamaṃ āyasmā makkhapariyutthitena cetasā bahulaṃ viharati, makkhapariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Paḷāsi<sup>10</sup> kho paṇāyamaṃ āyasmā paḷāsapariyutthitena cetasā bahulaṃ viharati, paḷāsapariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Issukī kho paṇāyamaṃ āyasmā issāpariyutthitena cetasā bahulaṃ viharati, issāpariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Maccharī kho paṇāyamaṃ āyasmā maccherapariyutthitena cetasā bahulaṃ viharati, maccherapariyutthānaṃ

<sup>1</sup> T. M<sub>7</sub>, °gāyati; omitted by M<sub>6</sub>.      <sup>2</sup> omitted by M<sub>6</sub>.

<sup>3</sup> T. °jissamāno.      <sup>4</sup> omitted by T. M<sub>7</sub>.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> iriṇaṃ; Ph. S. iriṇaṃ.

<sup>6</sup> T. vijīnaṃ; M. Ph. S. vicīnaṃ.      <sup>7</sup> omitted by T.

<sup>8</sup> omitted by T. M<sub>6</sub>.

<sup>9</sup> M. Ph. S. pana ayam throughout; M. Ph. omit pana in the first sentence.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> pal° throughout.

kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Saṭho<sup>1</sup> kho panāyam āyasmā sāṭheyyapariyutṭhitena<sup>2</sup> cetasā bahulaṃ viharati, sāṭheyyapariyutṭhānaṃ<sup>2</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Māyāvi kho panāyam āyasmā māyāpariyutṭhitena cetasā bahulaṃ viharati, māyāpariyutṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Pāpiccho kho panāyam āyasmā icchāpariyutṭhitena cetasā bahulaṃ viharati, icchāpariyutṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭhasati<sup>3</sup> kho panāyam āyasmā uttarikaraṇiye oramattakena visesādhigamena antarāvosaṇaṃ āpanno, antarāvosaṇagamaṇaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

3. So vatāvuso bhikkhu ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vatāvuso bhikkhu ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissati ti ṭhānaṃ etaṃ vijjati ti.

### LXXXV.

1. Ekaṃ samayaṃ āyasmā Mahācundo Cetisu viharati Sahajātiyaṃ<sup>4</sup>. Tatra kho āyasmā Mahācundo bhikkhū āmantesi: — Āvuso bhikkhavo<sup>5</sup> ti. Āvuso<sup>6</sup> ti kho te bhikkhū āyasmato Mahācundassa paccassosun. Āyasmā Mahācundo etad avoca: —

2. Idhāvuso bhikkhu katthi hoti vikatthī<sup>7</sup> adhigamesu 'ahaṃ<sup>8</sup> paṭhamam<sup>9</sup> jhānaṃ<sup>9</sup> samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ dutiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ tatiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ catutthaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ

<sup>1</sup> M. satho; Ph. sato.      <sup>2</sup> M. Ph. sāṭheyya°

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> sati.      <sup>4</sup> T. Sā°      <sup>5</sup> M. M<sub>7</sub> °ve.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> have pe instead of this phrase.

<sup>7</sup> T. M<sub>6</sub> katthi.      <sup>8</sup> T. so ahaṃ.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> paṭhamajjhānaṃ and the like everywhere.

ākāsānañcāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ viññānañcāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ ākiñcaññāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ nevasaññānāsanāññāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ saññāvedayitanirodham samāpajjāmi pi vuṭṭhahāmi pi' ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>1</sup> paracittapariyāyakusalo samanuyuñjati samanugāhati samanubhāsati. So Tathāgatenā vā Tathāgatasāvakenā vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjijamāno samanugāhiyamāno samanubhāsiyamāno irinaṃ<sup>2</sup> āpajjati, vijinaṃ<sup>3</sup> āpajjati, anayaṃ āpajjati, vyasanaṃ āpajjati, anayavyasanaṃ<sup>4</sup> āpajjati<sup>4</sup>. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>5</sup> paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroti: Kin nu kho ayam āyasmā katthī hoti<sup>1</sup> vikatthī adhigamesu<sup>6</sup> 'ahaṃ paṭhamam jhānam samāpajjāmi pi vuṭṭhahāmi pi . . . pe<sup>7</sup> . . . ahaṃ saññāvedayitanirodham samāpajjāmi pi vuṭṭhahāmi pi' ti<sup>1</sup>? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Dīgharattaṃ kho<sup>8</sup> ayam āyasmā khaṇḍakārī chiddakārī sabalakārī kammāsakārī na santatakārī<sup>9</sup> na santatavutti<sup>9</sup> silesu. Dussilo ayam āyasmā, dussilyaṃ<sup>10</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Assaddho<sup>11</sup> kho panāyam āyasmā<sup>12</sup>, assaddhiyaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Appassuto kho pana ayam āyasmā anācāro, appasaccaṃ<sup>13</sup> kho pana Tathāgatappavedite dhammavinaye parihānam

<sup>1</sup> omitted by T. M<sub>7</sub>.

<sup>2</sup> T. M<sub>7</sub> irinaṃ; M<sub>6</sub> irinaṃ; Ph. S. iranaṃ.

<sup>3</sup> all MSS. exc. M<sub>6</sub> have vicinaṃ.

<sup>4</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. <sup>5</sup> omitted by M<sub>7</sub>.

<sup>6</sup> M<sub>6</sub> adhigamatīsu.

<sup>7</sup> M. la; Ph. pa. <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> add pana.

<sup>9</sup> M. santa°; T. sataka°; S. satta° <sup>10</sup> M. dussi°

<sup>11</sup> M. Ph. asa° <sup>12</sup> S. adds anācāro.

<sup>13</sup> M<sub>6</sub> appassutaṃ.

etaṃ. Dubbaco kho panāyam āyasmā<sup>1</sup>, dovacassatā<sup>2</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Pāpamitto kho panāyam āyasmā, pāpamittatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kusito kho panāyam āyasmā, kosajjaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭhassati<sup>3</sup> kho panāyam āyasmā, muṭṭhasaccaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kuhako kho panāyam āyasmā, kuhanā<sup>4</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Dubbharo<sup>5</sup> kho panāyam āyasmā, dubbharatā<sup>6</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Duppañño kho panāyam āyasmā, duppaññatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

3. Seyyathā<sup>7</sup> pi āvuso sahāyako<sup>8</sup> sahāyakam evaṃ vadeyya 'yadā te samma dhanena<sup>9</sup> dhanakaraṇīyaṃ assa<sup>10</sup>, yācissasi<sup>11</sup> maṃ dhanam, dassāmi te dhanan' ti. So kismiñci<sup>12</sup>-d-eva dhanakaraṇīye samuppanne sahāyako sahāyakam evaṃ vadeyya 'attho me samma dhanena, dehi me dhanan' ti. So evaṃ vadeyya 'tena hi samma idha khaṇāhi'<sup>13</sup> ti. So tatra khaṇanto nādhigaccheyya. So<sup>14</sup> evaṃ vadeyya 'alikaṃ maṃ samma avaca, tucchakaṃ maṃ samma avaca: idha khaṇāhi' ti. So evaṃ vadeyya 'nāhan taṃ samma alikaṃ avacaṃ, tucchakaṃ avacaṃ, tena hi samma<sup>15</sup> idha khaṇāhi' ti. So tatra pi khaṇanto nādhigaccheyya. So evaṃ vadeyya 'alikaṃ maṃ samma avaca, tucchakaṃ maṃ samma<sup>16</sup> avaca: idha khaṇāhi' ti. So evaṃ vadeyya 'nāhan taṃ samma alikaṃ avacaṃ, tucchakaṃ

<sup>1</sup> S. *adds* anācāro.      <sup>2</sup> T. °etaṃ.

<sup>3</sup> M. Ph. muṭṭhasati.      <sup>4</sup> M. Ph. kohaññam.

<sup>5</sup> M. Ph. dubbh°; T. dubbharakāro.      <sup>6</sup> M. Ph. dubbh°

<sup>7</sup> M<sub>6</sub>° *omits all from* Seyyathā pi to me dhanan ti.

<sup>8</sup> T. sahāyo.      <sup>9</sup> M. Ph. bandho.      <sup>10</sup> T. assā.

<sup>11</sup> M. Ph. parājeyyāpi; S. pavedeyyāsi.

<sup>12</sup> T. M<sub>7</sub> kismiñci.

<sup>13</sup> M. M<sub>6</sub> khaṇ° *throughout*; T. khaṇ° *and* khaṇ°

<sup>14</sup> *omitted by* T.      <sup>15</sup> T. sammā.

<sup>16</sup> *omitted by* M.



avacaṃ, tena hi samma<sup>1</sup> idha khaṇāhī' ti. So<sup>2</sup> tatra pi khaṇanto nādhigaccheyya. So evaṃ vadeyya 'alikaṃ maṃ samma avaca, tucchakaṃ maṃ samma avaca: idha kha-  
 ṇāhī' ti. So evaṃ vadeyya 'nāhan taṃ samma alikaṃ avacaṃ, tucchakaṃ avacaṃ, api ca aham eva ummādaṃ pāpunīṃ cetaso vipariyāyan' ti. Evam eva kho āvuso bhikkhu katthī hoti vikatthī adhigamesu 'ahaṃ paṭhamam jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ dutiyam jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ tatiyam jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ catuttham jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ ākāsānañcāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ viññāṇañcāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ ākiñcaññāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ nevasaññānāsaññāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ saññāvedayita-  
 nirodham samāpajjāmi pi vuṭṭhahāmi pi'<sup>3</sup> ti<sup>3</sup>. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalalo paracittakusalalo paracittapariyāyakusalalo samanuyuñjati samanugāhati samanubhāsati. So Tathāgatena vā Tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena<sup>3</sup> paracittapariyāyakusalena samanuyuñjijyamāno samanugāhiyamāno samanubhāsiyamāno iriṇaṃ<sup>4</sup> āpajjati, vijinaṃ<sup>5</sup> āpajjati, anayaṃ āpajjati, vyaśanaṃ āpajjati, anayavyaśanaṃ āpajjati. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalalo paracittapariyāyakusalalo evaṃ cetasā ceto paricca manasikaroti: Kin nu kho ayam āyasmā katthī hoti<sup>3</sup> vikatthī<sup>3</sup> adhigamesu 'ahaṃ paṭhamam jhānaṃ samāpajjāmi pi vuṭṭhahāmi<sup>6</sup> pi<sup>6</sup> . . . pe<sup>7</sup> . . . ahaṃ saññāvedayitanirodham samāpajjāmi pi vuṭṭhahāmi pi'<sup>8</sup> ti<sup>8</sup>? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalalo paracittapariyāyakusalalo evaṃ cetasā ceto paricca pajānāti:

<sup>1</sup> T. sammā.      <sup>2</sup> T. M<sub>7</sub> atha so; M<sub>6</sub> atha kho.

<sup>3</sup> omitted by T.      <sup>4</sup> M<sub>6</sub> iriṇaṃ; Ph. S. iriṇaṃ.

<sup>5</sup> T. vijinaṃ; M. Ph. M<sub>7</sub>. S. vicinaṃ.

<sup>6</sup> omitted by M. Ph.      <sup>7</sup> M. la; Ph. pa.

<sup>8</sup> omitted by M. Ph. S.

Dīgharattam kho ayam āyasmā khaṇḍakāri chiddakāri sabalakāri sammāsakāri na santatakāri<sup>1</sup> na santatavutti<sup>2</sup> silesu. Dussilo ayam āyasmā, dussilyam<sup>3</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Assaddho<sup>4</sup> kho panāyam āyasmā, assaddhiyam<sup>4</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Appassuto kho panāyam āyasmā anācāro, appasaccam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Dubbaco kho panāyam āyasmā, dovacassatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Pāpamitto kho panāyam āyasmā, pāpamittatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kusito kho panāyam āyasmā, kosajjam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭhassati<sup>5</sup> kho panāyam āyasmā, muṭṭhasaccam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kuhako kho panāyam āyasmā, kuhanā<sup>6</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Dubbharo<sup>7</sup> kho pana ayam āyasmā, dubbharatā<sup>7</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Duppañño kho pana ayam āyasmā, duppañnatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

4. So vatāvuso bhikkhu ime dasa dhamme appahāya imasmim dhammavinaye vuddhim virūḷhim vepullam āpajjissati ti n'etaṃ tñanam vijjati. So vatāvuso bhikkhu ime dasa dhamme pahāya imasmim dhammavinaye vuddhim virūḷhim vepullam āpajjissati ti tñanam etaṃ vijjati ti.

## LXXXVI.

1. Ekam samayam āyasmā Mahākassapo Rājagahe viharati Veḷuvane Kalandakanivāpe. Tatra kho āyasmā

<sup>1</sup> Ph. sata°; S. satata°

<sup>2</sup> Ph. S. satata°

<sup>3</sup> M. Ph. dussilyam; T. M<sub>6</sub>. M<sub>7</sub> dussilam.

<sup>4</sup> M. Ph. asa°      <sup>5</sup> M. muṭṭhasati.

<sup>6</sup> M. kohaññam; Ph. kuhato; T. kuna.

<sup>7</sup> M. Ph. dubh°

Mahākassapo bhikkhū āmantesi<sup>1</sup>: — Āvuso bhikkhavo<sup>2</sup> ti. Āvuso ti kho te bhikkhū āyasmato Mahākassapassa paccassosum. Āyasmā Mahākassapo etad avoca: —

2. Idhāvuso bhikkhu aññaṃ vyākaroṭi<sup>3</sup> ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi’ ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanugāhati samanubhāsati. So Tathāgatena vā Tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno iriṇaṃ<sup>4</sup> āpajjati, vijinaṃ<sup>5</sup> āpajjati, anayaṃ āpajjati, vyasanaṃ<sup>6</sup> āpajjati<sup>6</sup>, anayavyasanaṃ āpajjati. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroti: Kin nu kho ayam āyasmā aññaṃ vyākaroṭi ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi’ ti? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Adhimāniko<sup>7</sup> kho<sup>8</sup> ayam āyasmā adhimānasacco<sup>9</sup> appatte pattasaññi akate katasaññi anadhigate adhigatasaññi adhimānena aññaṃ vyākaroṭi ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi’ ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>10</sup> paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroti: Kin nu kho ayam āyasmā nissāya adhimāniko adhimānasacco appatte pattasaññi akate katasaññi anadhigate adhigatasaññi adhimānena aññaṃ vyākaroṭi ‘khīṇā

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> continue: Āyasmā Mahā°

<sup>2</sup> M. Ph. °ve. <sup>3</sup> T. vya° always.

<sup>4</sup> M<sub>6</sub> iriṇaṃ; M<sub>7</sub> iriṇaṃ; Ph. S. iriṇaṃ.

<sup>5</sup> M. Ph. S. viciniṃ; M<sub>7</sub> omits vi° ā°

<sup>6</sup> omitted by M<sub>6</sub>. <sup>7</sup> T. M<sub>7</sub> adhigamāniko.

<sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>; S. adds pana.

<sup>9</sup> T. adhigamāna°

<sup>10</sup> omitted by T.

jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi' ti? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: 'Bahussuto kho panāyam<sup>1</sup> āyasmā sutadharo sutasannicayo, ye te dhammā ādikalyānā majjhe kalyānā pariyosānakalyānā sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa<sup>2</sup> dhammā bahussutā dhatā<sup>3</sup> vacasā paricitā manasānupekkhitā<sup>4</sup> ditthiyā suppaṭividdhā, tasmā ayam āyasmā adhimāniko adhimānasacco appatte pattasaññī akate katasaññī anadhigate adhigatasaññī adhimānena aññaṃ vyākaroti 'khīṃ jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi' ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>5</sup> paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Abhijjhālu kho panāyam āyasmā abhijjhāpariyuṭṭhitena cetasā bahulaṃ viharati, abhijjhāpariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Vyāpādo<sup>6</sup> kho panāyam āyasmā vyāpādapariyuṭṭhitena<sup>7</sup> cetasā bahulaṃ viharati, vyāpādapariyuṭṭhānaṃ<sup>7</sup> kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Thinamiddho<sup>8</sup> kho panāyam āyasmā thinamiddhapariyuṭṭhitena cetasā bahulaṃ viharati, thinamiddhapariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Uddhato kho panāyam āyasmā uddhaccapariyuṭṭhitena cetasā bahulaṃ viharati, uddhaccapariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Vicikiccho<sup>9</sup> kho panāyam āyasmā vicikicchāpariyuṭṭhitena cetasā bahulaṃ viharati, vicikicchāpariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Kammārāmo kho panāyaṃ āyasmā kammārato kammārāmatam anuyutto,

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> ayam.      <sup>2</sup> M. T. M<sub>7</sub> °passa.

<sup>3</sup> M. Ph. dhā°      <sup>4</sup> T. M<sub>7</sub> manasā pe°

<sup>5</sup> omitted by T.      <sup>6</sup> S. byāpanno; T. vya°

<sup>7</sup> T. vya°      <sup>8</sup> Ph. °middhaṃ; S. °middhī.

<sup>9</sup> S. ve°; Ph. °cchī.

kammārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Bhassārāmo kho panāyam āyasmā bhassarato bhassārāmatam anuyutto, bhassārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Niddārāmo kho panāyam āyasmā niddārato niddārāmatam anuyutto, niddārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Saṅgaṇikārāmo kho panāyam āyasmā saṅgaṇikārato saṅgaṇikārāmatam anuyutto, saṅgaṇikārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭhassati<sup>1</sup> kho panāyam āyasmā uttarikaraṇiye<sup>2</sup> oramattakena visesādhigamena antarāvosānaṃ āpanno, antarāvosānagamaṇaṃ<sup>3</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

3. So vatāvuso bhikkhu ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vatāvuso bhikkhu ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissati ti ṭhānaṃ etaṃ vijjati ti.

## LXXXVII

1. Tatra kho Bhagavā Kālakam<sup>4</sup> bhikkhum ārabbhā<sup>5</sup> bhikkhū<sup>5</sup> āmantesi: — Bhikkhavo ti. Bhadante<sup>6</sup> ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Idha bhikkhave bhikkhu adhikaraṇiko hoti adhikaraṇasamathassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu adhikaraṇiko hoti adhikaraṇasamathassa na vaṇṇavādī, ayam pi dhammo na piyattāya<sup>7</sup> na garuttāya<sup>8</sup> na bhāvanāya<sup>9</sup> na sāmāññāya<sup>9</sup> na ekibhāvāya samvattati.

<sup>1</sup> all MSS. exc. S. have sati.

<sup>2</sup> T. M<sub>7</sub> uttarim ka°      <sup>3</sup> M. °vosānaṃ ga°

<sup>4</sup> M<sub>7</sub> Kālakam; M. Ph. Kālaṅkatam; T. Kalandakam; S. Kālakabhikkhum.

<sup>5</sup> omitted by T. M<sub>7</sub>.      <sup>6</sup> M. Ph. bhaddante.

<sup>7</sup> Ph. piyattāya; M. S. piyatāya; T. M<sub>6</sub> piyattā.

<sup>8</sup> Ph. garuttāya; M. S. garutāya throughout.

<sup>9</sup> T. sammamñāya.

3. Puna ca param bhikkhave bhikkhu na sikkhākāmo hoti<sup>1</sup> sikkhāsamādānassa<sup>2</sup> na vaṇṇavādī. Yam pi bhikkhave bhikkhu na sikkhākāmo hoti sikkhāsamādānassa<sup>3</sup> na vaṇṇavādī, ayam pi dhammo na piyattāya<sup>4</sup> na garuttāya na bhāvanāya na sāmāññāya na ekibhāvāya samvattati.

4. Puna ca param bhikkhave bhikkhu pāpiccho hoti icchāvinayassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu pāpiccho hoti icchāvinayassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

5. Puna ca param bhikkhave bhikkhu kodhano hoti kodhavinayassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu kodhano hoti kodhavinayassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

6. Puna ca param bhikkhave bhikkhu makkhī hoti makkhavinayassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu makkhī hoti makkhavinayassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

7. Puna ca param bhikkhave bhikkhu saṭho<sup>6</sup> hoti sāṭheyvinayassa<sup>7</sup> na vaṇṇavādī. Yam pi bhikkhave bhikkhu saṭho<sup>8</sup> hoti sāṭheyvinayassa<sup>7</sup> na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

8. Puna ca param bhikkhave bhikkhu māyāvī hoti māyāvinayassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu māyāvī hoti māyāvinayassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

<sup>1</sup> T. M<sub>6</sub>, M, insert na.

<sup>2</sup> T. °dāyanassa; M. Ph. sikkhākāmassa.

<sup>3</sup> M. Ph. °kāmassa.

<sup>4</sup> Ph. piyatthāya; M. S. piyatāya *throughout*.

<sup>5</sup> M. Ph. S. *in full*.

<sup>6</sup> M. Ph. satho; T. M, saṭṭho.

<sup>7</sup> M. Ph. sāth°

<sup>8</sup> M. Ph. satho.

9. Puna ca param bhikkhave bhikkhu dhammānaṃ na nisāmakajātiyo<sup>1</sup> hoti dhammanisantiyā na vaṇṇavādī. Yam pi bhikkhave bhikkhu dhammānaṃ na nisāmakajātiyo<sup>2</sup> hoti dhammanisantiyā na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>3</sup> . . . na ekibhāvāya samvattati.

10. Puna ca param bhikkhave bhikkhu na paṭisallāno hoti paṭisallānassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu na paṭisallāno hoti paṭisallānassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>3</sup> . . . ekibhāvāya samvattati.

11. Puna ca param bhikkhave bhikkhu sabrahmacāriṇaṃ na paṭisanthārako<sup>4</sup> hoti paṭisanthārakassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu sabrahmacāriṇaṃ na paṭisanthārako hoti paṭisanthārakassa na vaṇṇavādī, ayam pi dhammo na piyattāya na garuttāya na bhāvanāya na sāmānāya na ekibhāvāya samvattati.

12. Evarūpassa bhikkhave bhikkhuno kiñcāpi evaṃ icchā uppajjeyya ‘aho vata maṃ sabrahmacārī sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyun’ ti. Atha kho naṃ<sup>5</sup> sabrahmacārī na c’eva<sup>6</sup> sakkaronti na<sup>7</sup> garukaronti na<sup>7</sup> mānenti na<sup>7</sup> pūjenti. Taṃ kissa hetu? Tathā hi ’ssa<sup>8</sup> bhikkhave viññū sabrahmacārī te pāpake akusale dhamme appahīne samanupassanti.

13. Seyyathā pi bhikkhave assakhalunkassa<sup>9</sup> kiñcāpi evaṃ icchā uppajjeyya ‘aho vata maṃ manussā ājāniyatthāne<sup>10</sup> thapeyyuṃ ājāniyabhojanaṃ ca bhojeyyuṃ ājāniyaparimajjanaṃ ca parimajjeyyun’ ti. Atha kho naṃ manussā na c’eva ājāniyatthāne thapenti na ca ājāniyabhojanaṃ bhojenti na ca ājāniyaparimajjanaṃ parimajjanti<sup>11</sup>.

<sup>1</sup> M. nisāmana°; T. nandisamāka°; M. Ph. S. *have the ending in ko.*

<sup>2</sup> M. nisāmana°; T. nandisāmaka°

<sup>3</sup> M. Ph. S. *in full.*      <sup>4</sup> M. Ph. °sandh° *always.*

<sup>5</sup> M<sub>6</sub> tam.      <sup>6</sup> S. neva.

<sup>7</sup> *omitted by T.*      <sup>8</sup> T. Tathāgatassa.

<sup>9</sup> Ph. °pūlakassa; S. °mūlhakassa; M<sub>6</sub>. M<sub>7</sub> °khaḷulokassa

<sup>10</sup> S. *adds ca.*      <sup>11</sup> M<sub>6</sub> °majjenti.

Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū manussā tāni sāṭheyyāni<sup>1</sup> kūṭheyyāni<sup>2</sup> jimheyyāni<sup>3</sup> vankeyyāni<sup>4</sup> appahināni samanupassanti. Evam eva kho bhikkhave evarūpassa bhikkhuno kiñcāpi evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacāri sakkareyyuṃ garukareyyuṃ māneyyūṃ pūjeyyūṃ' ti. Atha kho naṃ sabrahmacāri na c'eva<sup>5</sup> sakkaronti na<sup>6</sup> garukaronti na<sup>6</sup> mānenti na<sup>6</sup> pūjenti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū sabrahmacāri te pāpake akusale dhamme appahīne samanupassanti.

14. Idha pana<sup>7</sup> bhikkhave bhikkhu na<sup>8</sup> adhikaraṇiko<sup>8</sup> hoti adhikaraṇasamathassa vaṇṇavādī. Yam pi bhikkhave bhikkhu na<sup>9</sup> adhikaraṇiko<sup>9</sup> hoti adhikaraṇasamathassa vaṇṇavādī, ayam pi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekibhāvāya saṃvattati.

15. Puna ca paraṃ bhikkhave bhikkhu sikkhākāmo hoti sikkhāsamādānassa<sup>10</sup> vaṇṇavādī. Yam pi bhikkhave bhikkhu sikkhākāmo hoti sikkhāsamādānassa<sup>10</sup> vaṇṇavādī, ayam pi dhammo piyattāya . . .<sup>11</sup> ekibhāvāya saṃvattati.

16. Puna ca paraṃ bhikkhave bhikkhu appiccho hoti icchāvinayassa vaṇṇavādī. Yam pi bhikkhave bhikkhu appiccho hoti icchāvinayassa vaṇṇavādī, ayam pi dhammo . . .<sup>12</sup> ekibhāvāya saṃvattati.

17. Puna ca paraṃ bhikkhave bhikkhu akkodhano<sup>13</sup> hoti kodhavinayassa vaṇṇavādī. Yam pi bhikkhave bhikkhu akkodhano<sup>13</sup> hoti kodhavinayassa vaṇṇavādī, ayam pi dhammo . . . pe<sup>14</sup> . . . ekibhāvāya saṃvattati.

18. Puna ca paraṃ bhikkhave bhikkhu amakkhī hoti makkhavinayassa<sup>15</sup> vaṇṇavādī. Yam pi bhikkhave bhikkhu amakkhī hoti makkhavinayassa<sup>15</sup> vaṇṇavādī, ayam pi dhammo . . .<sup>16</sup> ekibhāvāya saṃvattati.

<sup>1</sup> M. Ph. sāth°      <sup>2</sup> M. Ph. T. M<sub>6</sub> ku°

<sup>3</sup> M<sub>6</sub> parijimheyyāni.      <sup>4</sup> M<sub>6</sub> keseyyāni.

<sup>5</sup> M<sub>6</sub> taṃ.      <sup>6</sup> S. neva.

<sup>7</sup> omitted by Ph.      <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> nādhi°; T. °ṇi.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> nādhi°; T. °yo; Ph. °ṇi.

<sup>10</sup> M. Ph. °kāmassa.      <sup>11</sup> M. Ph. S. in full.

<sup>12</sup> M. la; Ph. pa; S. pe.      <sup>13</sup> M. Ph. ako°

<sup>14</sup> M. la; Ph. pa.      <sup>15</sup> T. M<sub>6</sub>. M<sub>7</sub> makkhī°      <sup>16</sup> M. la; S. pe.



19. Puna ca paraṃ bhikkhave bhikkhu asaṭho<sup>1</sup> hoti sāṭheyyavinayassa<sup>2</sup> vaṇṇavādi. Yam pi bhikkhave bhikkhu asaṭho<sup>1</sup> hoti sāṭheyyavinayassa<sup>2</sup> vaṇṇavādi, ayam pi dhammo . . .<sup>3</sup> ekibhāvāya saṃvattati.

20. Puna ca paraṃ bhikkhave bhikkhu amāyāvi hoti māyāvinayassa vaṇṇavādi. Yam pi bhikkhave bhikkhu amāyāvi hoti māyāvinayassa vaṇṇavādi, ayam pi dhammo . . .<sup>3</sup> ekibhāvāya saṃvattati.

21. Puna ca paraṃ bhikkhave bhikkhu dhammānam nisāmakajātiyo<sup>4</sup> hoti dhammanisantiyā vaṇṇavādi. Yam pi bhikkhave bhikkhu dhammānam nisāmakajātiyo<sup>4</sup> hoti dhammanisantiyā vaṇṇavādi, ayam pi dhammo . . .<sup>3</sup> ekibhāvāya saṃvattati.

22. Puna ca paraṃ bhikkhave bhikkhu paṭisallāno hoti paṭisallānassa vaṇṇavādi. Yam pi bhikkhave bhikkhu paṭisallāno hoti paṭisallānassa vaṇṇavādi, ayam pi dhammo . . .<sup>3</sup> ekibhāvāya saṃvattati.

23. Puna ca paraṃ bhikkhave bhikkhu sabrahmacārīnaṃ paṭisanthārako<sup>5</sup> hoti paṭisanthārakassa vaṇṇavādi. Yam pi bhikkhave bhikkhu sabrahmacārīnaṃ paṭisanthārako<sup>5</sup> hoti paṭisanthārakassa vaṇṇavādi, ayam pi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekibhāvāya saṃvattati.

24. Evarūpassa bhikkhave bhikkhuno kiñcāpi na evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacārī sakkareyyuṃ garukareyyuṃ māneyyūṃ pūjeyyūṃ' ti. Atha kho naṃ sabrahmacārī sakkaronti garukaronti mānenti pūjenti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū sabrahmacārī te pāpake akusale dhamme pahine samanupassanti.

25. Seyyathā pi bhikkhave bhaddassa assājānīyassa kiñcāpi na evaṃ icchā uppajjeyya 'aho vata maṃ manussā ājānīyatthāne<sup>6</sup> ṭhapeyyuṃ<sup>7</sup> ājānīyabhojanaṃ ca bhojjeyyuṃ ājānīyaparimajjanaṃ ca parimajjeyyūṃ' ti. Atha kho naṃ manussā ājānīyatthāne<sup>6</sup> ṭhapenti ājānīyabhojanaṃ ca

<sup>1</sup> M. Ph. asatho.      <sup>2</sup> M. Ph. sātho

<sup>3</sup> M. la; S. pe.      <sup>4</sup> M. Ph. S. °ko.

<sup>5</sup> T. °no; M<sub>7</sub> °no and °ko.      <sup>6</sup> S. adds ca.

<sup>7</sup> S. ṭhā°      <sup>8</sup> M. Ph. S. add ca.

bhojenti ājāṇiyaparimajjanañ ca parimajjanti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū manussā tāni sātheyyāni<sup>1</sup> kūtheyyāni<sup>2</sup> jimheyyāni vañkeyyāni<sup>3</sup> pahīnāni samanupassanti. Evam eva kho bhikkhave evarūpassa bhikkhuno kiñcāpi na<sup>4</sup> evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacārī sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyū' ti. Atha kho naṃ sabrahmacārī sakkaronti garukaronti mānenti pūjenti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū sabrahmacārī te pāpake akusale dhamme pahīne samanupassanti ti.

## LXXXVIII.

1. Yo so bhikkhave bhikkhu akkosakaparibhāsako ariyupavādi sabrahmacārīnaṃ, aṭṭhānaṃ etaṃ anavakāso<sup>6</sup>, yaṃ so<sup>7</sup> dasannaṃ vyasanānaṃ aññataraṃ<sup>8</sup> vyasanaṃ na<sup>9</sup> nigaccheyya. Katamesaṃ dasannaṃ?

2. Anadhigataṃ nādhigacchati<sup>10</sup>, adhigatā<sup>11</sup> parihāyati<sup>12</sup>, saddhammassa na vodāyati<sup>13</sup>, saddhammesu vā adhimāniko hoti, anabhirato<sup>14</sup> vā brahmacariyaṃ carati, aññataraṃ vā saṃkiliṭṭhaṃ āpattim<sup>15</sup> āpajjati, gāḷhaṃ vā rogātānkaṃ phusati, ummādaṃ vā pāpuṇāti cittakkhepaṃ, sammūḷho kālaṃ karoti, kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati<sup>16</sup>.

Yo so bhikkhave bhikkhu akkosakaparibhāsako ariyupavādi sabrahmacārīnaṃ, aṭṭhānaṃ etaṃ anavakāso<sup>6</sup>, yaṃ so<sup>7</sup> imesaṃ dasannaṃ vyasanānaṃ aññataraṃ<sup>8</sup> vyasanaṃ na<sup>9</sup> nigaccheyyā ti.

<sup>1</sup> M. Ph. sāth°      <sup>2</sup> M. Ph. T. M<sub>6</sub> ku°

<sup>3</sup> omitted by T.      <sup>4</sup> T. M<sub>6</sub> no.

<sup>5</sup> M<sub>6</sub> °ko, pari°; T. M<sub>7</sub> akkosaparibhāsako (T. °to).

<sup>6</sup> M. ava°      <sup>7</sup> omitted by M. Ph.

<sup>8</sup> M. S. aññataraññataraṃ.      <sup>9</sup> omitted by M. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>10</sup> T. °gacchanti; M<sub>6</sub> °gaccheyyāti.

<sup>11</sup> M. Ph. °taṃ.      <sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> °yanti.

<sup>13</sup> M. Ph. M<sub>6</sub>. M<sub>7</sub>. S. °yanti; T. vodānanti.

<sup>14</sup> T. anabhirato.

<sup>15</sup> omitted by Ph.      <sup>16</sup> T. M<sub>6</sub>. M<sub>7</sub> uppajjati.

## LXXXIX.

1. Atha kho Kokāliko<sup>1</sup> bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidi. Ekamantaṃ nisinno kho Kokāliko bhikkhu Bhagavantam etad avoca 'pāpicchā bhante Sāriputta-Moggallānā pāpikānaṃ icchānaṃ vasaṃ gatā' ti. 'Mā h'evaṃ Kokālika, mā<sup>2</sup> h'evaṃ<sup>2</sup> Kokālika<sup>2</sup>, pasādehi Kokālika Sāriputta-Moggallānesu cittaṃ, pesalā Sāriputta-Moggallānā' ti. Dutiyam pi kho Kokāliko bhikkhu Bhagavantam etad avoca 'kiñcāpi me bhante Bhagavā saddhāyiko paccayiko, atha kho pāpicchā<sup>3</sup> va<sup>3</sup> Sāriputta-Moggallānā pāpikānaṃ icchānaṃ vasaṃ gatā' ti. 'Mā h'evaṃ Kokālika, mā h'evaṃ Kokālika, pasādehi Kokālika Sāriputta-Moggallānesu cittaṃ, pesalā Sāriputta-Moggallānā' ti. Tatiyam pi kho Kokāliko bhikkhu Bhagavantam etad avoca '. . . pe<sup>4</sup> . . . pesalā Sāriputta-Moggallānā' ti.

2. Atha kho Kokāliko bhikkhu uṭṭhāyāsanaṃ Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. Acirapakkaṅtassa ca Kokālikassa bhikkhuno sāsapamattihi<sup>5</sup> piḷakāhi<sup>6</sup> sabbo kāyo phuṭṭho<sup>7</sup> ahoṣi. Sāsapamattiyo hutvā muggamattiyo<sup>8</sup> ahesuṃ. Muggamattiyo hutvā kalāyamattiyo<sup>8</sup> ahesuṃ. Kalāyamattiyo hutvā kolaṭṭhimattiyo<sup>9</sup> ahesuṃ. Kolaṭṭhimattiyo hutvā kolamattiyo<sup>9</sup> ahesuṃ. Kolamattiyo hutvā āmalakamattiyo<sup>9</sup> ahesuṃ. Āmalakamattiyo<sup>9</sup> hutvā beluvasalāṭṭukamattiyo<sup>10</sup> ahesuṃ. Beluvasalāṭṭukamattiyo<sup>10</sup> hutvā billamattiyo<sup>11</sup> ahesuṃ. Billamattiyo hutvā pabhijjimsu.

<sup>1</sup> Ph. oyo throughout; T. M<sub>6</sub>, M<sub>7</sub> o'ko and oyo.

<sup>2</sup> Ph. vadehi. <sup>3</sup> T. vā; omitted by Ph.

<sup>4</sup> M. Ph. S. in full. <sup>5</sup> T. M<sub>6</sub> o'mattāhi.

<sup>6</sup> M<sub>6</sub>, M<sub>7</sub> pila°; T. piḷikāhi; Ph. piḷikāhi.

<sup>7</sup> S. phuṭṭho.

<sup>8</sup> M. Ph. kaḷ°; S. kāḷ°; M<sub>7</sub> kaḷ° and kāḷ°

<sup>9</sup> M. tiṇḍuka°

<sup>10</sup> S. ve°; M<sub>6</sub> °sālāṭṭuka°; T. velusāṭṭuka°; M. peḷuvasalāruka°; Ph. tiṇḍuka°

<sup>11</sup> S. villa°; M. bila°; Ph. beḷu°; M<sub>6</sub> bilāla°

Pubbañ ca lohitañ ca paggharimsu<sup>1</sup>. Svāssudam<sup>2</sup> kadali-pattesu<sup>3</sup> seti<sup>4</sup> maccho va visagilito<sup>5</sup>.

3. Atha kho Tuduppacceka<sup>6</sup>brahmā yena Kokāliko bhikkhu ten' upasañkami, upasañkamitvā vehāse thatvā Kokālikam bhikkhum etad avoca 'pasādehi Kokālika Sāriputta-Moggallānesu cittam, pesalā Sāriputta-Moggallānā' ti. 'Ko 'si tvam āvuso' ti? 'Aham Tuduppacceka<sup>6</sup>brahmā' ti. 'Nanu tvam āvuso Bhagavatā anāgāmi vyākato<sup>7</sup>, atha kiñcarahi<sup>8</sup> idhāgato, passa<sup>9</sup> yāva<sup>10</sup> te idam aparaddhan' ti. Atha kho Tuduppacceka<sup>6</sup>brahmā Kokālikam bhikkhum gāthāya ajjhabhāsi:

Purisassa hi jātassa kuthāri<sup>11</sup> jāyate mukhe  
yāya chindati<sup>12</sup> attānam bālo dubbhāsitam bhaṇam.  
Yo nindiyam pasamsati  
tam vā nindati yo pasamsiyo  
vicināti mukhena so kalim<sup>13</sup>  
kalinā<sup>14</sup> tena sukham na vindati.  
Appamatto<sup>15</sup> ayam kali  
yo akkhesu dhanaparājayo  
sabbassāpi sahāpi attanā  
ayam eva mahattaro<sup>16</sup> kali  
yo sugatesu<sup>17</sup> manam padosaye<sup>18</sup>.  
Satam sahasānam nirabbudānam  
chattimsati<sup>19</sup> pañca<sup>20</sup> ca<sup>20</sup> abbudāni<sup>21</sup>  
yam ariyagarahi<sup>22</sup> nirayam upeti  
vācam manāñ<sup>23</sup> ca<sup>23</sup> pañidhāya<sup>24</sup> pāpakan ti.

<sup>1</sup> Ph. pagghari.      <sup>2</sup> Ph. svassudam; M<sub>6</sub>. M<sub>7</sub> sossudam.

<sup>3</sup> M. kaddali°      <sup>4</sup> T. so.      <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. °kalikato.

<sup>6</sup> S. Tudi pa°; M. Ph. Turi pa° throughout.

<sup>7</sup> T. vya°      <sup>8</sup> T. °rah'.      <sup>9</sup> omitted by Ph.

<sup>10</sup> M. Ph. S. yāvañ ca; M<sub>7</sub> yāva va.

Ph. M<sub>7</sub>. S. °rī; M. Ph. S. kudh°

T. pañdati; M<sub>7</sub> nāti.      <sup>13</sup> T. M<sub>7</sub> Kokālikam.

<sup>4</sup> T. kali.      <sup>15</sup> M. °mattako; M<sub>6</sub> has a blunder.

<sup>16</sup> T. mantataro.      <sup>17</sup> T. °tisū.

M<sub>7</sub> padesaye; M. Ph. padūsaye.

<sup>9</sup> S. chattimsa, but adds ca; M<sub>6</sub> chattim.

<sup>20</sup> T. paccamam.      <sup>21</sup> T. M<sub>7</sub> °dā.      <sup>22</sup> M. M<sub>6</sub> °hi.

<sup>23</sup> omitted by M<sub>6</sub>.      <sup>24</sup> T. M<sub>6</sub>. M<sub>7</sub> pan°

4. Atha kho Kokāliko bhikkhu ten' evābādhenā kālam akāsi. Kālakato ca Kokāliko bhikkhu padumanirayaṃ<sup>1</sup> upapajjati<sup>2</sup> Sāriputta-Moggallānesu cittaṃ āghātetvā<sup>3</sup>. Atha kho Brahmā Sahampati abhikkantāya rattiyā abhikkantavaṇṇo<sup>4</sup> kevalakappaṃ Jetavanaṃ obhāsetvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho Brahmā Sahampati Bhagavantam etad avoca 'Kokāliko bhante bhikkhu kālakato, kālakato ca bhante Kokāliko bhikkhu padumanirayaṃ<sup>1</sup> upapanno<sup>5</sup> Sāriputta-Moggallānesu cittaṃ āghātetvā'<sup>3</sup> ti. Idam avoca Brahmā Sahampati, idaṃ vatvā Bhagavantam abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi.

5. Atha kho Bhagavā tassā rattiyā accayena bhikkhū āmantesi: Imaṃ bhikkhave rattiṃ Brahmā Sahampati abhikkantāya rattiyā abhikkantavaṇṇo<sup>6</sup> kevalakappaṃ Jetavanaṃ obhāsetvā yenaṃham ten' upasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho bhikkhave Brahmā Sahampati maṃ etad avoca 'Kokāliko bhante bhikkhu kālakato, kālakato ca bhante Kokāliko bhikkhu padumanirayaṃ upapanno<sup>7</sup> Sāriputta-Moggallānesu cittaṃ āghātetvā'<sup>8</sup> ti. Idam avoca bhikkhave Brahmā Sahampati, idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi ti.

6. Evam vutte aññataro bhikkhu Bhagavantam etad avoca 'kiva<sup>9</sup> dīghaṃ<sup>10</sup> nu kho bhante 'padumaniraye'<sup>11</sup> āyuppamāṇan' ti? 'Dīghaṃ kho bhikkhu padumaniraye'<sup>11</sup> āyuppamāṇaṃ, taṃ<sup>12</sup> na<sup>13</sup> sukaraṃ saṃkhātum 'ettakāni

<sup>1</sup> M. Ph. padumaṃ ni°

<sup>2</sup> Ph. S. uppajjati; T. M<sub>6</sub>. M<sub>7</sub> uppajji.

<sup>3</sup> Ph. S. āghāto°      <sup>4</sup> M. M<sub>6</sub> °vaṇṇā; T. M<sub>7</sub> °vaṇṇa.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> uppanno.

<sup>6</sup> M. Ph. T. M<sub>6</sub> °vaṇṇā; M<sub>7</sub> °vaṇṇa.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> uppanno.      <sup>8</sup> S. āghāto° *always*.

<sup>9</sup> T. kivañ ca; M. kimva; Ph. kim; M<sub>6</sub> kīdiso.

<sup>10</sup> Ph. cīraṃ; *omitted by* M<sub>6</sub>.      <sup>11</sup> M. padume ni°

<sup>12</sup> M. *puts taṃ after* na.      <sup>13</sup> *omitted by* T.

vassānī ti iti<sup>1</sup> vā ettakāni vassasatānī ti iti<sup>1</sup> vā ettakāni vassasahassānī ti iti<sup>1</sup> vā ettakāni vassasatasahassānī ti iti<sup>1</sup> vā' ti. 'Sakkā pana bhante upamā kātun' ti? 'Sakkā bhikkhū' ti. Bhagavā avoca:—

Seyyathā pi bhikkhu visatikhāriko Kosalako tilavāho, tato<sup>2</sup> puriso vassasatassa<sup>3</sup> vassasatassa<sup>3</sup> accayena<sup>4</sup> ekam ekam tilam uddhareyya. Khippataram kho so bhikkhu visatikhāriko Kosalako tilavāho<sup>5</sup> iminā upakkamena parikkhayam pariyādānam gaccheyya, na<sup>6</sup> tveva<sup>6</sup> eko abbudo nirayo. Seyyathā pi bhikkhu visati abbudā nirayā<sup>7</sup>, evam eko<sup>8</sup> nirabbudo nirayo. Seyyathā pi bhikkhu visati nirabbudā nirayā, evam eko ababo<sup>9</sup> nirayo<sup>10</sup>. Seyyathā pi bhikkhu visati ababā<sup>11</sup> nirayā, evam eko ahaho<sup>12</sup> nirayo. Seyyathā pi bhikkhu visati ahahā nirayā, evam eko aṭaṭo nirayo. Seyyathā pi bhikkhu visati aṭaṭā nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu visati kumudā nirayā, evam eko sogandhiko nirayo. Seyyathā pi bhikkhu visati sogandhikā nirayā, evam eko uppalako<sup>13</sup> nirayo. Seyyathā pi bhikkhu uppalakā<sup>14</sup> nirayā, evam eko puṇḍarīko nirayo. Seyyathā pi bhikkhu visati puṇḍarīkā nirayā, evam eko padumo nirayo. Padumam kho pana bhikkhu nirayam Kokālika bhikkhu upapanno<sup>15</sup> Sāriputta-Moggallānesu cittam āghātetvā ti.

Idam avoca Bhagavā, idam vatvāna<sup>16</sup> Sugato athāparam etad avoca Satthā:

<sup>1</sup> omitted by M. Ph. S.      <sup>2</sup> T. ti te.

<sup>3</sup> M<sub>6</sub> vassasatassa vassasahassa; M<sub>7</sub> vassasatasahassa vassasatasahassa (sic); S. vassasatasahassassa.

<sup>4</sup> S. pacc<sup>o</sup>      <sup>5</sup> T. adds ti.      <sup>6</sup> omitted by M<sub>7</sub>.

<sup>7</sup> Ph. oyo.      <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> eva kho throughout.

<sup>9</sup> M<sub>6</sub>. M<sub>7</sub>. S. ababbo; T. abbudo.

<sup>10</sup> T. adds Seyyathā pi bh<sup>o</sup> vi<sup>o</sup> abbudā ni<sup>o</sup>, evam eva kho abbudo ni<sup>o</sup>

<sup>11</sup> S. ababbā; T. abbudā.

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> abhabbo.

<sup>13</sup> S. uppalo.      <sup>14</sup> S. uppalā.

<sup>15</sup> T. M<sub>6</sub>. M<sub>7</sub> uppanno.

<sup>16</sup> M. vatvā ca; T. M<sub>6</sub>. M<sub>7</sub> vatvā.

Purisassa hi jātassa kuthāri<sup>1</sup> jāyate mukhe  
yāya chindati attānaṃ bālo dubbhāsitaṃ bhaṇaṃ.  
Yo nindiyaṃ pasamsati  
taṃ vā nindati yo pasamsiyo  
vicināti mukhena so kalin  
kalinā<sup>2</sup> tena<sup>2</sup> sukhaṃ na<sup>3</sup> vindati.  
Appamatto<sup>4</sup> ayaṃ kali  
yo akkhesu dhanaparājayo  
sabbassāpi sahāpi attanā  
ayaṃ eva mahattaro<sup>5</sup> kali  
yo sugatesu maṇaṃ padosaye<sup>6</sup>.  
Sataṃ sahaṣṣānaṃ nirabbudānaṃ  
chattimsati<sup>7</sup> pañca ca<sup>8</sup> abbudāni  
yaṃ ariyagarahī<sup>9</sup> nirayaṃ upeti<sup>10</sup>  
vācaṃ manañ ca pañidhāya<sup>11</sup> pāpakan ti.

## XC.

1. Atha kho āyasmā Sāriputto yena Bhagavā ten' upa-  
saṅkama, upasaṅkamtivā Bhagavantaṃ abhivādetvā ekama-  
antaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ  
Sāriputtaṃ Bhagavā etad avoca: Kati nu kho Sāriputta  
khiṇāsavassa bhikkhuno balāni, yehi balehi samannāgato  
khiṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti 'khiṇā me  
āsavā' ti? Dasa bhante khiṇāsavassa bhikkhuno balāni,  
yehi balehi samannāgato khiṇāsavo bhikkhu āsavānaṃ  
khayaṃ paṭijānāti 'khiṇā me āsavā' ti. Katamāni dasa?

2. Idha bhante khiṇāsavassa bhikkhuno aniccāto sabbe  
saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti.

<sup>1</sup> M<sub>7</sub>. S. °rī; M. Ph. S. kudh°

<sup>2</sup> T. kalina ni; M<sub>7</sub> kalina nu (sic).

<sup>3</sup> omitted by T. <sup>4</sup> M. °ttako. <sup>5</sup> T. mahantataro.

<sup>6</sup> M. Ph. padūsaye; M<sub>6</sub>. M<sub>7</sub> padesaye.

<sup>7</sup> S. chattimsa ca. <sup>8</sup> omitted by M<sub>6</sub>.

<sup>9</sup> M. T. M<sub>6</sub> °hi. <sup>10</sup> T. upadapeti.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> pan°

Yam pi bhante khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

3. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno aṅgārakāsupamā kāmā<sup>1</sup> yathābhūtaṃ sammappaññāya sudiṭṭhā honti. Yam pi bhante khīṇāsavassa bhikkhuno aṅgārakāsupamā kāmā<sup>2</sup> yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

4. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekaṇaṃ<sup>3</sup> vivekapabbhāraṃ vivekaṭṭhaṃ<sup>4</sup> nekkhammābhirataṃ<sup>5</sup> vyantibhūtaṃ<sup>6</sup> sabbaso āsavatṭhāniyehi dhammehi. Yam pi bhante khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekaṇaṃ<sup>3</sup> vivekapabbhāraṃ vivekaṭṭhaṃ nekkhammābhirataṃ<sup>5</sup> vyantibhūtaṃ<sup>6</sup> sabbaso āsavatṭhāniyehi dhammehi, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

5. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā. Yam pi bhante khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

6. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno cattāro sammappadhānā bhāvitā honti subhāvitā . . . pe<sup>7</sup> . . . cattāro iddhippādā bhāvitā honti subhāvitā . . .<sup>8</sup> pañc' indriyāni bhāvitāni<sup>9</sup> honti<sup>9</sup> subhāvitāni<sup>9</sup> . . . pañca balāni

<sup>1</sup> omitted by T.      <sup>2</sup> omitted by T. M<sub>6</sub>.

<sup>3</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> °ponaṃ.      <sup>4</sup> M. Ph. sakaṭṭhāne.

<sup>5</sup> M. Ph. nikkhamā°      <sup>6</sup> S. °ti°

<sup>7</sup> M. la; Ph. pa; omitted by S.      <sup>8</sup> M. la; Ph. pa.

<sup>9</sup> omitted by M. Ph. S.



bhāvitāni honti subhāvitāni . . . satta bojjaṅgā bhāvitā honti subhāvitā . . . ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito. Yam pi bhante khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

Imāni kho bhante dasa khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

Theravaggo<sup>1</sup> navamo<sup>2</sup>.

Tatr'<sup>3</sup> uddānaṃ:

Bāhuno<sup>4</sup> c' Ānando ca<sup>5</sup> Puṇṇiyo ca<sup>5</sup> vyākaraṇaṃ<sup>6</sup>

Katthi<sup>7</sup> aññādhikaraṇaṃ<sup>8</sup> Kokāliko ca balāni cā<sup>9</sup> ti.

## XCI.

1. Ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Anāthapiṇḍiko gahapati yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidi. Ekamantaṃ nisinnaṃ kho Anāthapiṇḍikaṃ gahapatiṃ Bhagavā etad avoca: —

<sup>1</sup> Ph. T. M<sub>7</sub> Vaggo; M<sub>6</sub> 'Tass' uddānaṃ, then Vaggo.

<sup>2</sup> M. Ph. S. catuttho.

<sup>3</sup> S. tass'; is missing in Ph. T. M<sub>6</sub>. M<sub>7</sub>; the udd° itself also in Ph. T. M<sub>7</sub>.

<sup>4</sup> S. Vāhuno; M. Vahanānanda instead of Bā° c' A°; M<sub>6</sub> Pahānaṃ A°

<sup>5</sup> omitted by M. M<sub>6</sub>; M<sub>6</sub> has Purāniyo Moggallānatthera-munena pañcamam for the first line instead of Puṇṇiyo and so on. <sup>6</sup> M. °karaṃ.

<sup>7</sup> M. katti; M<sub>6</sub> has for this line Kassapa kālabhikkhu vyasaṇaṃ Kokāliyaṃ balena te dasā ti.

<sup>8</sup> M. has māniko na piyakkosa Kokāli khīṇāsavabalena cā ti. <sup>9</sup> S. ca (without ti).

2. Dasa yime gahapati kāmabhogī<sup>1</sup> santo saṃvijjamaṇā lokasmiṃ. Katame dasa?

3. Idha gahapati ekacco kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti pīneti<sup>2</sup>, na saṃvibhajati na puññāni karoti.

4. Idha pana gahapati ekacco kāmabhogī adhammena bhogē pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti.

5. Idha<sup>3</sup> pana gahapati ekacco kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti.

6. Idha pana gahapati ekacco kāmabhogī dhammā-dhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena pi na attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti.

7. Idha pana gahapati ekacco kāmabhogī dhammā-dhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti.

8. Idha pana gahapati ekacco kāmabhogī dhammā-dhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti.

9. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena na attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti.

10. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā

<sup>1</sup> S. °bhogino.

<sup>2</sup> M. Ph. S. pi° *throughout*; T. M., pi° *and* pi°

<sup>3</sup> M. *omits this sentence*.

asāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti.

11. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge gadhito<sup>1</sup> mucchito<sup>2</sup> ajjhāpanno anādīnavadassāvī anissaraṇapaṇño paribhuñjati.

12. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te<sup>3</sup> ca bhoge agadhito<sup>1</sup> amucchito anajjhāpanno ādīnavadassāvī nissaraṇapaṇño paribhuñjati.

13. Tatra gahapati yvāyaṃ<sup>4</sup> kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī tīhi<sup>5</sup> ṭhānehi gārayho. Adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho, na attānaṃ sukheti pīneti ti iminā dutiyena ṭhānena gārayho, na saṃvibhajati na puññāni karoti ti iminā tatiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī imehi tīhi ṭhānehi gārayho.

14. Tatra gahapati yvāyaṃ<sup>6</sup> kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī dvīhi ṭhānehi gārayho, ekena ṭhāneṇa pāsāṃso. Adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho, attānaṃ sukheti pīneti ti iminā ekena ṭhānena pāsāṃso, na saṃvibhajati na puññāni karoti ti iminā dutiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī imehi dvīhi ṭhānehi gārayho, iminā ekena ṭhānena pāsāṃso.

<sup>1</sup> T. M<sub>7</sub> adrigato; M<sub>6</sub> agadhito.

<sup>2</sup> M. 'ñchito *throughout*. <sup>3</sup> T. no.

<sup>4</sup> M<sub>6</sub> yo 'yaṃ; M<sub>7</sub> 'vāyaṃ.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> imehi tīhi.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> yo 'yaṃ.

15. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti: ayaṃ gahapati kāmabhogī ekena ṭhānena gārayho, dvihi ṭhānehi pāsāṃso. Adhammena bhoge pariyesati sāhasenā ti iminā ekena ṭhānena gārayho, attānaṃ sukheti pīneti ti iminā paṭhamena ṭhānena pāsāṃso, saṃvibhajati puññāni karoti ti iminā dutiyena ṭhānena pāsāṃso.

Ayaṃ gahapati kāmabhogī iminā ekena ṭhānena gārayho, imehi dvihi ṭhānehi pāsāṃso.

16. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena<sup>2</sup> pi<sup>2</sup> na attānaṃ sukheti pīneti<sup>3</sup>, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī ekena ṭhānena pāsāṃso, tihi ṭhānehi gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā ekena ṭhānena pāsāṃso, adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho, na attānaṃ sukheti pīneti<sup>3</sup> ti iminā dutiyena ṭhānena gārayho, na saṃvibhajati na puññāni karoti ti iminā tatiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī iminā ekena<sup>4</sup> ṭhānena pāsāṃso, imehi tihi ṭhānehi gārayho.

17. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī dvihi ṭhānehi pāsāṃso<sup>5</sup>, dvihi<sup>5</sup> ṭhānehi<sup>5</sup> gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena ṭhānena pāsāṃso, adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho<sup>6</sup>, attānaṃ sukheti pīneti ti iminā dutiyena ṭhānena pāsāṃso, na saṃvibhajati na puññāni karoti ti iminā dutiyena ṭhānena gārayho.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> yo 'yaṃ.    <sup>2</sup> omitted by T.    <sup>3</sup> M. na pi<sup>o</sup>

<sup>4</sup> S. paṭhamena.    <sup>5</sup> omitted by T. M<sub>7</sub>.

<sup>6</sup> T. pāsāṃso.

Ayaṃ gahapati kāmabhogī imehi dvīhi tñānehi pāsamso, imehi dvīhi tñānehi gārayho.

18. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti: ayaṃ gahapati kāmabhogī tīhi tñānehi pāsamso, ekena tñānena gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena tñānena pāsamso, adhammena bhoge pariyesati sāhasenā ti iminā ekena tñānena gārayho, attānaṃ sukheti pīneti ti iminā dutiyena tñānena pāsamso, saṃvibhajati puññāni karoti ti iminā tatiyena tñānena pāsamso.

Ayaṃ gahapati kāmabhogī imehi tīhi tñānehi pāsamso, iminā<sup>2</sup> ekena<sup>2</sup> tñānena<sup>2</sup> gārayho<sup>2</sup>.

19. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena na<sup>3</sup> attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī ekena tñānena pāsamso, dvīhi tñānehi gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā ekena tñānena pāsamso, na attānaṃ sukheti pīneti<sup>4</sup> ti iminā paṭhamena tñānena gārayho, na saṃvibhajati na puññāni karoti ti iminā dutiyena tñānena gārayho

Ayaṃ gahapati kāmabhogī iminā ekena tñānena pāsamso, imehi dvīhi tñānehi gārayho.

20. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī dvīhi tñānehi pāsamso, ekena tñānena gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena tñānena pāsamso, attānaṃ sukheti pīneti ti iminā dutiyena tñānena pāsamso, na saṃvibhajati na puññāni karoti ti iminā ekena tñānena gārayho.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> yo 'yaṃ.      <sup>2</sup> omitted by Ph.

<sup>3</sup> omitted by M<sub>6</sub>.      <sup>4</sup> M. na pi°

Ayaṃ gahapati kāmabhogī imehi dvīhi ṭhānehi pāsamsō, iminā ekena ṭhānena gārayho.

21. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge gadhito<sup>2</sup> mucchito ajjhāpanno anādīnavadassāvī anissaraṇapañño paribhuñjati: ayaṃ gahapati kāmabhogī tihi ṭhānehi pāsamsō, ekena ṭhānena gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena ṭhānena pāsamsō, attānaṃ sukheti pīneti ti iminā dutiyena ṭhānena pāsamsō, saṃvibhajati puññāni karoti ti iminā tatiyena ṭhānena pāsamsō, te ca bhoge gadhito mucchito ajjhāpanno anādīnavadassāvī anissaraṇapañño paribhuñjati ti iminā ekena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī imehi tihi ṭhānehi pāsamsō, iminā ekena ṭhānena gārayho.

22. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge agadhito amucchito ajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati: ayaṃ gahapati kāmabhogī catūhi ṭhānehi pāsamsō. Dhammena bhoge pariyesati asāhasenā<sup>3</sup> ti iminā paṭhamena ṭhānena pāsamsō, attānaṃ sukheti pīneti ti iminā dutiyena ṭhānena pāsamsō, saṃvibhajati puññāni karoti ti iminā tatiyena ṭhānena pāsamsō, te ca bhoge agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati<sup>4</sup> ti iminā catutthena ṭhānena pāsamsō.

Ayaṃ gahapati kāmabhogī imehi catūhi ṭhānehi pāsamsō.

Ime kho gahapati dasa kāmabhogī<sup>5</sup> santo saṃvijjamānā lokasmiṃ.

23. Imesaṃ kho gahapati dasannaṃ kāmabhogīnaṃ yvāyaṃ<sup>6</sup> kāmabhogī dhammena bhoge pariyesati asāhasena,

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> yo 'yaṃ. <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> gadhito *throughout*.

<sup>3</sup> T. 'na, *then* attānaṃ sukheti pīneti, saṃvi<sup>o</sup> puññāni karoti, te ca.

<sup>4</sup> T. 'ti: ayaṃ, *as before, and then as is given in our text*.

<sup>5</sup> S. 'bhogino. <sup>6</sup> M<sub>6</sub> yo cāyaṃ; M<sub>7</sub> 'vāyaṃ.

dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge agadhito amucchito anajjhāpanno ādīnavadassāvi nissaraṇapaṇño paribhuñjati: ayaṃ imesaṃ dasannaṃ kāmabhogīnaṃ aggo ca seṭṭho ca pāmokkho<sup>1</sup> ca<sup>1</sup> uttamo ca pavaro ca.

Seyyathā pi gahapati gavā khīraṃ<sup>2</sup> khīramhā dadhi dadhimhā navanitam navanītamhā sappi sappimhā sappi-  
maṇḍo tattha aggam akkhāyati, evam eva kho gahapati imesaṃ dasannaṃ kāmabhogīnaṃ yvāyaṃ<sup>3</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge agadhito<sup>4</sup> amucchito anajjhāpanno ādīnavadassāvi nissaraṇapaṇño paribhuñjati: ayaṃ imesaṃ dasannaṃ kāmabhogīnaṃ aggo ca seṭṭho ca pāmokkho<sup>5</sup> ca uttamo ca pavaro cā ti.

## XCII.

1. Atha kho Anāthapiṇḍiko gahapati yena Bhagavā . . . pe<sup>6</sup> . . . Ekamantaṃ nisinnaṃ kho Anāthapiṇḍikaṃ gahapatiṃ Bhagavā etad avoca: —

2. Yato kho gahapati ariyasāvakaṃ pañca bhayāni verāni vūpasantāni honti<sup>7</sup>, catūhi sotāpattiyaṅgehi samannāgato hoti, ariyo c'assa nāyo paññāya sudiṭṭho hoti suppaṭi-  
viddho, so ākaṅkhamāno attanā<sup>8</sup> 'va<sup>8</sup> attānaṃ vyākareyya<sup>9</sup> 'khīṇanirayo 'mhi khīṇatiracchānayo<sup>10</sup> khīṇapettivisa<sup>11</sup> khīṇapāyaduggativinipāto, sotāpanno 'ham asmi avinipāta-  
dhammo niyato sambodhiparāyano<sup>12</sup> ti. Katamāni pañca bhayāni verāni vūpasantāni honti?

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub>, mokkho ca; *omitted by T.*

<sup>2</sup> *omitted by Ph.* M<sub>6</sub>. <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>, yo 'yaṃ.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>, agathito. <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub>, mokkho.

<sup>6</sup> M. Ph. S. *in full.* <sup>7</sup> *omitted by M.* Ph.

<sup>8</sup> *omitted by T.* M<sub>7</sub>. <sup>9</sup> T. vya<sup>o</sup>

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub>, 'yoniyo; M. Ph. 'yoni 'mhi.

<sup>11</sup> M. Ph. S. 'pitti<sup>o</sup>; M. Ph. 'yo 'mhi.

<sup>12</sup> T. sambodha<sup>o</sup>

3. Yaṃ gahapati pānātipātī pānātipātapaccayā ditṭhadhammikam pi bhayaṃ veraṃ pasavati, samparāyikam pi bhayaṃ veraṃ pasavati, cetasikam pi dukkhaṃ domanassaṃ paṭisaṃvedeti; pānātipātā paṭivirato neva ditṭhadhammikam bhayaṃ veraṃ pasavati, na samparāyikam bhayaṃ veraṃ pasavati, na cetasikam dukkhaṃ domanassaṃ paṭisaṃvedeti. Pānātipātā paṭiviratassa evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ hoti.

4. Yaṃ gahapati adinnādāyī . . . pe<sup>1</sup> . . . kāmesu micchācārī . . . musāvādī . . .<sup>2</sup> surāmerayamajjapamādatṭhāyī surāmerayamajjapamādatṭhānapaccayā ditṭhadhammikam pi bhayaṃ veraṃ pasavati, samparāyikam pi bhayaṃ veraṃ pasavati, cetasikam pi dukkhaṃ domanassaṃ paṭisaṃvedeti; surāmerayamajjapamādatṭhānā paṭivirato neva ditṭhadhammikam bhayaṃ veraṃ pasavati, na samparāyikam bhayaṃ veraṃ pasavati, na cetasikam dukkhaṃ domanassaṃ paṭisaṃvedeti. Surāmerayamajjapamādatṭhānā paṭiviratassa evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ hoti.

Imāni pañca bhayāni verāni vūpasantāni honti. Kata-mehi catūhi sotāpattiyaṅgehi samannāgato hoti?

5. Idha gahapati ariyasāvako buddhe aveccappasādena samannāgato hoti 'iti pi so Bhagavā arahaṃ<sup>3</sup> sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā' ti. Dhamme aveccappasādena samannāgato hoti 'svākkhāto Bhagavatā dhammo sanditṭhiko akāliko ehipassiko opanayiko<sup>4</sup> paccattaṃ vedītabbo viññūhi' ti. Saṅghe aveccappasādena samannāgato hoti 'supaṭipanno Bhagavato sāvakasaṅgho, ujupaṭipanno Bhagavato sāvakasaṅgho, nāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcipaṭipanno Bhagavato sāvakasaṅgho, yad idaṃ cattāri purisayugāni, atṭha purisapuggalā, esa Bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhīneyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā' ti. Ariyakantehi silehi samannāgato

<sup>1</sup> omitted by M. Ph. S.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> insert Yaṃ gahapati.

<sup>3</sup> M. la; Ph. pa || buddho. <sup>4</sup> M. Ph. opaneyiko.



hoti akhaṇḍehi acchiddehi asabalehi<sup>1</sup> akammāsehi bhujjisehi<sup>2</sup> viññūppasatthehi<sup>3</sup> aparāmaṭṭhehi samādhisaṃvattanikehi.

Imehi catūhi sotāpattiyaṅgehi samannāgato hoti. Katamo c'assa ariyo nāyo paññāya sudiṭṭho hoti suppaṭividdho?

6. Idha gahapati ariyasāvako iti paṭisañcikkhati: Iti imasmim sati idaṃ hoti, imass' uppādā idaṃ uppajjati, imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati. Yad idaṃ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho<sup>4</sup>, saṅkhāranirodhā viññānanirodho, viññānanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti, ayañ c'assa<sup>5</sup> ariyo nāyo paññāya sudiṭṭho hoti suppaṭividdho.

Yato kho gahapati ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayañ<sup>6</sup> c'assa<sup>6</sup> ariyo nāyo paññāya sudiṭṭho hoti suppaṭividdho, so<sup>7</sup> akañkhamāno attanā 'va attānaṃ vyākareyya<sup>8</sup> 'khiṇanirayo 'mhi khiṇatiracchānāyoni<sup>8</sup> khiṇapettivisayo<sup>10</sup> khiṇāpāyaduggativinipāto, sotāpanno 'ham asmi avinipātadhammo niyato sambodhiparāyano' ti.

<sup>1</sup> T. dasabalehi.      <sup>2</sup> S. bhujj°; T. M<sub>6</sub>. M<sub>7</sub> bhuñj°

<sup>3</sup> M. Ph. S. °pasatṭhehi.      <sup>4</sup> M. continues: pa | Evam.

<sup>5</sup> M<sub>6</sub> tassa.      <sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> ayam assa.      <sup>7</sup> T. M<sub>6</sub> yo.

<sup>8</sup> T. vya°      <sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> °yoniyo; M. Ph. °yoni 'mhi.

<sup>10</sup> M. Ph. S. °pitti°; M. Ph. °yo 'mhi.

## XCIII.

1. Ekam samayaṃ Bhagavā Sāvattiyā viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Anāthapiṇḍiko gahapati divādivassa Sāvattiyā nikkhami Bhagavantam dassanāya. Atha kho Anāthapiṇḍikassa gahapatissa etad ahoṣi 'akālo kho tāva Bhagavantam dassanāya, paṭisallino Bhagavā, manobhāvanīyaṃ<sup>1</sup> pi<sup>2</sup> bhikkhūnaṃ akālo dassanāya, paṭisallinā manobhāvanīyā bhikkhū, yaṃ nūnaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkameyyan' ti. Atha kho Anāthapiṇḍiko gahapati yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkami.

2. Tena kho pana samayena aññatitthiyā paribbājakā saṅgama samāgama<sup>3</sup> unnādino uccāsaddā mahāsaddā anekavihitam tiracchānakatham kathentā nisinnā honti. Addasaṃsu<sup>4</sup> kho te aññatitthiyā paribbājakā Anāthapiṇḍikam gahapatim dūrato<sup>5</sup> va āgacchantam, disvāna<sup>6</sup> aññamaññaṃ saṅghāpesuṃ<sup>7</sup>: 'Appasaddā bhonto hontu, mā bhonto saddam akattha. Ayaṃ Anāthapiṇḍiko gahapati āgacchati samaṇassa Gotamassa sāvako<sup>8</sup>. Yāvata kho pana samaṇassa Gotamassa sāvakā gihī odātavasanā<sup>9</sup> Sāvattiyā paṭivasanti<sup>8</sup>, ayaṃ tesam aññataro Anāthapiṇḍiko gahapati. Appasaddakāmā kho pana te āyasmanto appasaddavinitā appasaddassa vaṇṇavādino, app eva nāma appasaddam parisam veditvā upasaṅkamitabbam maññeyyā' ti. Atha kho te paribbājakā tuṃhī ahesuṃ.

3. Atha kho Anāthapiṇḍiko gahapati yena te paribbājakā ten' upasaṅkami, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodi, sammodaniyaṃ katham

<sup>1</sup> T. no bhāvanīyā hi.      <sup>2</sup> M. sammā°

<sup>3</sup> Ph. M<sub>7</sub> addasaṃsu.      <sup>4</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> disvā.

<sup>5</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. saṅgha°

<sup>6</sup> M<sub>6</sub> °kā, then ni odātavasanā sā hi paribbājakehi saddhim as in § 3, omitting all the rest.

<sup>7</sup> T. odātādavasanā.      <sup>8</sup> T. M<sub>7</sub> pavisenti.

sārāṇiyam<sup>1</sup> vitisāretvā ekamantaṃ nisidi. Ekamantaṃ nisinnaṃ kho Anāthapiṇḍikaṃ gahapatiṃ te<sup>2</sup> paribbājakā etad avocaṃ ‘vadehi gahapati kiṃdiṭṭhiko samaṇo Gotamo’ ti. ‘Na kho ahaṃ bhante Bhagavato sabbam diṭṭhiṃ jānāmi’ ti. ‘Iti<sup>3</sup> kira tvam gahapati na samaṇassa Gotamassa sabbam diṭṭhiṃ jānāsi, vadehi gahapati kiṃdiṭṭhikā bhikkhū’ ti. ‘Bhikkhūnaṃ pi kho ahaṃ bhante na sabbam diṭṭhiṃ jānāmi’ ti. ‘Iti kira tvam gahapati na samaṇassa Gotamassa sabbam diṭṭhiṃ jānāsi, na pi bhikkhūnaṃ sabbam diṭṭhiṃ jānāsi, vadehi gahapati kiṃdiṭṭhiko ‘si tuvaṃ’<sup>4</sup> ti. ‘Etaṃ kho bhante amhehi na dukkaraṃ vyākātum<sup>5</sup> yaṃdiṭṭhikā mayan ti, iṅgha tāva āyasmanto<sup>6</sup> yathā sakāni diṭṭhigatāni vyākarontu<sup>5</sup>, pacchā p’etaṃ<sup>7</sup> amhehi no dukkaraṃ bhavissati vyākātum<sup>5</sup> yaṃdiṭṭhikā mayan’ ti.

4. Evaṃ vutte aññataro paribbājako Anāthapiṇḍikaṃ gahapatiṃ etad avoca ‘sassato loko, idam eva saccam, mogham aññan ti evaṃdiṭṭhiko<sup>8</sup> ahaṃ gahapati’ ti. Aññataro pi kho paribbājako Anāthapiṇḍikaṃ gahapatiṃ etad avoca ‘asassato loko, idam eva saccam, mogham aññan ti evaṃdiṭṭhiko ahaṃ gahapati’ ti. Aññataro pi kho paribbājako Anāthapiṇḍikaṃ gahapatiṃ etad avoca ‘antavā loko . . .<sup>9</sup> anantavā<sup>10</sup> loko<sup>10</sup> . . . tam jivam tam sariraṃ . . . aññaṃ jivam aññaṃ sariraṃ . . . hoti Tathāgato parammaraṇā . . . na<sup>10</sup> hoti<sup>10</sup> Tathāgato<sup>10</sup> parammaraṇā<sup>10</sup> . . . hoti ca na ca<sup>11</sup> hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan ti evaṃdiṭṭhiko ahaṃ gahapati’ ti.

5. Evaṃ vutte Anāthapiṇḍiko gahapati te paribbājake etad avoca: —

Yvāyam<sup>12</sup> bhante āyasmā evam āha ‘sassato loko, idam eva saccam, mogham aññan ti evaṃdiṭṭhiko ahaṃ

<sup>1</sup> M. Ph. sāra°      <sup>2</sup> S. adds aññatitthiyā.

<sup>3</sup> S. idāni.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> tvaṃ.

<sup>5</sup> T. vya°      <sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> add ‘va.

<sup>7</sup> M<sub>6</sub> tam.      <sup>8</sup> T. M<sub>7</sub> evaṃvādiko; M<sub>6</sub> evaṃvādiṭṭhiko.

<sup>9</sup> M. pa.      <sup>10</sup> omitted by T.

<sup>11</sup> omitted by Ph. M<sub>7</sub>.      <sup>12</sup> T. M<sub>7</sub> yo ‘yam; M<sub>6</sub> yāyam.

gahapati' ti, imassa<sup>1</sup> ayam<sup>2</sup> āyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paraghosapaccayā vā. Sā kho pan' esā diṭṭhi bhūtā samkhatā cetayitā<sup>3</sup> paṭicca-samuppannā<sup>3</sup>; yaṃ kho pana kiñci bhūtaṃ samkhatam cetayitaṃ paṭिकासamuppannaṃ, tad aniccaṃ, yad<sup>4</sup> aniccaṃ<sup>4</sup>, taṃ dukkhaṃ, yaṃ dukkhaṃ, tad eva<sup>5</sup> so<sup>5</sup> āyasmā allino, tad eva so āyasmā ajjhūpagato. Yo p'āyaṃ bhante āyasmā evam āha 'asassato loko, idam eva saccam, mogham aññan ti evandiṭṭhiko ahaṃ gahapati' ti, imassa pi ayam āyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paraghosapaccayā vā. Sā kho pan' esā diṭṭhi bhūtā samkhatā cetayitā paṭिकासamuppannā; yaṃ kho pana kiñci bhūtaṃ samkhatam cetayitaṃ paṭिकासamuppannaṃ, tad aniccaṃ, yad aniccaṃ, taṃ dukkhaṃ, yaṃ dukkhaṃ, tad eva so āyasmā allino, tad eva so āyasmā ajjhūpagato. Yo p'āyaṃ bhante āyasmā evam āha 'antavā loko . . .<sup>6</sup> anantavā loko . . . taṃ jivaṃ taṃ sariraṃ . . . aññaṃ jivaṃ aññaṃ sariraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca<sup>7</sup> na ca<sup>8</sup> hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan ti evandiṭṭhiko ahaṃ gahapati' ti imassa pi ayam āyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paraghosapaccayā vā. Sā kho pan' esā diṭṭhi bhūtā samkhatā cetayitā paṭिकासamuppannā; yaṃ kho pana kiñci bhūtaṃ samkhatam cetayitaṃ<sup>9</sup> paṭिकासamuppannaṃ, tad aniccaṃ, yad aniccaṃ, taṃ dukkhaṃ, yaṃ dukkhaṃ, tad eva so āyasmā allino, tad eva so āyasmā ajjhūpagato ti.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> imassāyasmato.

<sup>2</sup> M. °kā and °tā; Ph. °kā throughout; T. M<sub>6</sub> cetasikā mostly, °cetayitā sometimes.

<sup>3</sup> T. °ppannaṃ, tad aniccaṃ and so on.

<sup>4</sup> omitted by T.

<sup>5</sup> M. Ph. ev' eso throughout; M<sub>7</sub> eva so and ev' eso.

<sup>6</sup> M. la; Ph. pa; T. M<sub>6</sub>. M<sub>7</sub> pe.

<sup>7</sup> M<sub>7</sub> na ca na ca instead of ca na ca.

<sup>8</sup> omitted by Ph. <sup>9</sup> T. M<sub>7</sub> vedayitaṃ.

6. Evaṃ vutte te paribbājakā Anāthapiṇḍikaṃ gahapatim etad avocum 'vyākatāni' kho gahapati amhehi sabbehe'eva yathā sakāni diṭṭhigatāni, vadehi gahapati kimdiṭṭhiko 'si tuvan'<sup>2</sup> ti. 'Yaṃ kho<sup>3</sup> bhante kiñci bhūtaṃ saṃkhatam cetayitam<sup>4</sup> paṭiccasamuppannam, tad aniccam, yad aniccam, taṃ dukkham, yaṃ dukkham, taṃ 'n'etaṃ mama n'eso 'ham asmi na me so attā' ti evamdiṭṭhiko kho aham bhante' ti. 'Yaṃ kho gahapati kiñci bhūtaṃ saṃkhatam cetayitam paṭiccasamuppannam, tad aniccam, yad aniccam, taṃ dukkham, yaṃ dukkham, tad eva tvaṃ gahapati allino, tad eva tvaṃ gahapati ajjhūpagato' ti. 'Yaṃ kho pana bhante kiñci bhūtaṃ saṃkhatam cetayitam paṭiccasamuppannam, tad aniccam, yad aniccam, taṃ dukkham, yaṃ dukkham, taṃ 'n'etaṃ mama n'eso 'ham asmi na m'eso attā' ti: evam etaṃ yathābhūtaṃ sammappaññāya sudiṭṭham, tassa ca uttarim<sup>5</sup> nissaraṇam yathābhūtaṃ pajānāmi' ti. Evaṃ vutte te paribbājakā tuṇhībūtā maṅkubūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā<sup>6</sup> nisidimsu.

7. Atha kho Anāthapiṇḍiko gahapati te paribbājake tuṇhībūte maṅkubūte pattakkhandhe adhomukhe pajjhāyante appaṭibhāne viditvā uṭṭhāyāsanaṃ yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho Anāthapiṇḍiko gahapati yāvatako ahosi tehi añnatitthiyehi<sup>7</sup> paribbājakehi saddhiṃ kathāsallāpo, taṃ sabbam Bhagavato ārocesi. 'Sādhu sādhu gahapati, evaṃ kho te gahapati moghapurisā kālena kālam saha dhammena suniggahitam niggahetabbā' ti. Atha kho Bhagavā Anāthapiṇḍikaṃ gahapatim dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho Anāthapiṇḍiko gahapati Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsīto

<sup>1</sup> T. vya°      <sup>2</sup> T. M<sub>6</sub> tvan.

<sup>3</sup> S. adds pana.    <sup>4</sup> M<sub>7</sub> vedayitam.

<sup>5</sup> M. Ph. °ri.

<sup>6</sup> S. °ṇā, and so throughout with ṇ.

<sup>7</sup> omitted by T. M<sub>7</sub>.

uṭṭhāyāsanaṃ Bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

8. Atha kho Bhagavā acirapakkante Anāthapiṇḍike gahapatimhi bhikkhū āmantesi: —

Yo pi so<sup>1</sup> bhikkhave bhikkhu vassasatupasampanno<sup>2</sup> imasmim dhammavinaye, so pi evam evam aññatitthiye paribbājake saha dhammena suniggahitaṃ niggahēyya<sup>3</sup>, yathā taṃ Anāthapiṇḍikena gahapatinā niggahitā ti.

### XCIV.

1. Ekaṃ samayaṃ Bhagavā Campāyaṃ viharati Gaggarāya pokkharāṇiyā tīre. Atha kho Vajjiyamāhito<sup>3</sup> gahapati divādivassa Campāya nikkhami Bhagavantam dassanāya. Atha kho Vajjiyamāhitassa<sup>5</sup> gahapatissa etad ahosi 'akālo kho tāva Bhagavantam dassanāya, paṭisallino Bhagavā, manobhāvantiyānaṃ pi<sup>6</sup> bhikkhūnaṃ akālo dassanāya, paṭisallinā manobhāvāṇiyā<sup>7</sup> bhikkhū, yan nūnāhaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkameyyan' ti. Atha kho Vajjiyamāhito<sup>8</sup> gahapati yena aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkami.

2. Tena kho pana samayena aññatitthiyā<sup>9</sup> paribbājakā saṅgama samāgama<sup>10</sup> unnādino uccāsaddā mahāsaddā anekavihitam tiracchānakathaṃ kathentā nisinnā honti. Addasaṃsu kho te aññatitthiyā paribbājakā Vajjiyamāhitam<sup>11</sup> gahapatiṃ dūrato 'va āgacchantam, disvāna<sup>12</sup> aññamaññaṃ saṅghāpesuṃ<sup>13</sup>: 'Appasaddā bhonto hontu, mā bhonto saddam akattha. Ayaṃ Vajjiyamāhito gahapati āgacchati samaṇassa Gotamassa sāvako. Yāvata<sup>14</sup> kho

<sup>1</sup> S. kho.    <sup>2</sup> S. digharattam avedhidhammo.

<sup>3</sup> S. niggahēyya.    <sup>4</sup> T. M<sub>7</sub> Vajjiyāpahito.

<sup>5</sup> T. Vajjiyāmā<sup>o</sup>; M<sub>7</sub> Vajjiyāpa<sup>o</sup>    <sup>6</sup> omitted by S.

<sup>7</sup> M. adds pi.    <sup>8</sup> T. M<sub>7</sub> Vajjiyāpahito; M<sub>6</sub> Vajjiyopa<sup>o</sup>

<sup>9</sup> M. Ph. te añña<sup>o</sup>    <sup>10</sup> M. sammā<sup>o</sup>

<sup>11</sup> M<sub>6</sub> °mahitam and °mapit<sup>o</sup>; M<sub>7</sub> Vajjiyāpahitam, °mapi<sup>o</sup> or °mahi<sup>o</sup> henceforth; T. Vajjiyāpatam.

<sup>12</sup> T. disvā.    <sup>13</sup> S. saṅgha<sup>o</sup>    <sup>14</sup> T. yāvataṃ; M<sub>7</sub> yāvatako.

pana samaṇassa Gotamassa<sup>1</sup> sāvakā gihī odātavasanā Campāyaṃ paṭivasanti, ayaṃ tesam aññataro Vajjiyamāhito gahapati. Appasaddakāmā kho pana te āyasmanto appasaddavinitā appasaddassa vaṇṇavādino. App eva nāma appasaddaṃ parisam veditvā upasaṅkamtibbaṃ maññeyyā<sup>2</sup> ti. Atha kho te paribbājakā tuṅhī ahesuṃ.

3. Atha kho Vajjiyamāhito<sup>2</sup> gahapati yena paribbājakā ten<sup>3</sup> upasaṅkami, upasaṅkamtivā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>3</sup> vītisāretvā ekamantaṃ nisidi. Ekamantaṃ nisinnaṃ kho Vajjiyamāhitaṃ gahapatiṃ te paribbājakā etad avocuṃ ‘saccaṃ kira gahapati, samaṇo Gotamo sabbam tapaṃ garahati, sabbam tapassim lūkhājivim ekamsena upakkosati upavadati<sup>4</sup>’ ti? ‘Na kho bhante<sup>4</sup> Bhagavā sabbam tapaṃ garahati, na pi sabbam tapassim lūkhājivim ekamsena upakkosati upavadati. Gārayhaṃ kho<sup>5</sup> bhante Bhagavā garahati, pasamsiyaṃ<sup>6</sup> pasamsati, gārayhaṃ kho pana bhante Bhagavā garahanto pasamsiyaṃ<sup>6</sup> pasamsanto vibhajjavādo<sup>7</sup> Bhagavā, na so Bhagavā ettha ekamsavādo<sup>7</sup> ti.

4. Evaṃ vutte aññataro paribbājako Vajjiyamāhitaṃ<sup>8</sup> gahapatiṃ etad avoca ‘āgamehi tvam<sup>9</sup> gahapati<sup>10</sup>, yassa tvam samaṇassa Gotamassa vaṇṇam bhāsasi, so<sup>11</sup> samaṇo Gotamo venayiko appaññattiko<sup>7</sup> ti? ‘Ettha p’āhaṃ bhante āyasmante vakkhāmi saha dhammena: idaṃ kusalan ti bhante Bhagavatā paññattaṃ, idaṃ akusalan ti bhante Bhagavatā<sup>12</sup> paññattaṃ<sup>12</sup>. Iti kusalākusalaṃ<sup>13</sup> Bhagavā paññāpayamāno<sup>14</sup> sappaññattiko Bhagavā<sup>15</sup>, na so Bhagavā venayiko appaññattiko<sup>16</sup> ti. Evaṃ vutte te<sup>15</sup> paribbājakā

<sup>1</sup> T. M<sub>7</sub> insert sāsane.      <sup>2</sup> T. Vajjiyāma°

<sup>3</sup> M. Ph. sāra°      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> pan’ etam.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> add pana.      <sup>6</sup> M. °sitabbam; Ph. T. M<sub>6</sub>. M<sub>7</sub> °sam.

<sup>7</sup> S. °dī.      <sup>8</sup> T. Vajjipahitaṃ.

<sup>9</sup> M. tam.      <sup>10</sup> T. repeats āg° tvam ga°

<sup>11</sup> T. yo; omitted by M. Ph.      <sup>12</sup> omitted by T.

<sup>13</sup> T. kusalaṃ kusalan ti.      <sup>14</sup> S. paññāyamāno.

<sup>15</sup> omitted by S.      <sup>16</sup> T. M<sub>7</sub> pa°

tuphībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā nisīdimṣu.

5. Atha kho Vajjiyamāhito<sup>1</sup> gahapati te paribbājake tuphībhūte maṅkubhūte pattakkhandhe adhomukhe pajjhāyante appaṭibhāne viditvā utthāyāsanaṃ yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho Vajjiyamāhito<sup>2</sup> gahapati yāvatako ahosi tehi aññatitthiyehi paribbājakehi saddhim kathāsallāpo, taṃ sabbam Bhagavato ārocesi.

6. Sādhu sādhu gahapati, evaṃ kho te gahapati moghapurisā kālena kālam saha dhammena suniggahitaṃ nigga-hetabbā. Nāhaṃ gahapati sabbam tapaṃ tapitabban ti vadāmi. Na<sup>3</sup> panāhaṃ<sup>4</sup> gahapati sabbam tapaṃ na tapitabban ti vadāmi. Nāhaṃ gahapati sabbam samādānaṃ samāditabban ti vadāmi. Na panāhaṃ gahapati sabbam<sup>5</sup> samādānaṃ na samāditabban ti vadāmi. Nāhaṃ gahapati sabbam padhānaṃ padahitabban ti vadāmi. Na panāhaṃ gahapati sabbam padhānaṃ na padahitabban ti vadāmi. Nāhaṃ gahapati sabbo<sup>6</sup> paṭinissaggo<sup>7</sup> paṭinissajjitabbo<sup>8</sup> ti vadāmi. Na<sup>9</sup> panāhaṃ gahapati sabbo<sup>10</sup> paṭinissaggo<sup>11</sup> na paṭinissajjitabbo<sup>8</sup> ti vadāmi. Nāhaṃ gahapati sabbā<sup>12</sup> vimutti<sup>13</sup> vimuccitabbā<sup>14</sup> ti vadāmi. Na panāhaṃ gahapati sabbā<sup>12</sup> vimutti<sup>13</sup> na vimuccitabbā ti vadāmi.

7. Yaṃ hi gahapati tapaṃ tapato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ tapaṃ na tapitabban ti vadāmi. Yaṅ ca khvāssa<sup>15</sup> gahapati<sup>16</sup> tapaṃ tapato akusalā dhammā parihāyanti, kusalā

<sup>1</sup> T. Vajjama°      <sup>2</sup> T. Vajjiyama°

<sup>3</sup> M. Ph. *add ca.*      <sup>4</sup> M<sub>6</sub> pana.

<sup>5</sup> *omitted by S.*      <sup>6</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. sabbam.

<sup>7</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. °nissaggaṃ.      <sup>8</sup> Ph. M<sub>6</sub> °bbaṃ.

<sup>9</sup> T. *omits this phrase.*

<sup>10</sup> Ph. M<sub>6</sub>. M<sub>7</sub> sabbam; *omitted by S.*

<sup>11</sup> Ph. M<sub>6</sub>. M<sub>7</sub>. S. °nissaggaṃ.      <sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. sabbam.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. °ttim.      <sup>14</sup> M. Ph. vimuñci° *always.*

<sup>15</sup> M. Ph. khvassa *throughout*; M<sub>6</sub> c'assa *instead of ca kh°, but only here.*

<sup>16</sup> T. M, *continue*: samādānaṃ samādiyato akusalā dhammā parihāyanti *and so on, then evarūpaṃ tapaṃ ta°*



dhammā abhivaḍḍhanti, evarūpaṃ tapaṃ tapitabban ti vadāmi. Yaṃ hi gahapati samādānaṃ samādiyato<sup>1</sup> akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ samādānaṃ na samāditabban ti vadāmi. Yaṅ ca khvāssa gahapati samādānaṃ samādiyato<sup>2</sup> akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ samādānaṃ samāditabban ti vadāmi. Yaṃ hi gahapati padhānaṃ padahato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ padhānaṃ na padahitabban ti vadāmi. Yaṅ ca khvāssa gahapati padhānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ padhānaṃ padahitabban ti vadāmi. Yaṃ hi gahapati paṭinissaggaṃ paṭinissajjato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo paṭinissaggo na paṭinissajjitabbo ti vadāmi. Yaṅ ca khvāssa<sup>2</sup> gahapati paṭinissaggaṃ paṭinissajjato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo paṭinissaggo paṭinissajjitabbo ti vadāmi. Yaṃ hi gahapati vimuttiṃ vimuccato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpā vimutti na vimuccitabbā ti vadāmi. Yaṅ ca khvāssa<sup>2</sup> gahapati vimuttiṃ vimuccato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpā vimutti vimuccitabbā ti vadāmi ti. Atha kho Vajjiyamāhito<sup>3</sup> gahapati Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utṭhāyāsanaṃ Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

8. Atha kho Bhagavā acirapakkante Vajjiyamāhite<sup>3</sup> gahapatimhi bhikkhū āmantesi: —

Yo pi so<sup>4</sup> bhikkhu dīgharattaṃ apparajakkho<sup>5</sup> imasmim dhammavinaye, so pi evam evaṃ<sup>6</sup> aññatitthiye paribbājake saha dhammena suniggahitaṃ niggaṇḥeyya<sup>7</sup>, yathā taṃ Vajjiyamāhitena<sup>3</sup> gahapatinā niggaḥitā ti.

<sup>1</sup> S. °dayato.      <sup>2</sup> T. kho 'ssa; M<sub>7</sub> once.

<sup>3</sup> T. °mahi°      <sup>4</sup> S. kho.

<sup>5</sup> S. °rajakkho; M<sub>6</sub> asara°      <sup>6</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> eva.

<sup>7</sup> S. niggaḥ°

## XCV.

1. Atha khò Uttiyo paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Uttiyo paribbājako Bhagavantam etad avoca 'kin nu kho bho Gotama sassato loko, idam ēva saccam, mogham aññan' ti? 'Avyākatam kho etam<sup>1</sup> Uttiya mayā: sassato loko, idam eva saccam, mogham aññan' ti. 'Kim pana bho Gotama asassato loko, idam eva saccam, mogham aññan' ti? 'Etam pi kho Uttiya avyākatam mayā: asassato loko, idam eva saccam, mogham aññan' ti. 'Kin nu kho bho Gotama antavā loko<sup>2</sup> . . .<sup>3</sup> anantavā<sup>4</sup> loko<sup>4</sup> . . . tam jivam tam sariram . . . aññam jivam aññam sariram . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti<sup>5</sup> ca na ca hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan' ti? 'Etam pi kho Uttiya avyākatam mayā: neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan' ti.

2. 'Kin nu kho bho Gotama sassato loko, idam eva saccam, mogham aññan' ti iti puṭṭho samāno 'avyākatam kho etam Uttiya mayā: sassato loko, idam eva saccam, mogham aññan' ti vadesi. 'Kim pana bho Gotama asassato loko, idam eva saccam, mogham aññan' ti iti puṭṭho samāno 'etam pi kho Uttiya avyākatam mayā: asassato loko, idam eva saccam, mogham aññan' ti vadesi. 'Kin nu kho bho Gotama antavā loko . . .<sup>3</sup> anantavā<sup>6</sup> loko<sup>6</sup> . . . tam jivam tam sariram . . . aññam jivam aññam sariram . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca na ca hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan' ti iti puṭṭho

<sup>1</sup> T. M<sub>7</sub> evaṃ.      <sup>2</sup> Ph. adds ti.

<sup>3</sup> M. la.      <sup>4</sup> omitted by T.

<sup>5</sup> T. omits this phrase.      <sup>6</sup> omitted by Ph. T. M<sub>7</sub>.

samāno 'etam pi kho Uttiya avyākatam mayā: neva hoti na na hoti Tathāgato parammarañā, idam eva saccam, mogham aññan' ti vadesi. 'Atha kiñcarahi' bhotā Gotamena vyākatan' ti? 'Abhiññāya' kho' aham Uttiya sāvakānam dhammam desemi sattānam visuddhiyā sokaparidevānam samatikkamāya dukkhadomanassānam atthaṅgamāya<sup>4</sup> nāyassa adhigamāya nibbānassa sacchikiriyāyā' ti. 'Yaṃ pan' etam<sup>5</sup> bhavam Gotamo abhiññāya<sup>6</sup> sāvakānam dhammam desesi<sup>7</sup> sattānam visuddhiyā sokaparidevānam<sup>8</sup> samatikkamāya dukkhadomanassānam atthaṅgamāya<sup>4</sup> nāyassa adhigamāya nibbānassa sacchikiriyāya, sabbo ca<sup>9</sup> tena loko niyyissati<sup>10</sup> upaḍḍho<sup>11</sup> vā tibhāgo<sup>12</sup> vā' ti?<sup>13</sup> Evaṃ vutte Bhagavā tuṃhi ahoṣi.

3. Atha kho āyasmato Ānandassa etad ahoṣi 'mā h'evaṃ<sup>14</sup> kho Uttiyo paribbājako pāpakam ditthigatam paṭilabhati<sup>15</sup>: sabbasāmukkamsikam<sup>16</sup> vata me<sup>17</sup> samaṇo Gotamo pañham puṭṭho saṃsādeti<sup>18</sup> no vissajjeti na<sup>19</sup> nūna visahati ti, tad<sup>20</sup> assa<sup>20</sup> Uttiyassa paribbājakassa dīgharattam ahitāya dukkhāyā' ti. Atha kho āyasmā Ānando Uttiyam paribbājakam etad avoca: —

4. 'Tena<sup>21</sup> h'āvuso<sup>21</sup> Uttiya upaman te karissāmi, upamāyam<sup>22</sup> idh' ekacce viññū purisā bhāsitassa attham ājānanti. Seyyathā pi āvuso Uttiya rañño paccantimam nagaram dalhuddāpam<sup>23</sup> dalhapākāroranam ekadvaram. Tatr' assa dovāriko paṇḍito vyatto medhāvi aññātānam<sup>24</sup> nivāretā

<sup>1</sup> Ph. kim vadesi.

<sup>2</sup> M<sub>7</sub>. S. abhiññā.

<sup>3</sup> omitted by M.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> atthagā°

<sup>5</sup> T. M<sub>7</sub> n'etam.

<sup>6</sup> M<sub>6</sub>. M<sub>7</sub> twice.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> °ti.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> °paridda°

<sup>9</sup> S. vā.

<sup>10</sup> M. Ph. niyyati; S. niyyāssati; T. M<sub>7</sub> niyyassati.

<sup>11</sup> T. °ḍḍhā.

<sup>12</sup> T. °ge.

<sup>13</sup> S. omits ti; M. Ph. add vadehi. <sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. h'eva.

<sup>15</sup> S. °labhi. <sup>16</sup> S. sabbam sā°

<sup>17</sup> T. M<sub>6</sub>. M<sub>7</sub> add 'va.

<sup>18</sup> M. Ph. °sāreti. <sup>19</sup> S. puts na after nūna.

<sup>20</sup> Ph. tan tassa.

<sup>21</sup> T. M<sub>6</sub>. M<sub>7</sub> tenāv°

<sup>22</sup> omitted by M<sub>6</sub>.

<sup>23</sup> S. tam dalhaddālam.

<sup>24</sup> T. amñatanam; M<sub>6</sub>. M<sub>7</sub> amñātānam.

ñātānaṃ pavesetā, so tassa nagarassa samantā anupariyāyapatham anukkamamāno<sup>1</sup> na passeyya pākārasandhim<sup>2</sup> vā pākāravivaram vā antamaso bilāranissakkanamattam<sup>3</sup> pi, no<sup>4</sup> ca<sup>4</sup> khvāssa<sup>5</sup> evaṃ nāṇaṃ hoti 'ettakā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā'<sup>6</sup> ti<sup>6</sup>. Atha khvāssa<sup>5</sup> evaṃ ettha hoti 'ye kho<sup>6</sup> keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te iminā dvārena pavisanti vā nikkhamanti vā' ti. Evaṃ eva kho āvuso Uttiya<sup>7</sup> na<sup>8</sup> Tathāgatassa evaṃ<sup>9</sup> ussukkatam<sup>10</sup> hoti 'sabbo ca<sup>11</sup> tena loko niyyissati<sup>12</sup> upaddho vā tibhāgo vā' ti. Atha kho evaṃ ettha Tathāgatassa hoti 'ye kho keci lokamhā niyyimsu<sup>13</sup> vā niyyanti vā niyyissanti<sup>14</sup> vā, sabbe te pañca nivarane pahāya cetaso upakkilese paññāya dubbalikarane catūsu satipaṭṭhānesu supatiṭṭhitacittā<sup>15</sup> satta bojjaṅge yathābhūtaṃ bhāvetvā evaṃ ete<sup>16</sup> lokamhā niyyimsu<sup>13</sup> vā niyyanti vā niyyissanti<sup>17</sup> vā' ti. Yad eva kho<sup>18</sup> tvaṃ<sup>18</sup> āvuso Uttiya Bhagavantam<sup>19</sup> pañhaṃ apucchi<sup>20</sup>, tad eva<sup>21</sup> tam<sup>6</sup> pañhaṃ Bhagavantam aññena pariyaṇena apucchi. Tasmā te<sup>22</sup> tam<sup>22</sup> Bhagavā<sup>23</sup> na vyākāsi<sup>24</sup> ti.

<sup>1</sup> M. °mati, then anupariyāyapatham anukkamamāno.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> °cchiddam.

<sup>3</sup> Ph. S. °nissakana°; M. °nikkhamana°; M<sub>6</sub> °nikkamattam.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> neva. <sup>5</sup> T. M<sub>7</sub> kho 'ssa.

<sup>6</sup> omitted by T. <sup>7</sup> T. adds yaṃ.

<sup>8</sup> T. M<sub>7</sub> add tam; M<sub>6</sub> omits na.

<sup>9</sup> omitted by T. M<sub>7</sub>.

<sup>10</sup> M. Ph. ussukam. <sup>11</sup> S. vā.

<sup>12</sup> M. Ph. niyyati; S. niyyāssati; T. M<sub>7</sub> niyyassati.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> niyyamsu.

<sup>14</sup> S. niyyāssanti; M<sub>7</sub> niyyassanti.

<sup>15</sup> M. Ph. T. pa° <sup>16</sup> M. Ph. ete na.

<sup>17</sup> T. M<sub>7</sub> niyyassanti; S. niyyāssanti.

<sup>18</sup> M. Ph. khvetthā.

<sup>19</sup> M. Ph. °vā ca; M. Ph. S. add imaṃ.

<sup>20</sup> T. āp° both times; M<sub>6</sub> apucchati.

<sup>21</sup> M. Ph. S. ev' etaṃ; M<sub>6</sub> devatā for tad ev' etaṃ.

<sup>22</sup> Ph. tesam; T. M<sub>6</sub>. M<sub>7</sub> te va tam or neva tam.

<sup>23</sup> omitted by T. <sup>24</sup> T. vya°

## XCVI.

1. Ekam samayaṃ āyasmā Ānando Rājagahe<sup>1</sup> viharati Tapodārāme. Atha kho āyasmā Ānando rattiyā paccūsa-samayaṃ paccutthāya yena Tapodā ten' upasaṅkami gattāni parisiñcituṃ. Tapodāya<sup>2</sup> gattāni parisiñcivā paccuttarivā ekacivaro aṭṭhāsi gattāni pubbāpayamāno<sup>3</sup>. Kokanudo<sup>4</sup> pi kho paribbājako rattiyā paccūsasamayaṃ paccutthāya yena Tapodā ten' upasaṅkami gattāni parisiñcituṃ. Addasā<sup>5</sup> kho Kokanudo paribbājako āyasmantaṃ Ānandaṃ dūrato 'va āgacchantaṃ, disvāna<sup>6</sup> āyasmantaṃ Ānandaṃ etad avoca 'kvattha<sup>7</sup> āvuso' ti? 'Amhāvuso<sup>8</sup> bhikkhū' ti. 'Katamesaṃ<sup>9</sup> āvuso bhikkhūnaṃ' ti? 'Samaṇānaṃ āvuso Sakyaputtiyānaṃ' ti. 'Puccheyyāma<sup>10</sup> mayaṃ āyasmantaṃ kiñci-d-eva desaṃ, sace āyasmā okāsaṃ karoti pañhassa veyyakaraṇāya' ti. 'Pucchāvuso, sutvā<sup>11</sup> vedissāma' ti.

2. 'Kin nu kho bho<sup>12</sup>: sassato loko, idam eva saccam, mogham aññaṃ ti evaṃdiṭṭhi<sup>13</sup> bhavaṃ' ti? 'Na kho ahaṃ āvuso evaṃdiṭṭhi: sassato loko, idam eva saccam, mogham aññaṃ' ti. 'Kiṃ pana<sup>14</sup> bho: asassato loko, idam eva saccam, mogham aññaṃ ti evaṃdiṭṭhi bhavaṃ' ti? 'Na kho ahaṃ āvuso evaṃdiṭṭhi: asassato loko, idam eva saccam, mogham aññaṃ' ti. 'Kin nu kho bho: antavā loko . . .<sup>15</sup> anantavā loko . . . taṃ jīvaṃ taṃ sarīraṃ . . . aññaṃ jīvaṃ aññaṃ sarīraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca na ca

<sup>1</sup> S. omits Rā° . . . Ān°    <sup>2</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> °de.

<sup>3</sup> T. pubbāya°; Ph. sukkhāpayamāno; M<sub>6</sub> sukkāpa°

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> °nado throughout.    <sup>5</sup> M. °sa.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> disvā.

<sup>7</sup> T. M<sub>6</sub> ko te'ttha; M<sub>7</sub> ko tattha; S. kvettha.

<sup>8</sup> M. Ph. M<sub>6</sub>. M<sub>7</sub>. S. ahaṃ āv°

<sup>9</sup> S. katame, also bhikkhū, samaṇā, °puttiyā.

<sup>10</sup> T. °yyama.    <sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> add veditabbo.

<sup>12</sup> omitted by T.    <sup>13</sup> S. diṭṭhiko throughout; M. only here.

<sup>14</sup> S. nu kho.    <sup>15</sup> M. pa.

hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan ti evaṃdiṭṭhi bhavan' ti? 'Na kho ahaṃ āvuso evaṃdiṭṭhi: neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan' ti. 'Tena hi bhavaṃ na jānāti na passatī' ti? 'Na kho ahaṃ āvuso na jānāmi na passāmi, jānām' ahaṃ<sup>1</sup> āvuso passāmi' ti.

3. 'Kin nu kho bho: sassato loko, idam eva saccam, mogham aññan ti evaṃdiṭṭhi bhavan' ti iti puṭṭho samāno 'na kho ahaṃ āvuso evaṃdiṭṭhi: sassato loko, idam eva saccam, mogham aññan' ti vadesi. 'Kim<sup>2</sup> pana<sup>3</sup> bho: asassato loko, idam eva saccam, mogham aññan' ti evaṃdiṭṭhi bhavan' ti iti puṭṭho samāno 'na kho ahaṃ āvuso evaṃdiṭṭhi: asassato loko, idam eva saccam, mogham aññan' ti vadesi. 'Kin nu kho bho: antavā loko . . .<sup>4</sup> anantavā loko . . . taṃ jīvaṃ taṃ sariraṃ . . . aññaṃ jīvaṃ aññaṃ sariraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca na ca hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan ti evaṃdiṭṭhi bhavan' ti iti puṭṭho samāno 'na kho ahaṃ āvuso evaṃdiṭṭhi: neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan' ti vadesi. 'Tena hi bhavaṃ na jānāti na passatī' ti iti puṭṭho samāno 'na kho ahaṃ āvuso na jānāmi na passāmi, jānām' ahaṃ āvuso passāmi' ti vadesi. 'Yathākathaṃ panāvuso imassa bhāsitassa attho datṭhabbo' ti?

4. 'Sassato loko, idam eva saccam, mogham aññan' ti kho āvuso diṭṭhigatam etaṃ, 'asassato loko, idam eva saccam, mogham aññan' ti kho āvuso diṭṭhigatam etaṃ, 'antavā loko . . .<sup>4</sup> anantavā loko . . . taṃ jīvaṃ taṃ sariraṃ . . . aññaṃ jīvaṃ aññaṃ sariraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca na ca hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam,

<sup>1</sup> S. °mi 'haṃ.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> kiñci.

<sup>3</sup> S. nu kho; M<sub>6</sub> omits pana.      <sup>4</sup> M. pa.

mogham aññan' ti kho āvuso diṭṭhigatam etam. Yāvata āvuso diṭṭhigatā, yāvata diṭṭhiṭṭhāna-adhiṭṭhāna-pariyutṭhāna<sup>1</sup>-samutṭhāna<sup>2</sup>-samugghāto<sup>3</sup>, tam ahaṃ jānāmi tam ahaṃ passāmi<sup>4</sup>, tam ahaṃ jānanto<sup>5</sup> tam<sup>6</sup> ahaṃ<sup>6</sup> passanto<sup>7</sup> kyāhaṃ<sup>8</sup> vakkhāmi 'na jānāmi na passāmi' ti<sup>9</sup>? Jānām' ahaṃ āvuso passāmi ti. 'Ko nāmo<sup>10</sup> āyasmā, kathaṃ ca panāyasmantam sabrahmacārī jānanti'<sup>11</sup> ti? Ānando ti kho me āvuso nāmaṃ, Ānando ti ca pana maṃ sabrahmacārī jānanti<sup>11</sup> ti. 'Mahācariyena vata<sup>12</sup> kira bhotā<sup>13</sup> saddhiṃ mantayamānā<sup>14</sup> na jānimha<sup>15</sup>: āyasmā Ānando ti. Sace hi mayam sañjāneyyāma<sup>16</sup>: āyasmā<sup>17</sup> Ānando ti, ettakam pi no na ppaṭibhāseyya<sup>18</sup>, khamatu ca me āyasmā Ānando' ti.

## XCVII.

1. Dasahi bhikkhave dhammehi samannāgato bhikkhu ahuneyyo hoti<sup>12</sup> pahuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaram puññakkhettaṃ lokassa<sup>19</sup>. Katamehi dasahi?

2. Idha bhikkhave bhikkhu sīlavā hoti, pātimokkhasamvarasamvuto viharati ācāragocarasampanno, anumattesu<sup>20</sup> vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.

3. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyoṣānakalyāṇā sāttham

<sup>1</sup> M. diṭṭhipari<sup>o</sup>      <sup>2</sup> M. diṭṭhi<sup>o</sup>; omitted by S.

<sup>3</sup> M. diṭṭhisam<sup>o</sup>; only Ph. M<sub>6</sub>. M<sub>7</sub> have the very same forms which are given in the text, the other MSS. have <sup>o</sup>ṭṭhāna with the anusvāra.

<sup>4</sup> M. omī ti.      <sup>5</sup> Ph. S. adds jānāmi ti.

<sup>6</sup> omitted by Ph. T. M<sub>7</sub>.

<sup>7</sup> omitted by Ph.; S. adds passāmi ti.

<sup>8</sup> M<sub>6</sub>. M<sub>7</sub> tyāhaṃ; T. tyahaṃ.

<sup>9</sup> T. passāmi (without ti).

<sup>10</sup> S. nāma; T. nām' ahaṃ; M<sub>7</sub> nāmaṃ.

<sup>11</sup> S. sañj<sup>o</sup>

<sup>12</sup> omitted by S.

<sup>13</sup> M. Ph. S. bho.

<sup>14</sup> M. mantiy<sup>o</sup>

<sup>15</sup> Ph. M<sub>7</sub>. S. 'hā.

<sup>16</sup> M. Ph. jā<sup>o</sup>; T. oyyāma.

<sup>17</sup> M. Ph. S. ayam āy<sup>o</sup>      <sup>18</sup> M. oyyāma.

<sup>19</sup> M. Ph. M<sub>6</sub>. 'ssā ti.

<sup>20</sup> S. apu<sup>o</sup>

savyañjanam kevalapuripunnam parisuddham brahmacariyam abhivadanti, tathārūpassa<sup>1</sup> dhammā bahussutā honti dhafā<sup>2</sup> vacasā paricitā manasānupekkhitā ditthiyā suppati-viddhā.

4. Kalyānamitto hoti kalyānasahāyo kalyānasampavaṅko<sup>3</sup>.

5. Sammāditthiko hoti sammādassanena samannāgato.

6. Anekavihitam iddhividdham paccanubhoti: eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvibhāvam tirobhāvam tirokuḍḍam tiropākāram tiropabbatam asajjamāno gacchati, seyyathā pi ākāse, paṭhaviyā pi ummujjanimmujjam karoti, seyyathā pi udake, udake pi abhijjamāne gacchati, seyyathā pi paṭhaviyam, ākāse pi pallaṅkena kamati, seyyathā pi pakkhī sakuno, ime pi candimasuriye evam mahiddhike evam mahānubhāve pāṇinā parāmasati<sup>4</sup> parimajjati, yāva Brahmālokā pi<sup>5</sup> kāyena 'va samvatteti.

7. Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya<sup>6</sup> ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.

8. Parasattānam parapuggalānam cetasā ceto paricca pajānāti: sarāgam vā cittam 'sarāgam cittan' ti pajānāti, vitarāgam vā cittam 'vitarāgam cittan' ti pajānāti, sadosam vā cittam . . . pe<sup>7</sup> . . . vitadosam vā cittam . . .<sup>8</sup> samoham vā cittam . . . vitamoham vā cittam . . . samkhittam vā cittam . . . vikkhittam vā cittam . . . amahaggatam<sup>9</sup> vā cittam . . . mahaggatam<sup>9</sup> vā cittam . . . sa-uttaram vā cittam . . . anuttaram vā cittam . . . asamāhitam<sup>10</sup> vā cittam . . . samāhitam<sup>10</sup> vā cittam . . . avimuttam<sup>11</sup> vā cittam . . . vimuttam<sup>11</sup> vā cittam 'vimuttam cittan' ti pajānāti.

9. Anekavihitam pubbenivāsam anussarati, seyyathidam 'ekam pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo

<sup>1</sup> S. yathārūpāssa.      <sup>2</sup> M. Ph. dhā°

<sup>3</sup> T. adds hoti.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> pari°

<sup>5</sup> omitted by T. M<sub>7</sub>.

<sup>6</sup> T. M<sub>7</sub> °sakāya; Ph. °ssikāya; M. °ssakāya.

<sup>7</sup> M. la; Ph. pa; omitted by S.      <sup>8</sup> M. la; Ph. pa.

<sup>9</sup> M. Ph. M<sub>6</sub>. S. transpose this sentence.

<sup>10</sup> M. S. transpose this sentence.

<sup>11</sup> M. S. transpose this sentence; M<sub>6</sub> omits vimuttam cittan ti.



pañca pi jātiyo dasa pi jātiyo vīsam<sup>1</sup> pi<sup>2</sup> jātiyo tiṃsam pi jātiyo cattālisam<sup>3</sup> pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi aneke pi samvaṭṭakappe aneke pi vivatta-kappe aneke pi samvaṭṭavivatta-kappe amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ<sup>4</sup>, tatra<sup>5</sup> p'āsīm<sup>5</sup> evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idh'upapanno<sup>6</sup> ti: iti sākāraṃ sa-uddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

10. Dibbena cakkhunā visuddhena atikkantamānusakena<sup>7</sup> satte passati cavamāne upapajjamāne<sup>8</sup> hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti 'ime vata<sup>9</sup> bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena<sup>10</sup> samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā<sup>11</sup>, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena<sup>12</sup> samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bheda parammaraṇā sugatiṃ saggāṃ lokāṃ upapannā<sup>11</sup> ti: iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne<sup>8</sup> hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

11. Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭh'eva dhamme sayāṃ abhiññā sacchikatvā npasampajja viharati.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> vīsatim. <sup>2</sup> omitted by T.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> °risam.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> uppādiṃ. <sup>5</sup> T. tatra°

<sup>6</sup> T. uppanno.

<sup>7</sup> M. Ph. °ssakena throughout.

<sup>8</sup> T. M<sub>6</sub> uppajj° <sup>9</sup> M. adds kho.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> vacī-mano | pe | ariyānaṃ.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> uppannā.

<sup>12</sup> T. M<sub>7</sub> vacī-manosucaritena; M<sub>6</sub> manosucari°

Imehi kho bhikkhave dasahi dhammehi samannāgato bhikkhu ahuneyyo hoti<sup>1</sup> pahuneyyo dakkhiṇeyyo añjalikarāṇiyo anuttaraṃ puññakkhettaṃ lokassā ti.

### XCVIII.

1. Dasahi bhikkhave dhammehi samannāgato thero<sup>1</sup> bhikkhu yassaṃ yassaṃ<sup>2</sup> disāyaṃ viharati phāsu yeva viharati. Katamehi dasahi?

2. Thero hoti rattaññū cirapabbajito, silavā hoti . . .<sup>3</sup> samādāya sikkhati sikkhāpadesu, bahussuto hoti . . .<sup>4</sup> diṭṭhiyā suppaṭividdhā, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattini<sup>5</sup> suvinicchitāni suttaso anuvyañjanaso, adhikaraṇasamuppādavūpasamakusalo hoti, dhammakāmo hoti piyasamudāhāro<sup>6</sup> abhidhamme abhivinaye ulārapāmujo<sup>7</sup>, santuṭṭho hoti itaritaracivarapaṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena, pāsādiko hoti abhikkantapaṭikkante<sup>8</sup> susaṃvuto<sup>9</sup> antaraghare pi<sup>9</sup> nisajjāya, catunnaṃ jhānānaṃ abhicetasikānaṃ<sup>10</sup> diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti<sup>11</sup> akicchalābhī akasiralābhī, āsavānañ ca<sup>12</sup> khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

Imehi kho bhikkhave dasahi dhammehi samannāgato thero bhikkhu yassaṃ yassaṃ<sup>13</sup> disāyaṃ viharati phāsu yeva viharati ti.

### XCIX.

1. Atha kho āyasmā Upāli yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ

<sup>1</sup> omitted by T. M<sub>7</sub>.      <sup>2</sup> M. la.

<sup>3</sup> M. la; S. in full.      <sup>4</sup> S. 'ottāni; omitted by T. M<sub>7</sub>.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> 'odācāro.      <sup>6</sup> M. Ph. 'omajjo.

<sup>7</sup> M. Ph. 'oto.      <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> saṃv<sup>o</sup>

<sup>9</sup> omitted by M. M<sub>6</sub>.      <sup>10</sup> S. ābhī<sup>o</sup>

<sup>11</sup> omitted by M<sub>6</sub>.      <sup>12</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>13</sup> omitted by T. M<sub>6</sub>.

nisīdi. Ekamantaṃ nisinno kho āyasmā Upāli Bhagavan-  
taṃ etad avoca 'icchāma' ahaṃ bhante araṇṇe<sup>1</sup> vanapatthāni'  
pantāni senāsanāni paṭisevitun' ti.

2. Durabhisambhavāni<sup>2</sup> kho Upāli araṇṇe vanapatthāni  
pantāni senāsanāni, dukkaraṃ pavivekaṃ durabhiramaṃ  
ekatte<sup>3</sup>, haranti<sup>4</sup> maṇṇe mano vanāni samādhim<sup>5</sup> alabha-  
mānassa bhikkhuno. Yo kho Upāli evaṃ vadeyya 'ahaṃ  
samādhim alabhamāno araṇṇe vanapatthāni pantāni senā-  
sanāni paṭisevissāmi' ti, tass' etaṃ pāṭikaṅkham: saṃsī-  
dissati vā uppilavissati<sup>6</sup> vā.

3. Seyyathā pi Upāli mahā-udakarahado. Atha āgaccheyya  
hatthināgo sattaratano vā aṭṭharatano<sup>7</sup> vā. Tassa evaṃ  
assa 'yan nūnāhaṃ imaṃ udakarahadaṃ ogāhetvā kaṇṇa-  
sandhovikam<sup>8</sup> pi khiḍḍaṃ kiḷeyyaṃ, piṭṭhisandhovikam pi  
khiḍḍaṃ kiḷeyyaṃ, kaṇṇasandhovikam pi khiḍḍaṃ kiḷitvā<sup>9</sup>  
piṭṭhisandhovikam pi khiḍḍaṃ kiḷitvā nahātvā<sup>10</sup> ca pivitvā  
ca paccuttarivā yena kāmaṃ pakkameyyan'<sup>11</sup> ti. So taṃ  
udakarahadaṃ ogāhetvā kaṇṇasandhovikam pi khiḍḍaṃ  
kiḷeyya, piṭṭhisandhovikam pi khiḍḍaṃ kiḷeyya, kaṇṇa-  
sandhovikam pi khiḍḍaṃ kiḷitvā piṭṭhisandhovikam pi khiḍḍaṃ  
kiḷitvā nahātvā ca pivitvā ca paccuttarivā yena kāmaṃ  
pakkameyya. Taṃ kissa hetu? Mahā h' Upāli<sup>12</sup> attabhāvo  
gambhīre gādhaṃ vindati<sup>13</sup>. Atha āgaccheyya saso<sup>14</sup> vā  
biḷāro vā. Tassa evaṃ assa 'ko cāhaṃ ko ca hatthināgo?  
Yan nūnāhaṃ imaṃ udakarahadaṃ ogāhetvā kaṇṇasandho-  
vikam pi khiḍḍaṃ kiḷeyyaṃ, piṭṭhisandhovikam pi khiḍḍaṃ

<sup>1</sup> M. Ph. S. araṇṇava<sup>o</sup>; M. Ph. °pattāni *throughout*.

<sup>2</sup> M. Ph. S. *add* hi. <sup>3</sup> T. ekante; M<sub>6</sub> ekamtena.

<sup>4</sup> T. M<sub>7</sub> viha<sup>o</sup> <sup>5</sup> T. *inserts* alabhamānāni samādhim.

<sup>6</sup> Ph. T. uppālāpissati; M<sub>7</sub> uppālāssati; M. uplavissati;  
M<sub>6</sub> pīlāpissati.

<sup>7</sup> M. Ph. S. adḍhatṭha<sup>o</sup>; M<sub>7</sub> abhatṭhama<sup>o</sup>

<sup>8</sup> Ph. °saṃpōdhikam; M<sub>6</sub> °sandhōpikam *throughout*, T.  
M<sub>7</sub> *mostly*.

<sup>9</sup> M. Ph. kiḷitvā *throughout*.

<sup>10</sup> S. nhātvā; M. Ph. nhatvā; M<sub>7</sub> nāh<sup>o</sup> *throughout*.

<sup>11</sup> Ph. °yya, *then* Taṃ kissa hetu.

<sup>12</sup> M. Ph. S. Up<sup>o</sup> (*without* h'). <sup>13</sup> T. M<sub>7</sub> vināti.

<sup>14</sup> M<sub>6</sub> sīlo.

kīḷeyyam, kaṇṇasandhovicam pi khiddam kīḷtvā piṭṭhi-sandhovicam khiddam kīḷtvā nahātvā ca pivātvā ca paccuttarivā yena kāmaṃ pakkameyya' ti. So taṃ udakarahadam<sup>1</sup> sahasā appaṭisaṃkhāya<sup>2</sup> pakkhandeyya<sup>3</sup>. Tass' etaṃ pāṭikaṅkham: saṃsīdissati vā uppilavissati<sup>4</sup> vā<sup>5</sup>. Taṃ kissa hetu? Paritto h' Upāli<sup>6</sup> attabhāvo gambhire gādham na vindati<sup>7</sup>. Evam eva kho Upāli' yo evaṃ vadeyya 'ahaṃ samādhim alabhamāno araṇṇe vanapatthāni pantāni senāsanāni paṭisevissāmi' ti, tass' etaṃ pāṭikaṅkham: saṃsīdissati vā uppilavissati<sup>8</sup> vā.

4. Seyyathā pi Upāli daharo kumāro<sup>9</sup> mando uttāna-seyyako sakena muttakarīsena kīḷati. Taṃ kiṃ maññasi Upāli 'nanvāyam<sup>10</sup> kevalā paripūrā bālakhiddā'<sup>11</sup> ti? Evaṃ bhante. Sa kho so Upāli kumāro aparena samayena vuddhim anvāya indriyānaṃ paripākam anvāya<sup>12</sup>, yāni tāni kumārakānaṃ kilāpanakāni bhavanti, seyyathidaṃ vaṅkam<sup>13</sup> ghaṭikam mokkhacikam<sup>14</sup> ciṅgulakam<sup>15</sup> pattālhakam rathakam dhanukam, tehi kīḷati. Taṃ kiṃ maññasi Upāli 'nanvāyam<sup>16</sup> khiddā purimāya khiddāya<sup>17</sup> abhikkantatarā ca<sup>17</sup> paṇitatarā ca' ti? Evaṃ bhante. Sa<sup>18</sup> kho<sup>18</sup> so Upāli kumāro aparena samayena vuddhim anvāya indriyānaṃ<sup>19</sup> paripākam<sup>19</sup> anvāya<sup>19</sup> pañcahi kāmagaṇehi samappito samaṅgibhūto paricāreti<sup>20</sup>: cakkhaviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajaniyehi, sotaviññeyyehi saddehi . . . ghānaviññeyyehi gandhehi . . . jivhāviññeyyehi rasehi . . . kāyaviññeyyehi

<sup>1</sup> T. *adds* upasaṃhitvā; M<sub>6</sub> upasaṃkamitvā; M<sub>7</sub> upasaṃyitvā. <sup>2</sup> M. Ph. °khā. <sup>3</sup> *omitted by S.*

<sup>4</sup> Ph. uppilāvi°; T. M<sub>7</sub> uppilāp°; M. uplavi°; M<sub>6</sub> *omits* upp° vā.

<sup>5</sup> M. Ph. *add* ti. <sup>6</sup> M. Ph. M<sub>6</sub>. S. Up° (*without h*').

<sup>7</sup> T. M<sub>7</sub> vināti.

<sup>8</sup> Ph. uppilāvi°; M. uplavi°; T. M<sub>6</sub>. M<sub>7</sub> uppalāp°

<sup>9</sup> *omitted by M.* <sup>10</sup> T. nanvayam; M<sub>7</sub> nānvayam.

<sup>11</sup> M. Ph. °kilā. <sup>12</sup> T. M<sub>7</sub> katvā.

<sup>13</sup> M. Ph. S. vaṅkakam. <sup>14</sup> T. mokkhi°; M<sub>6</sub> mokkhaṭikam

<sup>15</sup> M. Ph. ciṅku°; T. cigu°; S. piṅgulikam; M<sub>6</sub> gulakam.

<sup>16</sup> M<sub>6</sub> nanvayam; T. na tāyam; M<sub>7</sub> nānāyam.

<sup>17</sup> *omitted by Ph.* <sup>18</sup> T. ko; M<sub>7</sub> kho.

<sup>19</sup> *omitted by M<sub>6</sub>.* <sup>20</sup> T. M<sub>7</sub> °vāreti.

phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasambhitehi rajaniyehi. Taṃ kiṃ maññasi<sup>1</sup> Upāli 'nanvāyaṃ<sup>2</sup> khiḍḍā purimāhi khiḍḍāhi abhikkantatarā ca paṇitatarā cā' ti? Evaṃ bhante.

5. Idha kho pana vo<sup>3</sup> Upāli Tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā<sup>4</sup>. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrahmaṇiṃ<sup>5</sup> paṇṇaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti<sup>6</sup>. So dhammaṃ deseti ādikalyāṇaṃ majjhe kalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ savyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto<sup>7</sup>. So taṃ dhammaṃ sutvā Tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iṭi paṭisañcikkhati 'sambādhō gharāvāso rajāpatho<sup>8</sup>, abbhokāso pabbajjā; na yidaṃ<sup>9</sup> sukaraṃ agāraṃ ajjhāvasatā ekantaparipunṇaṃ ekantaparissuddhaṃ sañkhalikhitam brahmacariyaṃ caritaṃ; yaṃ nūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ' ti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā nātiparivaṭṭaṃ pahāya mahantaṃ vā nātiparivaṭṭaṃ pahāya kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. So evaṃ pabbajito samāno bhikkhūnaṃ<sup>10</sup> sikkhāsājjivasamāpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajji dayāpanno sabbapāṇabhūtahitānukampi viharati. Adinnādānaṃ<sup>11</sup> pahāya<sup>11</sup> adinnādānaṃ paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharati. Abrahmacariyaṃ pahāya brahmacāri hoti,

<sup>1</sup> T. maññatha.      <sup>2</sup> M<sub>7</sub> nanvayam; T. na tvam.

<sup>3</sup> omitted by S.      <sup>4</sup> M. adds ti.

<sup>5</sup> T. °ṇiyaṃ.      <sup>6</sup> T. M<sub>7</sub> °si.

<sup>7</sup> Ph. S. pacchā°      <sup>8</sup> Ph. raja°; T. M<sub>7</sub> rājā°; M. rāja°

<sup>9</sup> T. idam.      <sup>10</sup> T. M<sub>7</sub> bhikkhū.      <sup>11</sup> omitted by M<sub>6</sub>.

ārācārī<sup>1</sup> virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādi saccasandho theto paccayiko avisamvādako lokassa, pisunaṃ<sup>2</sup> vācaṃ pahāya pisunāya vācāya paṭivirato hoti; na ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā<sup>3</sup> sutvā na<sup>4</sup> imesaṃ akkhātā amūsaṃ bhedāya; iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ<sup>5</sup> vācaṃ bhāsītā hoti. Pharusam vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā<sup>6</sup> kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ<sup>7</sup> vācaṃ bhāsītā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādi bhūtavādi atthavādi<sup>8</sup> dhammavādi<sup>3</sup> vinayavādi<sup>3</sup>, nidhānavatiṃ vācaṃ bhāsītā hoti<sup>4</sup> kālena sāpadesaṃ pariyaṇṭavatiṃ atthasamhitam. So bjjagāmabhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattuparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti. Uccāsayanamahāsayanā<sup>9</sup> paṭivirato hoti<sup>10</sup>. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhaññapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsa-paṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā<sup>11</sup> paṭivirato hoti. Dāsīdāsa-paṭiggahaṇā<sup>12</sup> paṭivirato hoti. Ajelakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavassavaḷavāpaṭiggahaṇā<sup>10</sup> paṭivirato<sup>6</sup> hoti<sup>6</sup>. Khettaṇṭavattupaṭiggahaṇā paṭivirato hoti. Dūteyyapahīṇagamanānuyogā<sup>13</sup> paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakamsakūṭamānakūṭā paṭivirato

<sup>1</sup> T. ācārī; M. Ph. ānā°; Ph. °rā.

<sup>2</sup> M. Ph. S. pisun° *throughout*. <sup>3</sup> omitted by M. Ph.

<sup>4</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. <sup>5</sup> Ph. T. °ṇī.

<sup>6</sup> omitted by S. <sup>7</sup> Ph. °pi.

<sup>8</sup> omitted by M. Ph. T. M<sub>7</sub>. <sup>9</sup> T. uccāsayanā ma°

<sup>10</sup> T. M<sub>7</sub> *continue*: Khettaṇṭavattu° paṭi° hoti. Āmakamaṃsa° paṭi° hoti *and so on, repeating Khetta° in due place*.

<sup>11</sup> S. °kumāripaṭi°; M<sub>6</sub> puts itthikumara° (*sic*) after dāsī°

<sup>12</sup> T. M<sub>7</sub> *omit this phrase*.

<sup>13</sup> T. °pahīṇag°; M<sub>6</sub> °pahīṇānuy°; M. Ph. M<sub>7</sub>. S. °pahīna°

hoti. Ukkoṭanavañcananikatisāciyogā<sup>1</sup> paṭivirato hoti. Chedanavadhabandhanaviparāmosa<sup>2</sup>-ālopasahasākārā<sup>3</sup> paṭivirato hoti. So santuṭṭho hoti kāyaparihārikena<sup>4</sup> cīvarena kucchiparihārikena piṇḍapātena yena yen' eva pakkamati samālay' eva pakkamati. Seyyathā pi nāma pakkhī sakuṇo yena yen' eva ḍeti sapattabhāro<sup>5</sup> 'va<sup>6</sup> ḍeti, evam eva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena yena yen' eva pakkamati samādāy' eva pakkamati. So iminā ariyena silakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

6. So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇam eṇaṃ<sup>7</sup> cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā . . . ghānena gandhaṃ ghāyivā . . . jivhāya rasaṃ sāyivā . . . kāyena phoṭṭhabbaṃ phusivā . . . manasā dhammaṃ viññāya na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇam eṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ avyāsekasukhaṃ<sup>8</sup> paṭisaṃvedeti.

7. So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, sammiñjite<sup>9</sup> pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite<sup>10</sup> pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakaṃme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhibhāve sampajānakārī hoti. So iminā ca ariyena silakkhandhena samannāgato iminā ca

<sup>1</sup> Ph. ukkoṭavañc°      <sup>2</sup> S. °bandavi°

<sup>3</sup> M. Ph. °sāha°; T. °sahasāvyaḥārā; M<sub>7</sub> °sahavyākārā; S. °sāhasā.

<sup>4</sup> M. Ph. °pāri° *throughout*.      <sup>5</sup> T. sapattāhāro.

<sup>6</sup> T. M<sub>6</sub> yeva.      <sup>7</sup> T. M<sub>6</sub> etaṃ.

<sup>8</sup> T. avyasekkhaṃ.      <sup>9</sup> M. Ph. samiñcite.

<sup>10</sup> T. *omits this phrase*.

ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajaññena samannāgato vivittam senāsanam bhajati araññam rukkhamūlam pabbatam kandaram giriguham<sup>1</sup> susānam vanapattham abbhokāsam palālapuñjam. So araññagato vā rukkhamūlagato vā suññāgāragato vā nisidati pallaṅkam ābhujitvā<sup>2</sup> ujum kāyam pañidhāya<sup>3</sup> parimukham satim upatthapetvā. So abhijjham loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittam parisodheti, vyāpādapadosam<sup>4</sup> pahāya avyāpannacitto<sup>4</sup> viharati sabbapāṇabhūtahitānukampī, vyāpādapadosā<sup>4</sup> cittaṃ parisodheti, thīnamiddham pahāya vigatathīnamiddho viharati ālokasaññi sato sampajāno, thīnamiddhā cittaṃ parisodheti, uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti, vicikiccham pahāya tiṇṇavicikiccho viharati akathamkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

8. So<sup>5</sup> ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pitisukham paṭhamam<sup>6</sup> jhānam<sup>6</sup> upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyam<sup>7</sup> vihāro purimehi<sup>8</sup> vihārehi<sup>8</sup> abhikkantataro ca paṇitataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakaṃ attani dhammam sampassamānā<sup>9</sup> araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

9. Puna ca param Upāli bhikkhu vitakkavicārānam vūpasamā . . .<sup>10</sup> dutiyam jhānam upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyam<sup>11</sup> vihāro purimehi<sup>12</sup> vihārehi<sup>12</sup> abhikkantataro ca paṇitataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakaṃ attani dhammam sampassamānā

<sup>1</sup> M. Ph. °gūham.

<sup>2</sup> M. Ph. ābhujj°

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> pan°

<sup>4</sup> T. vya° and avya°

<sup>5</sup> omitted by T. M<sub>7</sub>.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> °majjh° and likewise in every similar case.

<sup>7</sup> T. na vāyam.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> purimāhi (T. °mā) khiddāhi.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> samph° always. <sup>10</sup> M. pa.

<sup>11</sup> T. M<sub>7</sub> nanvāyam. <sup>12</sup> T. M<sub>3</sub>. M<sub>7</sub> °mena °rena.



araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

10. Puna ca paraṃ Upāli bhikkhu pītiyā ca virāgā . . .<sup>1</sup> tatiyaṃ jhānaṃ upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ<sup>2</sup> vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammaṃ sampassamānā araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

11. Puna ca paraṃ Upāli bhikkhu sukhasa ca pahānā . . .<sup>3</sup> catutthaṃ jhānaṃ<sup>4</sup> upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ<sup>2</sup> vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho mama sāvakā attani dhammaṃ sampassamānā araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

12. Puna ca paraṃ Upāli bhikkhu sabbaso rūpasaññānaṃ samatikkamā<sup>5</sup> paṭighasaññānaṃ atthaṅgamā<sup>6</sup> nānattasaññānaṃ amanasikārā 'ananto ākāso' ti ākāśānañcāyatanam upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ<sup>2</sup> vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammaṃ sampassamānā araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

13. Puna ca paraṃ Upāli bhikkhu sabbaso ākāśānañcāyatanam samatikkamma 'anantaṃ viññānaṃ' ti viññānañcāyatanam upasampajja viharati . . . pe<sup>7</sup> . . . sabbaso viññānañcāyatanam samatikkamma 'natthi kiñci' ti ākiñcaññāyatanam upasampajja viharati . . .<sup>3</sup> sabbaso ākiñcaññāyatanam samatikkamma 'santaṃ<sup>8</sup> etaṃ paṇitam etan'

<sup>1</sup> M. pa.      <sup>2</sup> T. M, nanvayaṃ.      <sup>3</sup> M. la.

<sup>4</sup> M. *continues*: la, Ph. pa || Puna.      <sup>5</sup> T. °kkammā.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> atthag<sup>o</sup>

<sup>7</sup> M. la; Ph. pa; *omitted by S.*

<sup>8</sup> T. natthi kiñci ti; M<sub>7</sub> *only* natthi; M<sub>6</sub> *omits the words between inverted commas.*

ti nevasaññānāsaññāyatanam upasampajja viharati. Tam kim maññasi Upāli 'nanvāyam<sup>1</sup> viharo purimehi vihārehi abhikkantataro ca paṇitataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammam sampassamānā<sup>2</sup> araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

14. Puna ca param Upāli bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya c'assa disvā āsavā parikkhiṇā honti. Tam kim maññasi Upāli 'nanvāyam<sup>1</sup> viharo purimehi vihārehi abhikkantataro ca paṇitataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammam sampassamānā<sup>3</sup> araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

Ingha tvam Upāli saṅghe viharāhi<sup>4</sup>, saṅghe<sup>4</sup> te<sup>4</sup> viharato phāsu<sup>5</sup> bhavissati ti.

### C.

1. Dasa yime<sup>6</sup> bhikkhave dhamme appahāya abhabbo arahattam sacchikātuṃ. Katame dasa?

2. Rāgam dosam moham kodham upanāham makkham palāsam<sup>7</sup> issam macchariyam mānam.

Ime kho bhikkhave dasa dhamme appahāya abhabbo arahattam sacchikātuṃ<sup>8</sup>.

3. Dasa<sup>9</sup> yime bhikkhave dhamme pahāya bhabbo arahattam sacchikātuṃ. Katame dasa?

4. Rāgam dosam moham kodham upanāham makkham palāsam<sup>7</sup> issam<sup>10</sup> macchariyam mānam.

Ime kho bhikkhave dasa dhamme pahāya bhabbo arahattam sacchikātuṃ ti.

<sup>1</sup> T. M<sub>7</sub> nanvayam. <sup>2</sup> M. here samph°

<sup>3</sup> T. here samp°, M. samph°

<sup>4</sup> omitted by T.; M<sub>6</sub>. M<sub>7</sub> omit only te.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> °sum. <sup>6</sup> M<sub>6</sub> ime. <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> pal°

<sup>8</sup> S. adds ti. <sup>9</sup> Ph. only has Ime and so on.

<sup>10</sup> M<sub>7</sub> iccham.

Upāsakavaggo<sup>1</sup> dasamo<sup>2</sup>.

Tatr'<sup>3</sup> uddānam:

Kāmabhogī<sup>4</sup> veram<sup>5</sup> diṭṭhi<sup>6</sup> Vajjiya<sup>7</sup>-Uttiyā<sup>8</sup> ubho<sup>9</sup>  
Kokanudo<sup>10</sup> ahuniyo<sup>11</sup> thero<sup>12</sup> Upāli abhabbo<sup>13</sup> ti<sup>14</sup>.

Dutiyapaññasako<sup>15</sup> niṭṭhito<sup>16</sup>.

## CI.

1. Tisso<sup>17</sup> bhikkhave samaṇasaññā bhāvitā bahulikātā  
satta dhamme paripūrenti. Katamā tisso?

2. Vevanniyamhi ajjhūpagato, parapaṭibaddhā<sup>18</sup> me jivikā<sup>19</sup>, añño me ākappo karaṇiyo ti<sup>20</sup>.

Imā kho bhikkhave tisso samaṇasaññā bhāvitā bahulikātā  
satta dhamme paripūrenti. Katame satta?

3. Niccam<sup>21</sup> satatakāri hoti satatavutti<sup>22</sup> silesu, anabhi-  
jjhālu hoti, avyāpajjho<sup>23</sup> hoti, anati māni hoti, sikkhākāmo

<sup>1</sup> M. Upāli<sup>o</sup>; Ph. Vaggo.      <sup>2</sup> M. Ph. S. pañcamo.

<sup>3</sup> M. Ph. S. tass'.

<sup>4</sup> M. Ph. bhogī; T. kodho; M<sub>6</sub>. M<sub>7</sub> kodha.

<sup>5</sup> M. bhayam; T. ve; M<sub>7</sub> vo; *omitted by* M<sub>6</sub>.

<sup>6</sup> M. kimdiṭṭhiko; T. M<sub>6</sub>. M<sub>7</sub> *add* ca.

<sup>7</sup> Ph. T. M<sub>6</sub> Vajji; M. sabbam garahī.

<sup>8</sup> M. Ph. °yo; T. M<sub>6</sub>. M<sub>7</sub> °ko.      <sup>9</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> ca.

<sup>10</sup> M<sub>7</sub> Kocakanado; T. Katado; *omitted by* M<sub>6</sub>.

<sup>11</sup> M. M<sub>6</sub> °neyyo; Ph. *adds* ca; T. Puñṇiye; M<sub>7</sub> Puñṇiyo.

<sup>12</sup> Ph. *adds* ca.      <sup>13</sup> Ph. bhabbena cā; T. M<sub>6</sub>. M<sub>7</sub> *add* navā.

<sup>14</sup> *omitted by* T. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>15</sup> Ph. °kam; T. M<sub>6</sub>. M<sub>7</sub> paññasakam.

<sup>16</sup> Ph. °tam dutiyam; S. dutiyo; *omitted by* T. M<sub>6</sub>. M<sub>7</sub>.

<sup>17</sup> M. T. M<sub>6</sub>. M<sub>7</sub> *add* imā.

<sup>18</sup> M. Ph. °bandhā.      <sup>19</sup> Ph. °tā.

<sup>20</sup> *omitted by* S.      <sup>21</sup> *omitted by* M.

<sup>22</sup> M. santatha<sup>o</sup>; M<sub>6</sub> samtata<sup>o</sup> *both times*; M<sub>7</sub> santa<sup>o</sup> *and*  
santata<sup>o</sup>      <sup>23</sup> T. avya<sup>o</sup>

hoti, idam atthan ti 'ssa<sup>1</sup> hoti jvītaparikkhāresu, āradhavi-  
viriyo ca<sup>2</sup> viharati.

Imā kho bhikkhave tisso samaṇasaññā bhāvitā bahulikāṭā  
ime satta dhamme paripūrenti ti.

## CII.

1. Satt' ime bhikkhave bojjhaṅgā bhāvitā bahulikāṭā  
tisso vijjā paripūrenti. Katame satta?

2. Satisambojjhaṅgo, dhammavicayasambojjhaṅgo, viriya-  
sambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo,  
samādhisambojjhaṅgo, upekkhāsambojjhaṅgo<sup>3</sup>.

Ime kho bhikkhave satta bojjhaṅgā bhāvitā bahulikāṭā  
tisso vijjā paripūrenti. Katamā tisso?

3. Idha bhikkhave bhikkhu anekavihitam pubbenivāsam  
anussarati, seyyathīdam ekam pi jātim dve pi jātiyo<sup>4</sup> . . .  
pe<sup>5</sup> . . . iti sākāram sa-uddesam anekavihitam pubbeni-  
vāsam anussarati. Dibbena cakkhunā visuddhena atikkā-  
tamānusakena<sup>6</sup> . . . pe<sup>7</sup> . . . yathākammūpage satte pajā-  
nāti. Āsavānam khayā . . . pe<sup>8</sup> . . . sacchikatvā upasam-  
pajja viharati.

Ime kho bhikkhave satta bojjhaṅgā bhāvitā bahulikāṭā  
imā tisso vijjā paripūrenti ti.

## CIII.

1. Micchattam bhikkhave āgamma virādhānā hoti, no  
ārādhānā. Kathaṅ ca bhikkhave micchattam āgamma  
virādhānā hoti, no ārādhānā?

2. Micchādīṭṭhikassa bhikkhave micchāsaṅkappo pahoti.  
Micchāsaṅkappassa micchāvācā pahoti. Micchāvācassa

<sup>1</sup> Ph. S. icc attham ti 'ssa (Ph. hi'ssa); T. icchatatan ti  
'ssa; M<sub>6</sub> icchantam ti 'ssa; M<sub>7</sub> icchattam ti 'ssa.

<sup>2</sup> omitted by S.      <sup>3</sup> M. Ph. S. upekkhā<sup>o</sup>

<sup>4</sup> M. Ph. *add* tisso pi jātiyo.      <sup>5</sup> M. la; omitted by Ph.

<sup>6</sup> M. Ph. °nussakena; T. M<sub>6</sub>. M<sub>7</sub> *only* atikka.

<sup>7</sup> M. pa; omitted by Ph.

<sup>8</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.

micchākammanto pahoti. Micchākammantassa micchā-ājīvo pahoti. Micchā-ājivassa micchāvāyāmo pahoti. Micchāvāyāmassa micchāsati pahoti. Micchāsatissa micchāsamādhī pahoti. Micchāsamādhissa micchāñāṇaṃ pahoti. Micchāñāṇassa<sup>1</sup> micchāvimutti pahoti.

Evam kho bhikkhave micchattaṃ āgamma virāḍhanā hoti, no ārāḍhanā.

3. Sammattaṃ bhikkhave āgamma ārāḍhanā hoti, no virāḍhanā. Kathaṃ ca bhikkhave sammattaṃ āgamma ārāḍhanā hoti, no virāḍhanā?

4. Sammādiṭṭhikassa bhikkhave sammāsaṅkappo pahoti. Sammāsaṅkappassa sammāvācā pahoti. Sammāvācassa sammākammanto pahoti. Sammākammantassa sammā-ājīvo pahoti. Sammā-ājivassa sammāvāyāmo pahoti. Sammāvāyāmassa sammāsati pahoti. Sammāsatissa sammāsamādhī pahoti. Sammāsamādhissa sammāñāṇaṃ pahoti. Sammāñāṇassa<sup>2</sup> sammāvimutti pahoti.

Evam kho bhikkhave sammattaṃ āgamma ārāḍhanā hoti, no virāḍhanā ti.

#### CIV.

1. Micchādiṭṭhikassa bhikkhave purisapuggalassa micchāsaṅkappassa micchāvācassa micchākammantassa micchā-ājivassa micchāvāyāmassa micchāsatissa micchāsamādhissa micchāñāṇassa<sup>2</sup> micchāvimuttissa yaṃ c'eva<sup>3</sup> kāyakammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ<sup>4</sup> yaṃ ca vacikammaṃ . . . yaṃ ca manokammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā anīṭṭhāya akantāya amanāpāya ahitāya dukkhāya samvattanti. Taṃ kissa hetu? Diṭṭhi hi<sup>5</sup> bhikkhave pāpikā.

2. Seyyathā pi bhikkhave nimbabijaṃ vā kosātakibijaṃ<sup>6</sup> vā tittakalābubijaṃ<sup>7</sup> vā allāya paṭhaviyā<sup>8</sup> nikkhattaṃ, yaṃ

<sup>1</sup> T. M<sub>7</sub> °ñāṇissa.    <sup>2</sup> T. M<sub>7</sub>, S. °ñāṇissa.    <sup>3</sup> M. Ph. ca.

<sup>4</sup> M<sub>6</sub>, S. °dinnam *throughout*; T. M<sub>7</sub> °diṇṇam *and* °dinnam.

<sup>5</sup> M. Ph. hi 'ssa.    <sup>6</sup> S. °ṭa°; M. Ph. *omit* ko° vā.

<sup>7</sup> S. °kālā°    <sup>8</sup> T. °yaṃ.

c'eva paṭhavirasam upādiyati yañ ca āporasam upādiyati, sabban taṃ tittakattāya<sup>1</sup> kaṭukattāya asātattāya samvattati. Taṃ kissa hetu? Bijam hi<sup>2</sup> bhikkhave pāpakam. Evam eva kho bhikkhave micchādittḥikassa purisapuggalassa micchāsaṅkappassa micchāvācassa micchākammantassa micchā-ājivassa micchāvāyāmassa micchāsatissa micchāsamādhissa micchāñānassa<sup>3</sup> micchāvimuttissa yañ c'eva kāyakammam yathādittḥisamattam samādinnaṃ yañ ca vacikkammaṃ . . .<sup>4</sup> yañ<sup>5</sup> ca manokammaṃ yathādittḥisamattam samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā anittḥāya akantāya amanāpāya ahitāya dukkhāya samvattanti. Taṃ kissa hetu? Dittḥi hi<sup>6</sup> bhikkhave pāpikā.

3. Sammādittḥikassa bhikkhave purisapuggalassa sammāsaṅkappassa sammāvācassa sammākammantassa sammā-ājivassa sammāvāyāmassa sammāsatissa sammāsamādhissa sammāñānassa sammāvimuttissa yañ c'eva kāyakammaṃ yathādittḥisamattam samādinnaṃ, yañ ca vacikkammaṃ yathādittḥisamattam samādinnaṃ yañ ca manokammaṃ yathādittḥisamattam samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā ittḥāya kantāya manāpāya hitāya sukḥāya samvattanti. Taṃ kissa hetu? Dittḥi hi<sup>6</sup> bhikkhave bhāddikā.

4. Seyyathā pi bhikkhave ucchubijam vā sālībijam vā muddikabijam<sup>7</sup> vā allāya paṭhaviyā nikkhattam, yañ c'eva<sup>8</sup> paṭhavirasam upādiyati yañ ca āporasam upādiyati, sabban taṃ sātattāya madhurattāya asecanakattāya samvattati. Taṃ kissa hetu? Bijam hi bhikkhave bhāddakam<sup>9</sup>. Evam eva kho bhikkhave sammādittḥikassa purisapuggalassa<sup>10</sup> sammāsaṅkappassa, sammāvācassa sammākammantassa

<sup>1</sup> T. tikkattāya.      <sup>2</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. °ñānissa throughout.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> in full.

<sup>5</sup> T. M<sub>7</sub> omit yañ ca . . . °dinnaṃ.

<sup>6</sup> M. Ph. hi 'ssa.      <sup>7</sup> M. Ph. °kā°

<sup>8</sup> M. Ph. S. ca.      <sup>9</sup> M<sub>6</sub>. S. bhāddikam.

<sup>10</sup> M. pa || sammāvimuttissa.

sammā-ājīvassa sammāvāyāmassa sammāsatiṣṣa sammāsa-  
mādhissa sammāñāṇassa sammāvimuttissa yaṅ c'eva kāya-  
kammaṃ yathādiṭṭhisamattam samādiṇṇam yaṅ ca vaci-  
kammaṃ . . . yaṅ ca manokammaṃ yathādiṭṭhisamattam  
samādiṇṇam yā ca cetanā yā ca patthanā yo ca paṇidhi  
ye ca saṅkhārā, sabbe te dhammā iṭṭhāya kantāya manā-  
pāya hitāya sukhāya samvattanti. Tam kissa hetu? Diṭṭhi  
hi<sup>1</sup> bhikkhave bhaddikā ti.

## CV.

1. Avijjā bhikkhave pubbaṅgamā akusalānaṃ dhammā-  
naṃ samāpattiyā anvad<sup>2</sup> eva<sup>2</sup> ahirikaṃ anottappaṃ. Avijjā-  
gatassa bhikkhave aviddasuno<sup>3</sup> micchādiṭṭhi pahoti. Micchādiṭṭhikassa<sup>4</sup> micchāsaṅkappo pahoti. Micchāsaṅkap-  
passa micchāvācā pahoti. Micchāvācassa micchākammanto  
pahoti. Micchākammantassa micchā-ājīvo pahoti. Micchā-  
ājīvassa micchāvāyāmo pahoti. Micchāvāyāmassa micchā-  
sati pahoti. Micchāsatiṣṣa micchāsamādhī pahoti. Micchā-  
samādhissa micchāñāṇaṃ pahoti. Micchāñāṇassa micchā-  
vimutti pahoti.

2. Vijjā<sup>5</sup> bhikkhave pubbaṅgamā kusalānaṃ dhammānaṃ  
samāpattiyā anvad eva hirottappaṃ. Vijjāgatassa bhikkhave  
viddasuno<sup>6</sup> sammādiṭṭhi pahoti. Sammādiṭṭhikassa<sup>4</sup> sam-  
māsaṅkappo pahoti. Sammāsaṅkappaasa sammāvācā pahoti.  
Sammāvācassa sammākammanto pahoti. Sammākammant-  
tassa sammā-ājīvo pahoti. Sammā-ājīvassa sammāvāyāmo  
pahoti. Sammāvāyāmassa sammāsati pahoti. Sammāsa-  
tiṣṣa sammāsamādhī pahoti. Sammāsamādhissa sammāñā-  
ṇaṃ pahoti. Sammāñāṇassa sammāvimutti pahoti.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> anu-d-eva.

<sup>3</sup> M. avindasuno.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> °diṭṭhissa.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> add ca kho.

<sup>6</sup> M. vinda°

## CVI.

1. Dasa yimāni bhikkhave nijjaravatthūni<sup>1</sup>. Katamāni dasa?

2. Sammāditṭhikassa bhikkhave micchāditṭhi nijjinṇā hoti, ye ca micchāditṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇā honti, sammāditṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo nijjinṇo hoti, ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇā honti, sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvācassa bhikkhave micchāvācā nijjinṇā hoti, ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇā honti, sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammākammantassa bhikkhave micchākammanto nijjinṇo hoti, ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇā honti, sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammā-ājivassa bhikkhave micchā-ājivo nijjinṇo hoti, ye ca micchā-ājivapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇā honti, sammā-ājivapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvāyāmassa bhikkhave micchāvāyāmo nijjinṇo hoti, ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇā honti, sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsattissa bhikkhave micchāsatti nijjinṇā hoti, ye ca micchāsattipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇā honti, sammāsattipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsamādhissa bhikkhave micchāsamādhi nijjinṇo hoti, ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇā honti, sammāsamādhipaccayā ca aneke

<sup>1</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> nijjarā<sup>o</sup>



kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammānāṇassa bhikkhave micchānāṇaṃ nijjiṇṇaṃ hoti, ye ca micchānāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammānāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvimuttissa bhikkhave micchāvimutti nijjiṇṇā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti. Sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Imāni kho bhikkhave dasa nijjaravatthūni ti.

## CVII.

1. Atthi bhikkhave dakkhiṇesu janapadesu dhovanam<sup>1</sup> nāma. Tattha hoti annam pi pānam pi khajjam<sup>2</sup> pi<sup>2</sup> bhojjam pi leyyam pi peyyam<sup>3</sup> pi<sup>3</sup> naccam pi gitam pi vāditam pi. Atth' etaṃ bhikkhave dhovanam<sup>4</sup>, n'etaṃ natthi ti vadāmi. Tañ ca kho etaṃ bhikkhave dhovanam hīnam gammam pothujjanikaṃ<sup>5</sup> anariyaṃ anatthasamhitam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati<sup>6</sup>. Ahañ<sup>7</sup> ca<sup>7</sup> kho<sup>7</sup> bhikkhave ariyaṃ dhovanam desissāmi<sup>8</sup>, yaṃ dhovanam ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati; yaṃ dhovanam āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Taṃ suñātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Katamañ ca taṃ<sup>3</sup> bhikkhave ariyaṃ dhovanam, yaṃ<sup>9</sup> dhovanam<sup>9</sup> ekantanibbidāya virāgāya nirodhāya upasamāya

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub> dhop°; T. yepanam. <sup>2</sup> omitted by Ph.

<sup>3</sup> omitted by M. Ph. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> dhop° throughout.

<sup>5</sup> T. °taṃ. <sup>6</sup> Ph. continues: yaṃ dho° āgamma.

<sup>7</sup> M. atthi. <sup>8</sup> omitted by M. <sup>9</sup> omitted by S.

abhiññāya sambodhāya nibbānāya saṃvattati; yaṃ dhovanāṃ āgama jātidhammā sattā jātiyā parimuccanti, jarā-dhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?

3. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi niddhotā hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhotā honti, sammādiṭṭhipaccayā ca<sup>1</sup> aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo niddhoto hoti . . . pe<sup>2</sup> . . . sammāvācassa bhikkhave micchāvācā niddhotā hoti . . . sammākammantassa bhikkhave micchākammanto niddhoto hoti . . . sammā-ājivassa bhikkhave micchā-ājivo niddhoto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo niddhoto hoti . . .<sup>3</sup> sammāsatissa bhikkhave micchāsati niddhotā hoti . . . sammāsamādhissa bhikkhave micchāsamādhi niddhoto hoti . . . sammāñāṇassa bhikkhave micchāñāṇaṃ niddhotaṃ hoti . . . sammāvimuttissa bhikkhave micchāvimutti niddhotā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhotā hoti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

4. Idaṃ kho taṃ bhikkhave ariyaṃ dhovanaṃ, yaṃ<sup>4</sup> dhovanaṃ<sup>4</sup> ekantanibbidāya virāgāya nirodhāya upasamāya ahiññāya sambodhāya nibbānāya saṃvattati; yaṃ dhovanāṃ āgama jātidhammā sattā jātiyā parimuccanti, jarā-dhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti ti<sup>5</sup>.

<sup>1</sup> omitted by T. M<sub>7</sub>. S.

<sup>2</sup> M. 1a; Ph. pa; omitted by S.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

<sup>4</sup> omitted by M. Ph. S.

<sup>5</sup> omitted by M<sub>6</sub>.

## CVIII.

1. Tikicchakā bhikkhave virecanaṃ denti pittasamuṭṭhānānam pi ābādhānaṃ paṭighātāya semhasamuṭṭhānānam pi ābādhānaṃ paṭighātāya vātasamuṭṭhānānam pi ābādhānaṃ paṭighātāya. Atth' etaṃ bhikkhave virecanaṃ, n'etaṃ natthi ti vadāmi. Tañ ca kho etaṃ<sup>1</sup> bhikkhave virecanaṃ sampajjati pi vipajjati pi. Ahañ ca kho bhikkhave ariyaṃ virecanaṃ desissāmi, yaṃ virecanaṃ sampajjati yeva<sup>2</sup> no vipajjati; yaṃ virecanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Taṃ suñātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Katamañ ca taṃ bhikkhave ariyaṃ virecanaṃ, yaṃ<sup>3</sup> virecanaṃ<sup>3</sup> sampajjati yeva<sup>4</sup> no vipajjati; yaṃ virecanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?

3. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi virittā<sup>5</sup> hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa virittā honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūrim gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo viritto hoti . . .<sup>6</sup> sammāvācassa bhikkhave micchāvācā virittā hoti . . . sammākammantassa bhikkhave micchākammanto viritto hoti . . . sammā-ājīvassa bhikkhave micchā-ājīvo viritto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo viritto hoti . . . sammāsatisa bhikkhave micchāsati virittā hoti . . .

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> evaṃ.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> c'eva.

<sup>3</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>4</sup> Ph. m-eva; T. M<sub>6</sub>. M<sub>7</sub> c'eva.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> virattā; S. viritā throughout.

<sup>6</sup> M. la.

sammāsamādhissa bhikkhave micchāsamādhī viritto hoti . . . sammāñāṇassa bhikkhave micchāñāṇaṃ virittaṃ hoti . . . sammāvimuttissa bhikkhave micchāvimutti virittā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa virittā honti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

4. Idam kho taṃ bhikkhave ariyaṃ virecanaṃ, yaṃ<sup>1</sup> virecanaṃ<sup>1</sup> sampajjati yeva<sup>2</sup> no vipajjati; yaṃ virecanaṃ āgamma jātidhammā sattā jātiyā parimuccanti jarādhammā<sup>3</sup> sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti ti<sup>4</sup>.

## CIX.

1. Tikicchakā bhikkhave vamaṇaṃ denti pittasamuṭṭhānānaṃ pi ābādhānaṃ paṭighātāya semhasamuṭṭhānānaṃ pi ābādhānaṃ paṭighātāya vātasamuṭṭhānānaṃ pi ābādhānaṃ paṭighātāya. Atth' etaṃ bhikkhave vamaṇaṃ, n'etaṃ natthi ti vadāmi. Tañ ca kho etaṃ bhikkhave vamaṇaṃ sampajjati pi vipajjati pi. Ahañ ca<sup>2</sup> kho<sup>5</sup> bhikkhave ariyaṃ vamaṇaṃ desissāmi, yaṃ vamaṇaṃ sampajjati yeva<sup>6</sup> no vipajjati; yaṃ vamaṇaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Taṃ suṇātha<sup>7</sup> . . . pe<sup>8</sup> . . .

2. Katamañ ca taṃ bhikkhave ariyaṃ vamaṇaṃ, yaṃ<sup>9</sup> vamaṇaṃ<sup>9</sup> sampajjati yeva<sup>6</sup> no vipajjati; yaṃ vamaṇaṃ āgamma jātidhammā sattā jātiyā parimuccanti . . . pe<sup>10</sup> . . .

<sup>1</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> c'eva.

<sup>3</sup> M. pa || soka<sup>o</sup> pari<sup>o</sup>      <sup>4</sup> M. Ph. omit ti.

<sup>5</sup> S. adds taṃ.      <sup>6</sup> Ph. m-eva; T. M<sub>6</sub>. M<sub>7</sub> c'eva.

<sup>7</sup> T. M<sub>7</sub> add sādho manasi<sup>o</sup>      <sup>8</sup> M. pa; omitted by Ph. S.

<sup>9</sup> omitted by Ph. M<sub>6</sub>. S.      <sup>10</sup> M. la; Ph. pa.

sokaparidevadukkhadomanassupāyāsadhammā<sup>1</sup> sattā<sup>1</sup> soka-paridevadukkhadomanassupāyāsehi parimuccanti?

3. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi vantā hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa vantā honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo vanto hoti . . .<sup>2</sup> sammāvācassa bhikkhave micchāvācā vantā hoti . . . sammākammantassa bhikkhave micchākammanto vanto hoti . . . sammā-ājivassa bhikkhave micchā-ājivo vanto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo vanto hoti . . . sammāsatissa bhikkhave micchāsati vantā hoti . . . sammāsamādhissa bhikkhave micchāsamādhi vanto hoti . . . sammāñāṇassa bhikkhave micchāñāṇaṃ vantaṃ hoti . . . sammāvimuttissa bhikkhave micchāvimutti vantā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa vantā honti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

4. Idaṃ kho taṃ bhikkhave ariyaṃ vamaṇaṃ, yaṃ<sup>3</sup> vamaṇaṃ<sup>3</sup> sampajjati yeva<sup>4</sup> no vipajjati; yaṃ vamaṇaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā . . . pe<sup>5</sup> . . . sokaparidevadukkhadomanassupāyāsadhammā<sup>6</sup> sattā<sup>6</sup> sokaparidevadukkhadomanassupāyāsehi parimuccanti ti.

## CX.

1. Dasa yime bhikkhave niddhamaniyā dhammā. Katame dasa?

2. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi niddhantā hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhantā honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ

<sup>1</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>2</sup> M. pa.

<sup>3</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>4</sup> Ph. m-eva; T. M<sub>6</sub>. M<sub>7</sub> c'eva.

<sup>5</sup> M. pa; Ph. S. in full.      <sup>6</sup> omitted by M.

gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo niddhanto hoti . . .<sup>1</sup> sammāvācassa bhikkhave micchāvācā niddhantā hoti . . . sammākammantassa bhikkhave micchākammanto niddhanto hoti . . . sammā-ājivassa bhikkhave micchā-ājivo niddhanto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo niddhanto hoti . . . sammāsatiassa bhikkhave micchāsati niddhantā hoti . . . sammāsamādhissa bhikkhave micchāsamādhi niddhanto hoti . . . sammāñāṇassa bhikkhave micchāñāṇaṃ niddhantaṃ hoti . . . sammāvimuttissa bhikkhave micchāvimutti niddhantā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhantā honti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Ime kho bhikkhave dasa niddhamaniyā dhammā ti.

## CXI.

1. Atha kho aññataro bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so<sup>2</sup> bhikkhu Bhagavantaṃ etaḍ avoca 'asekho asekho ti bhante vuccati. Kittāvata nu<sup>3</sup> kho<sup>3</sup> bhante bhikkhu asekho hoti' ti?

2. Idha bhikkhu<sup>4</sup> bhikkhu<sup>5</sup> asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammā-ājivena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā<sup>6</sup> samannāgato hoti.

Evam kho bhikkhu<sup>7</sup> bhikkhu<sup>8</sup> asekho hoti ti.

<sup>1</sup> M. pa.      <sup>2</sup> omitted by T. M<sub>7</sub>.

<sup>3</sup> omitted by M. Ph.      <sup>4</sup> T. M<sub>7</sub> bhikkhave.

<sup>5</sup> M. bhikkhussa; omitted by Ph. M<sub>6</sub>. S.

<sup>6</sup> T. °sati, as in the next Sutta, till °vimutti, where it has °ttiyā samannā° and so on.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> bhikkhave.      <sup>8</sup> omitted by Ph. S.

## CXII.

1. Dasa yime bhikkhave asekiyā dhammā. Katame dasa?

2. Asekhā sammādiṭṭhi, asekho sammāsaṅkappo, asekhā sammāvācā, asekho sammākammanto, asekho sammā-ājīvo, asekho sammāvāyāmo, asekhā sammāsati, asekho sammā-samādhī, asekhā sammānāṇaṃ, asekhā sammāvimutti.

Ime kho bhikkhave dasa asekiyā dhammā ti.

Samaṇasaṅgāyagga<sup>1</sup> paṭhamo.

Tass' uddānaṃ<sup>2</sup>:

Saṅgā<sup>3</sup> bojjaṅgā micchattaṃ bijam<sup>4</sup> vijjāya<sup>5</sup> nijjarā<sup>6</sup>  
Dhovanaṃ<sup>7</sup> ca<sup>8</sup> tikicchā ca<sup>8</sup> niddhamanaṃ<sup>9</sup> dve<sup>10</sup> asekhā<sup>11</sup> ti.

## CXIII.

1. Adhammo ca bhikkhave veditabbo anatto<sup>12</sup> ca, dhammo<sup>13</sup> ca veditabbo attho ca, adhammaṅ ca viditvā anattaṅ<sup>14</sup> ca, dhammaṅ<sup>15</sup> ca viditvā atthaṅ ca, yathā dhammo yathā attho, tathā paṭipajjitabbaṃ. Katamo ca bhikkhave adhammo ca anatto ca?

2. Micchādiṭṭhi micchāsaṅkappo micchāvācā micchā-kammanto micchā-ājīvo micchāvāyāmo micchāsati micchā-samādhī micchānāṇaṃ micchāvimutti.

<sup>1</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> Vaggo.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> omit tass' uddo and the uddo itself.

<sup>3</sup> S. samaṇasaṅgā. <sup>4</sup> omitted by Ph. S.

<sup>5</sup> Ph. vijjā hoti; S. upavijjaya. <sup>6</sup> M. °raṃ; S. vijjānaṃ.

<sup>7</sup> M. °naṃ; S. °nati<sup>o</sup> <sup>8</sup> omitted by M. S.

<sup>9</sup> M. vamaṇaṃ niddho; Ph. °na; S. °mena.

<sup>10</sup> omitted by Ph. <sup>11</sup> Ph. asekiyā; S. cā.

<sup>12</sup> T. M<sub>7</sub> na attho; Ph. dhammo. <sup>13</sup> Ph. anatto.

<sup>14</sup> Ph. T. M<sub>7</sub> dhammaṅ. <sup>15</sup> Ph. T. M<sub>7</sub> anattaṅ.

Ayaṃ vuccati bhikkhave adhammo ca anatto ca. Katamo ca bhikkhave dhammo ca attho ca?

3. Sammādiṭṭhi sammāsaṅkappo sammāvācā saramākamanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhī sammānāṇaṃ sammāvimutti.

Ayaṃ vuccati bhikkhave dhammo ca attho ca.

4. Adhammo<sup>1</sup> ca bhikkhave vedītabbo anatto ca, dhammo ca<sup>2</sup> vedītabbo attho ca, adhammaṅ ca viditvā anattaṅ ca, dhammaṅ ca viditvā atthaṅ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yaṃ taṃ vuttam, idaṃ etaṃ paṭicca vuttan ti.

#### CXIV.

1. Adhammo ca bhikkhave vedītabbo dhammo ca, anatto ca vedītabbo attho ca, adhammaṅ ca viditvā dhammaṅ ca, anattaṅ ca viditvā atthaṅ ca, yathā dhammo yathā attho, tathā paṭipajjitabbaṃ. Katamo ca bhikkhave adhammo<sup>3</sup>, katamo ca dhammo, katamo ca anatto, katamo ca attho?

2. Micchādiṭṭhi bhikkhave adhammo, sammādiṭṭhi dhammo, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsaṅkappo bhikkhave adhammo, sammāsaṅkappo dhammo, ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāvācā bhikkhave adhammo, sammāvācā dhammo, ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchākammanto bhikkhave adhammo, sammākammanto dhammo, ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti,

<sup>1</sup> M. Ph. *omit* Adh° . . . attho ca.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> *add* bhikkhave.

<sup>3</sup> M<sub>6</sub> *then has* ca attho ca (*all*).



ayaṃ anatto, sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchā-ājīvo bhikkhave adhammo, sammā-ājīvo dhammo, ye ca micchā-ājīvapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammā-ājīvapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāvāyāmo bhikkhave adhammo, sammāvāyāmo dhammo, ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsati bhikkhave adhammo, sammāsati dhammo, ye ca micchāsati paccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāsati paccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsamādhi bhikkhave adhammo, sammāsamādhi dhammo, ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāsamādhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāñāṇaṃ bhikkhave adhammo, sammāñāṇaṃ dhammo, ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāvimutti bhikkhave adhammo, sammāvimutti dhammo, ye ca micchāvimutti paccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāvimutti paccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

3. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṇ ca veditvā dhammaṇ ca, anattaṇ ca veditvā atthaṇ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttan ti.

## CXV.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṇ ca veditvā dhammaṇ ca, anattaṇ ca veditvā atthaṇ ca, yathā dhammo yathā attho,

tathā paṭipajjitabban ti. Idam avoca Bhagavā, idam vatvā<sup>1</sup> Sugato<sup>2</sup> utthāyāsanā vihāraṃ pavīṭṭho.

2. Atha kho tesam bhikkhūnaṃ acirapakkantassa Bhagavato etad ahoṣi: Idam kho no<sup>3</sup> āvuso<sup>3</sup> Bhagavā samkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavīṭṭho 'adhammo ca bhikkhave vedītabbo dhammo ca, anatto ca vedītabbo attho ca, adhammaṇ ca viditvā dhammaṇ ca, anattaṇ ca viditvā atthaṇ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Atha kho tesam bhikkhūnaṃ etad ahoṣi: Ayaṃ kho āyasmā Ānando Satthu c'eva samvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā<sup>4</sup> Ānando imassa Bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasmā Ānando ten' upasaṅkameyyāma<sup>5</sup>, upasaṅkamitvā āyasmantaṃ Ānandaṃ etaṃ atthaṃ puccheyyāma<sup>5</sup>. Yathā no āyasmā Ānando vyākariṣṣati<sup>6</sup>, tathā naṃ dhāressāma<sup>7</sup> ti.

3. Atha kho te bhikkhū yenāyasmā Ānando ten' upasaṅkamimsu, upasaṅkamitvā āyasmatā Ānandena saddhiṃ sammodimsu; sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>8</sup> vītisāretvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ Ānandaṃ etad ayocum: Idam kho no āvuso Ānanda Bhagavā samkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavīṭṭho 'adhammo ca bhikkhave<sup>9</sup> vedītabbo dhammo ca, anatto ca vedītabbo attho ca, adhammaṇ ca viditvā dhammaṇ ca, anattaṇ ca viditvā atthaṇ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesam no āvuso ambhākaṃ acirapakkantassa Bhagavato etad ahoṣi: Idam kho no āvuso Bhagavā

<sup>1</sup> M. S. vatvāna; Ph. vatvā ca.

<sup>2</sup> T. M<sub>7</sub> add athāparaṃ. <sup>3</sup> T. panāv<sup>o</sup>; M<sub>7</sub> omits no.

<sup>4</sup> S. āy<sup>o</sup> <sup>5</sup> T. °yyama. <sup>6</sup> T. vya<sup>o</sup>

<sup>7</sup> M. Ph. °yyāmā. <sup>8</sup> M. Ph. sārā<sup>o</sup>

<sup>9</sup> M. pa || tathā paṭi<sup>o</sup>

saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho 'adhammo ca bhikkhave' veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā<sup>2</sup> ti? Tesāṃ no āvuso amhākaṃ etad ahoṣi: Ayaṃ kho āyasmā Ānando Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā<sup>3</sup> Ānando imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa<sup>4</sup> vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasmā Ānando 'ten' upasaṅkameyyāma<sup>5</sup>, upasaṅkamitvā āyasmantaṃ Ānantaṃ etam atthaṃ puccheyyāma<sup>6</sup>. Yathā no āyasmā Ānando vyākariṣṣati<sup>7</sup>, tathā naṃ dhāressāmā<sup>8</sup> ti. Vibhajat'<sup>9</sup> āyasmā Ānando ti<sup>10</sup>.

4. Seyyathā pi āvuso puriso sārattiko sārāgavesi sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato<sup>11</sup> sārāvato atikkam'<sup>12</sup> eva<sup>13</sup> mūlaṃ atikkamma<sup>14</sup> khandhaṃ sākāpalāse<sup>15</sup> sāraṃ pariyesitabbaṃ maññeyya, evaṃ sampadaṃ idaṃ. Āyasmantaṇaṃ Satthari sammukhibhūte taṃ Bhagavantaṃ atisitvā<sup>16</sup> amhe etam atthaṃ paṭipucchitabbaṃ maññetha<sup>17</sup>. So h'āvuso<sup>18</sup> Bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto nāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmi<sup>19</sup> Tathāgato. So c'eva paṇ' etassa kālo ahoṣi, yaṃ tumhe Bhagavantaṃ yeva upasaṅkamitvā

<sup>1</sup> M. pa || tathā paṭi°      <sup>2</sup> T. °yya.      <sup>3</sup> S. āy°

<sup>4</sup> Ph. °bhajitassa.      <sup>5</sup> T. °yyama; Ph. S. °missāma.

<sup>6</sup> T. °yyama; M. paṭi°      <sup>7</sup> T. vya° *throughout*.

<sup>8</sup> T. °yyamā; M<sub>6</sub>. M<sub>7</sub> °yyāmā; M. °rissāmā.

<sup>9</sup> M. Ph. °tu.      <sup>10</sup> *omitted by Ph.*

<sup>11</sup> T. M<sub>7</sub> ṭhito; M<sub>6</sub> tiṭṭhito.      <sup>12</sup> M. °kkam'.

<sup>13</sup> T. ca.      <sup>14</sup> M. T. °kkama.      <sup>15</sup> Ph. °saṃ.

<sup>16</sup> M. Ph. °kkamitvā.

<sup>17</sup> M<sub>6</sub> maññeyyātha; M. Ph. S. maññatha.

<sup>18</sup> T. M<sub>7</sub>. S. āv°; Ph. *only* hi.      <sup>19</sup> M. Ph. S. °sāmi *throughout*.

etam<sup>1</sup> attham puccheyyātha<sup>2</sup>. Yathā vo<sup>3</sup> Bhagavā vyākareyya, tathā nam dhāreyyāthā<sup>4</sup> ti.

5. Addhāvuso<sup>5</sup> Ānanda Bhagavā jānam jānāti passam passati cakkhubhūto nāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmi Tathāgato. So c'eva pan' etassa<sup>6</sup> kālo ahoṣi, yaṃ mayam Bhagavantam yeva upasankamitvā etam<sup>7</sup> attham puccheyyāma<sup>8</sup>. Yathā no Bhagavā vyākareyya, tathā nam dhāreyyāma. Api cāyasmā Ānando Satthu c'eva samvaṇṇito sambhāvito ca viññūnam sabrahmacāriṇam, pahoti cāyasmā<sup>9</sup> Ānando imassa Bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa<sup>10</sup> vitthārena attham vibhajitum. Vibhajat' āyasmā Ānando agarukarivā<sup>11</sup> ti.

6. Tena h'āvuso<sup>12</sup> suṇātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ āvuso' ti kho te bhikkhū āyasmato Ānandassa paccassosum. Āyasmā Ānando etad avoca: Yaṃ kho no āvuso Bhagavā samkhittena uddesam uddisitvā vitthārena attham avibhajitvā utthāyāsanā vihāram pavittho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Katamo cāvuso adhammo, katamo ca dhammo, katamo ca anatto, katamo ca attho?

7. Micchādīṭṭhi āvuso adhammo, sammādīṭṭhi dhammo, ye ca micchādīṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammādīṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsaṅkappo āvuso adhammo, sammāsaṅkappo dhammo . . . pe<sup>13</sup> . . . micchāvācā āvuso adhammo, sammāvācā

<sup>1</sup> M. S. \*ekam.      <sup>2</sup> T. °yyatha.

<sup>3</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. no.      <sup>4</sup> T. °yyathā, and so always.

<sup>5</sup> T. M<sub>7</sub> āv°      <sup>6</sup> T. assa; M<sub>6</sub>. M<sub>7</sub> tassa.

<sup>7</sup> T. ekam.      <sup>8</sup> T. °yyama, and so always.      <sup>9</sup> T. āy°

<sup>10</sup> Ph. °bhajitassa.

<sup>11</sup> M. Ph. S. °katvā; T. M<sub>7</sub> agarukaṃ (T. °tam) karitvā.

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> āv°      <sup>13</sup> omitted by M. Ph. S.

dhammo . . . micchākammanto āvuso adhammo, sammā-kammanto dhammo . . . micchā-ājīvo āvuso adhammo, sammā-ājīvo dhammo . . . micchāvāyāmo āvuso adhammo, sammāvāyāmo dhammo . . . micchāsamādhi āvuso adhammo, sammāsamādhi dhammo . . . micchāñāṇaṃ āvuso adhammo, sammāñāṇaṃ dhammo . . . micchāvimutti āvuso adhammo, sammāvimutti dhammo, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Yaṃ<sup>1</sup> kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittḥo 'adhammo ca bhikkhave veditabbo dhammo ca, anatto<sup>2</sup> ca veditabbo attho ca, adhammaṃ ca viditvā dhammaṃ ca, anattaṃ ca viditvā atthaṃ ca, yathā dhammo yathā attho tathā paṭipajjitabban' ti, imassa kho ahaṃ<sup>3</sup> āvuso Bhagavatā saṃkhittena uddessa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi<sup>4</sup>. Ākaṅkhamānā ca pana tumhe āvuso Bhagavantam yeva upasaṅkamitvā etaṃ atthaṃ puccheyyātha<sup>5</sup>. Yathā vo<sup>6</sup> Bhagavā vyākaroṭi<sup>7</sup>, tathā naṃ dhāreyyāthā ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Ānandassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā yena Bhagavā ten' upasaṅkamsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdīmsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etaṃ avocum: —

8. Yaṃ kho no bhante Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittḥo 'adhammo ca bhikkhave veditabbo dhammo<sup>8</sup> ca, anatto ca veditabbo attho ca, adhammaṃ ca viditvā dhamaṃ ca, anattaṃ ca viditvā atthaṃ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesam no bhante amhākaṃ acirapakkantassa Bhagavato etaṃ ahoṣi: Idaṃ kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā

<sup>1</sup> M. ayaṃ.      <sup>2</sup> M. la || tathā paṭi°      <sup>3</sup> omitted by T.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> aj°      <sup>5</sup> M. paṭi°

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. no; M. kho.      <sup>7</sup> S. °kareyya.

<sup>8</sup> M. pa || tathā paṭi°

vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittho 'adhammo ca bhikkhave veditabbo dhammo' ca, anatto ca veditabbo attho ca, adhammaṃ ca viditvā dhammaṃ ca anattaṃ ca viditvā atthaṃ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Tesam no bhante ambhakaṃ etad ahosi: Ayaṃ kho āyasmā Ānando Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā<sup>2</sup> Ānando imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasmā Ānando ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Ānandaṃ etam atthaṃ puccheyyāma. Yathā no āyasmā Ānando vyākariṣṣati, tathā naṃ dhāressamā<sup>3</sup> ti. Atha kho mayaṃ bhante yenāyasmā Ānando ten' upasaṅkamimhā<sup>4</sup>, upasaṅkamitvā āyasmantaṃ Ānandaṃ etam atthaṃ apucchimhā<sup>5</sup>. Tesam no bhante āyasmatā Ānandena imehi ākārehi imehi padehi imehi vyañjanehi attho suvibhatto ti.

9. Sādhu sādhu bhikkhave, paṇḍito bhikkhave Ānando, mahāpaṇṇo bhikkhave Ānando, maṃ ce pi tumhe bhikkhave upasaṅkamitvā etam atthaṃ puccheyyātha, aham pi c'etaṃ<sup>6</sup> evam eva<sup>7</sup> vyākareyyaṃ. Yathā taṃ Ānandena vyākataṃ, eso c'eva<sup>8</sup> tassa<sup>8</sup> attho, evañ ca naṃ dhāreyyāthā ti.

## CXVI.

1. Atha kho Ajito<sup>9</sup> paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi; sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>10</sup> vitisāretvā ekamantaṃ

<sup>1</sup> M. pa || tathā paṭi°      <sup>2</sup> S. āy°      <sup>3</sup> S. °reyyāmā.

<sup>4</sup> M<sub>6</sub> °mimha; T. °mamha.      <sup>5</sup> M<sub>6</sub> °ha; T. āpucchimha.

<sup>6</sup> M. Ph. ca taṃ; T. M<sub>7</sub> add atthaṃ.      <sup>7</sup> T. evaṃ.

<sup>8</sup> T. M<sub>7</sub> c'etassa; M<sub>6</sub> c'ev'etassa.

<sup>9</sup> Ph. Ajino *throughout*; S. Ajino; T. Ajito; M<sub>6</sub> ajivako; M<sub>7</sub> ajiviko.      <sup>10</sup> M. Ph. sārā°

nisīdi. Ekamantaṃ nisinno kho Ajito<sup>1</sup> paribbājako Bhagavantam etad avoca 'amhākaṃ bho Gotama paṇḍito<sup>2</sup> nāma sabrahmacārī, tena pañcamattāni cittaṭṭhānasatāni<sup>3</sup> cintitāni<sup>4</sup>, yehi aññatitthiyā upāraddhā<sup>5</sup> 'va<sup>6</sup> jānanti<sup>6</sup> upāraddh'amhā'<sup>7</sup> ti. Atha kho Bhagavā bhikkhū āmantesi 'dhāretha no<sup>8</sup> tumhe bhikkhave paṇḍitavatthūni' ti. 'Etassa Bhagavā kālo, etassa Sugata kālo, yaṃ Bhagavā bhāseyya, Bhagavato sutvā bhikkhū dhāressanti' ti. 'Tena hi bhikkhave suṇātha sādhukaṃ manasikarotha, bhāsissāmi' ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Idha bhikkhave ekacco adhammikenā vādena adhammikaṃ vādaṃ abhiniggaṇhāti<sup>9</sup> abhinippīleti<sup>10</sup>. Tena ca adhammikaṃ parisāṃ rañjeti<sup>11</sup>, tena sā adhammikā parisā uccāsaddā<sup>12</sup> mahāsaddā<sup>12</sup> hoti<sup>13</sup> 'paṇḍito vata bho paṇḍito vata bho' ti.

3. Idha pana bhikkhave ekacco adhammikenā vādena dhammikaṃ vādaṃ abhiniggaṇhāti abhinippīleti, tena ca adhammikaṃ parisāṃ rañjeti<sup>14</sup>, tena sā adhammikā parisā uccāsaddā mahāsaddā hoti 'paṇḍito vata bho paṇḍito vata bho' ti.

4. Idha pana bhikkhave ekacco adhammikenā vādena dhammikaṃ ca vādaṃ adhammikaṃ ca vādaṃ abhiniggaṇhāti abhinippīleti, tena ca adhammikaṃ parisāṃ rañjeti<sup>14</sup>, tena sā adhammikā parisā uccāsaddā mahāsaddā hoti 'paṇḍito vata bho paṇḍito vata bho' ti.

5. Idha<sup>15</sup> pana bhikkhave ekacco dhammikenā vādena adhammikaṃ vādaṃ abhiniggaṇhāti abhinippīleti, tena ca

<sup>1</sup> M<sub>6</sub> ājivako; T. M<sub>7</sub> ājivito; omitted by S.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> paṇḍisso; T. M<sub>7</sub> have also brahma vā instead of sabrahma<sup>o</sup> <sup>3</sup> Ph. cinta<sup>o</sup>

<sup>4</sup> omitted by T. M<sub>7</sub>. S. <sup>5</sup> Ph. uddhā.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> pajā<sup>o</sup> <sup>7</sup> M. Ph. S. °ddhasmā.

<sup>8</sup> omitted by Ph. <sup>9</sup> M. Ph. °hati throughout.

<sup>10</sup> T. M<sub>7</sub> °ppeleti throughout. <sup>11</sup> T. M<sub>7</sub> rajati.

<sup>12</sup> M. Ph. uccāsaddamahā<sup>o</sup> throughout.

<sup>13</sup> M. Ph. honti always. <sup>14</sup> T. M<sub>7</sub> rajati.

<sup>15</sup> M. Ph. omit this passage.

dhammikam<sup>1</sup> parisam rañjeti<sup>2</sup>, tena sã dhammikã<sup>1</sup> parisã uccāsaddã mahāsaddã hoti 'paṇḍito vata bho paṇḍito vata bho' ti. <sup>3</sup>

6. Adhammo ca<sup>4</sup> bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca veditvã dhammañ ca, anattañ ca veditvã atthañ ca, yathã dhammo yathã attho, tathã paṭipajjitabbaṃ<sup>5</sup>. Katamo<sup>6</sup> ca<sup>7</sup> bhikkhave adhammo, katamo ca<sup>7</sup> dhammo, katamo ca<sup>7</sup> anatto, katamo ca<sup>7</sup> attho?

7. Micchãdiṭṭhi bhikkhave adhammo, sammãdiṭṭhi dhammo, ye ca micchãdiṭṭhipaccayã aneke pãpakã akusalã dhammã sambhavanti, ayaṃ anatto, sammãdiṭṭhipaccayã ca aneke kusalã dhammã bhãvanãpãripuriṃ gacchanti, ayaṃ attho. Micchãsaṅkappo bhikkhave adhammo, sammãsaṅkappo dhammo . . . micchãvãcã bhikkhave adhammo, sammãvãcã dhammo . . . micchãkammanto bhikkhave adhammo, sammãkammanto dhammo . . . micchããjivo bhikkhave adhammo, sammããjivo dhammo . . . micchãvãyãmo bhikkhave adhammo, sammãvãyãmo dhammo . . . micchãsatã bhikkhave adhammo . . . sammãsatã dhammo, micchãsamãdhi bhikkhave adhammo, sammãsamãdhi dhammo . . . micchãñãṇaṃ bhikkhave adhammo, sammãñãṇaṃ dhammo . . . micchãvimutti bhikkhave adhammo, sammãvimutti dhammo, ye ca micchãvimuttipaccayã aneke<sup>8</sup> pãpakã akusalã dhammã sambhavanti, ayaṃ anatto, sammãvimuttipaccayã ca aneke kusalã dhammã bhãvanãpãripuriṃ gacchanti, ayaṃ attho.

Adhammo ca<sup>9</sup> bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca veditvã dhammañ

<sup>1</sup> S. adh°    <sup>2</sup> T. M<sub>7</sub> rajati.

<sup>3</sup> S. adds the following passage, viz. Idha pana bh° ekacco dh° vãdena dh° vãdaṃ abhinigg° abhinipp°, tena ca dh° parisam r°, tenã sã dh° parisã ucc° mahã° hoti 'paṇḍito vata bho p° v° bho' ti.

<sup>4</sup> omitted by Ph.    <sup>5</sup> T. S. add ti.

<sup>6</sup> T. M<sub>7</sub> only ñave katamo ca bh° adh° kat° ca anatto.

<sup>7</sup> omitted by M. Ph.    <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> pe || ayaṃ anatto.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> pe || ayaṃ attho.



ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttan ti.

## CXVII.

1. Atha kho Saṅgāravo<sup>1</sup> brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi; sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>2</sup> vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Saṅgāravo brāhmaṇo Bhagavantaṃ etaḍ avoca 'kin nu kho bho Gotama orimaṃ tiraṃ, kiṃ<sup>3</sup> pārimaṃ tiraṃ' ti?

2. Micchādītthi kho brāhmaṇa orimaṃ tiraṃ, sammādītthi pārimaṃ tiraṃ. Micchāsaṅkappo orimaṃ tiraṃ, sammāsaṅkappo pārimaṃ tiraṃ. Micchāvācā orimaṃ tiraṃ, sammāvācā pārimaṃ tiraṃ. Micchākammanto orimaṃ tiraṃ, sammākammanto pārimaṃ tiraṃ. Micchā-ājivo orimaṃ tiraṃ, sammā-ājivo pārimaṃ tiraṃ. Micchāvāyāmo orimaṃ tiraṃ, sammāvāyāmo pārimaṃ tiraṃ, micchāsati orimaṃ tiraṃ, sammāsati pārimaṃ tiraṃ. Micchāsamādhi orimaṃ tiraṃ, sammāsamādhi pārimaṃ tiraṃ. Micchā-ñāṇaṃ orimaṃ tiraṃ, sammāñāṇaṃ pārimaṃ tiraṃ. Micchāvimutti orimaṃ tiraṃ, sammāvimutti pārimaṃ tiraṃ.

Idaṃ kho brāhmaṇa orimaṃ tiraṃ, idaṃ pārimaṃ tiraṃ ti<sup>3</sup>.

Appakā te manussesu ye janā pāragāmino  
athāyaṃ itarā pajā tiraṃ evānudhāvati.

Ye ca kho samma-d-akkhāte<sup>4</sup> dhamme dhammānuvattino  
te janā pāraṃ essanti<sup>5</sup> maccudheyyaṃ suduttaraṃ.

Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvētha paṇḍito  
okā anokaṃ āgamma viveke yattha dūramaṃ.

Tatrābhiraṭṭim iccheyya hitvā kāme akiñcano  
pariyodapeyya attānaṃ cittaklesehi<sup>6</sup> paṇḍito.

<sup>1</sup> Ph. S. Saṅgāravo.      <sup>2</sup> M. Ph. sārā°

<sup>3</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>4</sup> T. oto.      <sup>5</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> issanti.

<sup>6</sup> M<sub>6</sub> citakehi.

Yesaṃ sambodhiyaṅgesu<sup>1</sup> sammācittaṃ subhāvitaṃ  
ādanapaṭinissagge anupādāya ye ratā  
khīṇāsavā jutimanto<sup>2</sup> te loke parinibbutā<sup>3</sup> ti.

## CXVIII.

1. Orimaṇ ca vo<sup>4</sup> bhikkhave tīraṃ desissāmi<sup>5</sup> pārimaṇ ca  
tīraṃ. Taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmi  
ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccasso-  
sum. Bhagavā etad avoca: —

2. Katamaṇ ca bhikkhave orimaṃ tīraṃ, katamaṇ ca  
pārimaṃ tīraṃ?

Micchādīṭṭhi bhikkhave<sup>6</sup> orimaṃ tīraṃ, sammādīṭṭhi  
pārimaṃ tīraṃ . . . pe<sup>7</sup> . . . micchāvimutti orimaṃ tīraṃ,  
sammāvimutti pārimaṃ tīraṃ. Idaṃ kho bhikkhave ori-  
maṃ tīraṃ, idaṃ pārimaṃ tīraṃ ti.

Appakā te manussesu ye janā pāragāmino  
athāyaṃ itarā pajā tīraṃ evānudhāvati.

Ye ca kho samma-d-akkhāte dhamme<sup>8</sup> dhammānūvattino  
te janā pāram essanti maccudheyyaṃ suduttaraṃ.

Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvētha paṇḍito  
okā anokam āgamma viveke yattha dūramaṃ.

Tatrābhiratim iccheyya hitvā kāme akiñcano  
pariyodapeyya attānaṃ cittaklesehi paṇḍito.

Yesaṃ sambodhiyaṅgesu<sup>1</sup> sammācittaṃ subhāvitaṃ  
ādanapaṭinissagge anupādāya ye ratā  
khīṇāsavā jutimanto<sup>2</sup> te loke parinibbutā<sup>3</sup> ti.

## CXIX.

1. Tena kho pana samayena Jāṇussoṇi<sup>9</sup> brāhmaṇo tadah'  
uposathe sīsaṃ nahāto navaṃ khomayugaṃ nivattho allamaṃ

<sup>1</sup> T. M<sub>7</sub> 'odhi aṅg°      <sup>2</sup> T. jūti°      <sup>3</sup> M. 'obbūtā.

<sup>4</sup> only in S.      <sup>5</sup> M<sub>6</sub> desessāmi.      <sup>6</sup> omitted by M. Ph.

<sup>7</sup> M. la; Ph. pa.      <sup>8</sup> T. dhammo.

<sup>9</sup> Ph. Jāṇussoṇi; M. Jāṇussoṇi; M<sub>7</sub> Jāṇussoṇi; M<sub>6</sub> Jā-  
nussoni throughout; T. Jāṇussoṇi, Jāṇussoṇi and Jāṇussoṇi.

kusamutṭhim ādāya Bhagavato avidūre ekamantaṃ t̥hito hoti. Addasā<sup>1</sup> kho Bhagavā Jāṇussoṇiṃ brāhmaṇaṃ tadah'uposathe sīsaṃ nahātaṃ navamaṃ khomayugaṃ nivatthaṃ allamaṃ kusamutṭhim ādāya avidūre ekamantaṃ t̥hitaṃ, disvā<sup>2</sup> Jāṇussoṇiṃ brāhmaṇaṃ etad avoca 'kin nu kho<sup>3</sup> tvaṃ brāhmaṇa tadah'uposathe sīsaṃ nahāto navamaṃ khomayugaṃ nivattho allamaṃ kusamutṭhim ādāya ekamantaṃ t̥hito, kin nu<sup>4</sup> kho<sup>5</sup> ajja<sup>5</sup> brāhmaṇakulassā'<sup>6</sup> ti? 'Paccorohaṇi bho Gotama ajja brāhmaṇakulassā'<sup>6</sup> ti. Yathākathaṃ pana brāhmaṇa brāhmaṇānaṃ paccorohaṇi hoti' ti? 'Idha bho Gotama brāhmaṇa tadah'uposathe sīsaṃ nahātā navamaṃ khomayugaṃ nivatthā allena gomayena paṭhaviṃ opuñjitvā<sup>7</sup> haritehi kusehi pattharivā<sup>8</sup> antarā ca vemaṃ antarā ca agyāgāraṃ<sup>9</sup> seyyamaṃ kappenti. Te taṃ rattimaṃ tikkhattamaṃ paccutthāya<sup>10</sup> pañjalikā<sup>10</sup> aggimaṃ namassanti 'paccorohāma bhavantaṃ'<sup>11</sup>, paccorohāma bhavantaṃ'<sup>11</sup> ti, pahutena<sup>12</sup> ca sappitelena navanītena aggimaṃ santappenti, tassā ca rattiyā accayena paṇitena khādaniyena bhojaniyena brāhmaṇe santappenti. Evaṃ bho Gotama brāhmaṇānaṃ paccorohaṇi hoti' ti. 'Aññathā kho brāhmaṇa<sup>13</sup> brāhmaṇānaṃ paccorohaṇi<sup>14</sup>, aññathā ca<sup>15</sup> pana ariyassa vinaye paccorohaṇi hoti' ti. 'Yathākathaṃ pana bho Gotama ariyassa vinaye paccorohaṇi hoti'<sup>16</sup>? Sādhu me bhavaṃ Gotama tathā dhammaṃ desetu, yathā ariyassa vinaye paccorohaṇi hoti' ti<sup>17</sup>. 'Tena hi brāhmaṇa suṇāhi sādhukaṃ manasikarohi, bhāsissāmi' ti. 'Evaṃ bho' ti kho Jāṇussoṇi brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: —

<sup>1</sup> M. °sa.      <sup>2</sup> M. Ph. S. disvāna.

<sup>3</sup> omitted by M. Ph. S.      <sup>4</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> T. M<sub>7</sub> v'ajja; S. ajja; omitted by M<sub>6</sub>; M. Ph. add brahmaṇa.      <sup>6</sup> M. Ph. brahmakusalassā.

<sup>7</sup> M<sub>6</sub> °jetvā; T. omayitvā; M<sub>7</sub> otvā.

<sup>8</sup> Ph. santharivā; M. pavitthāretvā.

<sup>9</sup> T. M<sub>7</sub> aggāgāraṃ.

<sup>10</sup> M<sub>6</sub> pañjalikāya paccutthāya.

<sup>11</sup> Ph. bhagavantaṃ; M<sub>6</sub> mahantaṃ and bhavantaṃ.

<sup>12</sup> M. bahukena; Ph. bahutena.

<sup>13</sup> omitted by T. M<sub>7</sub>.

<sup>14</sup> M. M<sub>6</sub> add hoti.

<sup>15</sup> omitted by M<sub>6</sub>.

<sup>16</sup> T. M<sub>6</sub>. M<sub>7</sub> hoti ti.

<sup>17</sup> omitted by T.

2. Idha brāhmaṇa ariyasāvako iti paṭisañcikkhati 'micchādītṭhiyā kho pāpako vipāko dītṭhe c'eva dhamme abhisamparāyaṇ cā' ti. So iti paṭisaṃkhāya micchādītṭhiṃ pajahati, micchādītṭhiyā paccorohati . . . 'Micchāsaṅkappassa kho pāpako vipāko dītṭhe c'eva dhamme abhisamparāyaṇ cā' ti. So iti paṭisaṃkhāya micchāsaṅkappaṃ pajahati, micchāsaṅkappā paccorohati . . . 'Micchāvācāya kho pāpako vipāko dītṭhe c'eva dhamme abhisamparāyaṇ cā' ti. So iti paṭisaṃkhāya micchāvācaṃ pajahati, micchāvācāya paccorohati . . . 'Micchākammantassa kho pāpako vipāko dītṭhe c'eva dhamme abhisamparāyaṇ cā' ti. So iti paṭisaṃkhāya micchākammaṃ pajahati, micchākammantā paccorohati . . . 'Micchā-ājivassa kho pāpako vipāko dītṭhe c'eva dhamme abhisamparāyaṇ cā' ti. So iti paṭisaṃkhāya micchā-ājivaṃ pajahati, micchā-ājivā paccorohati . . . 'Micchāvāyāmassa kho pāpako vipāko dītṭhe c'eva dhamme abhisamparāyaṇ cā' ti. So iti paṭisaṃkhāya micchāvāyāmaṃ pajahati, micchāvāyāmā paccorohati . . . 'Micchāsatiyā kho pāpako vipāko dītṭhe c'eva dhamme abhisamparāyaṇ cā' ti. So iti paṭisaṃkhāya micchāsatiṃ pajahati, micchāsatiyā paccorohati . . . 'Micchāsamādhissa kho pāpako vipāko dītṭhe c'eva dhamme abhisamparāyaṇ cā' ti. So iti paṭisaṃkhāya micchāsamādhim pajahati, micchāsamādhimhā paccorohati . . . 'Micchāñāṇassa kho pāpako vipāko dītṭhe c'eva dhamme abhisamparāyaṇ cā' ti. So iti paṭisaṃkhāya micchāñāṇaṃ pajahati, micchāñāṇā paccorohati . . . 'Micchāvimuttiyā kho pāpako vipāko dītṭhe c'eva dhamme abhisamparāyaṇ cā' ti. So iti paṭisaṃkhāya micchāvimuttiṃ pajahati, micchāvimuttiyā paccorohati. Evaṃ kho brāhmaṇa ariyassa vinaye paccorohaṇi hoti<sup>1</sup>.

3. Aññathā bho Gotama brāhmaṇānaṃ paccorohaṇi, aññathā ca<sup>2</sup> pana ariyassa vinaye paccorohaṇi hoti<sup>3</sup>, imissā ca bho Gotama ariyassa vinaye paccorohaṇiyā brāhmaṇānaṃ paccorohaṇi kalam nāgghati<sup>4</sup> soḷasiṃ.

<sup>1</sup> omitted by M. Ph. T.      <sup>2</sup> omitted by T.

<sup>3</sup> T. M<sub>7</sub> hoti ti; omitted by M<sub>6</sub>.

<sup>4</sup> M. Ph. n'aggho; S. na aggho

Abhikkantaṃ bho Gotama . . . pe<sup>1</sup> . . . upāsakaṃ maṃ bhavaṃ Gotama dhāretu ajja-t-agge paṇupetaṃ saraṇa-gatan ti.

## CXX.

1. Ariyaṃ vo bhikkhave paccorohaṇiṃ desissāmi<sup>2</sup>. Taṃ suṇātha<sup>3</sup> . . . pe<sup>4</sup> . . . Katamā ca bhikkhave ariyā paccorohaṇi?

2. Idha bhikkhave ariyasāvako iti paṭisaṅcikkhati 'micchādīṭṭhiyā kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya micchādīṭṭhiṃ pajahati, micchādīṭṭhiyā paccorohati . . . 'Micchāsankappaṃ passa kho pāpako<sup>5</sup> vipāko<sup>5</sup> . . . pe<sup>4</sup> . . . micchāvācāya kho . . . micchākammantassa kho . . . micchā-ājivassa kho . . .<sup>6</sup> micchāvāyāmassa kho . . . micchāsatiyā kho . . . micchāsamādhissa kho . . . micchāñāṇassa kho . . . micchāvimuttiyā kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya micchāvimuttiṃ pajahati, micchāvimuttiyā paccorohati.

Ayaṃ vuccati bhikkhave ariyā paccorohaṇi ti.

## CXXI.

1. Suriyassa<sup>7</sup> bhikkhave udayato etaṃ pubbaṅgamaṃ, etaṃ pubbanimittaṃ, yad<sup>8</sup> idaṃ<sup>8</sup> aruṇaggaṃ<sup>9</sup>. Evam eva kho bhikkhave kusalanāṃ dhammānaṃ etaṃ pubbaṅgamaṃ, etaṃ pubbanimittaṃ, yad idaṃ sammādiṭṭhi.

2. Sammādiṭṭhissa<sup>10</sup> bhikkhave sammāsankappo pahoti. Sammāsankappassa sammāvācā pahoti. Sammāvācassa sammākammanto pahoti. Sammākammantassa sammā-ājivo pahoti. Sammā-ājivassa sammāvāyāmo pahoti. Sammāvāyāmassa sammāsati pahoti. Sammāsatiṃ sammāsamādhī

<sup>1</sup> M. pa; omitted by Ph.

<sup>2</sup> M<sub>6</sub>, M<sub>7</sub>, desessāmi.

<sup>3</sup> T. M<sub>7</sub>, add sādhuṃ.

<sup>4</sup> omitted by M. Ph. S.

<sup>5</sup> omitted by S. <sup>6</sup> M<sub>6</sub> pe.

<sup>7</sup> M. Ph. sū<sup>o</sup>

<sup>8</sup> M<sub>6</sub> etaṃ; omitted by Ph.

<sup>9</sup> M. Ph. °ṇuggaṃ; S. °ṇuttaṃ.

<sup>10</sup> M. Ph. S. °diṭṭhikassa.

pahoti. Sammāsamādhissa sammāñāṇaṃ pahoti. Sammāñāṇassa<sup>1</sup> sammāvimutti pahoti ti<sup>2</sup>.

## CXXII.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikātā āsavānaṃ khayāya samvattanti. Katame dasa?

2. Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī sammāñāṇaṃ sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikātā āsavānaṃ khayāya samvattanti ti.

Paccorohaṇivaggo<sup>3</sup> dutiyo.

[Tass' uddānaṃ:

Tayo adhammā Ajito Sagāravo ca orimaṃ

Dve c'eva paccorohaṇi pubbaṅgamaṃ āsavo cā ti.]<sup>4</sup>

## CXXIII.

1. Dasa yime<sup>5</sup> bhikkhave dhammā parisuddhā pariyodātā na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi sammāsaṅkappo<sup>6</sup> sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī sammāñāṇaṃ sammāvimutti.

Ime kho bhikkhave dasa dhammā parisuddhā pariyodātā na aññatra sugatavinayā ti<sup>7</sup>.

## CXXIV.

1. Dasa yime<sup>5</sup> bhikkhave dhammā anuppannā uppajjanti na aññatra sugatavinayā. Katame dasa?

<sup>1</sup> T. M<sub>7</sub> °ñāṇissa. <sup>2</sup> omitted by Ph. S. <sup>3</sup> Ph. Vaggo.  
<sup>4</sup> only in M.; M<sub>6</sub> has tass' uddānaṃ: samkhittā vitthatam  
 Ānando Ajina ve yaṃ gayhakā dve paccorohaṇi vutta sūriyā āsavakkhaya ti. <sup>5</sup> T. ime.

<sup>6</sup> Ph. pa || sammākammanto. <sup>7</sup> omitted by Ph.

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā anuppannā uppajjanti na aññatra sugatavinayā ti.

### CXXV.

1. Dasa yime bhikkhave dhammā mahapphalā mahānisamsā na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā mahapphalā<sup>3</sup> mahānisamsā na aññatra sugatavinayā ti.

### CXXVI.

1. Dasa yime bhikkhave dhammā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā ti.

### CXXVII.

1. Dasa yime bhikkhave dhammā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattanti na aññatra sugatavinayā ti. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā ekantanibbidāya virāgāya upasamāya abhiññāya sambodhāya nibbānāya samvattanti na aññatra sugatavinayā ti.

### CXXVIII<sup>4</sup>.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikātā anuppannā uppajjanti na aññatra sugatavinayā. Katame dasa?

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> T. ime.

<sup>3</sup> T. rāgavinaya<sup>o</sup> as in CXXVI.

<sup>4</sup> is missing in M<sub>6</sub>.

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikātā anuppannā uppajjanti na aññatra sugatavinayā ti.

### CXXIX.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikātā mahapphalā honti mahānisamsā na aññatra sugatavinayā ti. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikātā mahapphalā honti mahānisamsā na aññatra sugatavinayā ti.

### CXXX.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikātā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikātā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā ti.

### CXXXI.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikātā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti na aññatra sugatavinayā ti. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikātā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti na aññatra sugatavinayā ti.

<sup>1</sup> M. la; Ph. pa.



## CXXXII.

1. Dasa yime bhikkhave micchattā. Katame dasa?

2. Micchādittḥi micchāsaṅkappo micchāvācā micchākammanto micchā-ājīvo micchāvāyāmo micchāsati micchāsamādhi micchānāṇaṃ micchāvimutti.

Ime kho bhikkhave dasa micchattā ti.

## CXXXIII.

1. Dasa yime bhikkhave sammattā. Katame dasa?

2. Sammādittḥi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi sammānāṇaṃ sammāvimutti.

Ime kho bhikkhave dasa sammattā ti.

Parisuddhavaggo<sup>1</sup> tatiyo<sup>2</sup>.

## CXXXIV.

1. Sādhuñ ca vo bhikkhave desissāmi<sup>3</sup> asādhuñ ca, taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosaṃ. Bhagavā etad avoca: —

2. Katamañ ca bhikkhave asādhuaṃ?

Micchādittḥi micchāsaṅkappo micchāvācā micchākammanto micchā-ājīvo micchāvāyāmo micchāsati micchāsamādhi micchānāṇaṃ micchāvimutti.

Idaṃ vuccati bhikkhave asādhuaṃ.

3. Katamañ ca bhikkhave sādhuvaṃ?

<sup>1</sup> S. Pārisuddhi; Ph. Vaggo.

<sup>2</sup> M<sub>6</sub> adds tass' uddānaṃ: parisuddhamano upamala-rāgavipaṭājanāya cattāro micchattāni te dasā ti.

<sup>3</sup> T. desessāmi.

Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākamman-  
to sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī  
sammāñāṇaṃ sammāvimutti.

Idaṃ vuccati bhikkhave sādhuṃ ti.

## CXXXV.

1. Ariyadhammaṃ ca vo bhikkhave desissāmi<sup>1</sup> anariya-  
dhammaṃ ca, taṃ suṇātha sādhukaṃ<sup>2</sup> manasikarotha<sup>2</sup>  
. . . pe<sup>3</sup> . . .

2. Katamo ca bhikkhave anariyo dhammo?

Micchādiṭṭhi . . . pe<sup>4</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave anariyo dhammo.

3. Katamo ca bhikkhave ariyo dhammo?

4. Sammādiṭṭhi . . . pe<sup>4</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave ariyo dhammo ti.

## CXXXVI.

1. Kusalaṃ<sup>5</sup> ca vo bhikkhave desissāmi<sup>6</sup> akusalaṃ<sup>7</sup> ca,  
taṃ suṇātha . . . pe<sup>8</sup> . . .

2. Katamaṃ ca bhikkhave akusalaṃ?

Micchādiṭṭhi . . . pe<sup>4</sup> . . . micchāvimutti.

Idaṃ vuccati bhikkhave akusalaṃ.

3. Katamaṃ ca bhikkhave kusalaṃ?

Sammādiṭṭhi . . . pe<sup>4</sup> . . . sammāvimutti.

Idaṃ vuccati bhikkhave kusalaṃ.

## CXXXVII.

1. Atthaṃ ca vo bhikkhave desissāmi anattaṃ ca, taṃ  
suṇātha . . . pe<sup>8</sup> . . .

2. Katamo ca bhikkhave anatto?

<sup>1</sup> T. M<sub>6</sub> desessāmi.      <sup>2</sup> omitted by M. Ph.

<sup>3</sup> M. pa; omitted by Ph.; S. gives it in full.

<sup>4</sup> M. la; Ph. pa.      <sup>5</sup> M. Ph. aku<sup>o</sup>

<sup>6</sup> M<sub>6</sub>. M<sub>7</sub> desessāmi.      <sup>7</sup> M. Ph. ku<sup>o</sup>

<sup>8</sup> omitted by M. Ph.; S. in full.

Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave anatto.

3. Katamo ca bhikkhave attho?

Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave attho ti.

### CXXXVIII.

1. Dhammañ ca vo bhikkhave desissāmi adhammañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave adhammo?

Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave adhammo.

3. Katamo ca bhikkhave dhammo?

Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave dhammo ti.

### CXXXIX.

1. Sāsavañ ca vo bhikkhave dhammaṃ desissāmi<sup>3</sup> anāsavañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave sāsavo dhammo?

Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave sāsavo dhammo.

3. Katamo ca bhikkhave anāsavo dhammo?

Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave anāsavo dhammo ti.

### CXL.

1. Sāvajjañ ca vo bhikkhave dhammaṃ desissāmi<sup>4</sup> anavajjañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave sāvajjo dhammo?

Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave sāvajjo dhammo.

3. Katamo ca bhikkhave anavajjo dhammo?

Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave anavajjo dhammo ti.

<sup>1</sup> M. la; Ph. pa.

<sup>2</sup> omitted by M. Ph.; S. in full.

<sup>3</sup> M. Ph. M<sub>6</sub> dese°

<sup>4</sup> M. T. M<sub>7</sub> dese°

## CXLI.

1. Tapanīyaṅ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup> atapanīyaṅ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave tapanīyo dhammo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave tapanīyo dhammo.
3. Katamo ca bhikkhave atapanīyo dhammo?  
Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave atapanīyo dhammo ti.

## CXLI.

1. Ācayagāmiṅ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup> apacayagāmiṅ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave ācayagāmi dhammo?  
Micchādiṭṭhi . . . pe<sup>4</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave ācayagāmi dhammo.
3. Katamo ca bhikkhave apacayagāmi dhammo?  
Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave apacayagāmi dhammo ti.

## CXLI.

1. Dukkhudrayaṅ<sup>5</sup> ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup> sukhudrayaṅ<sup>5</sup> ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave dukkhudrayo dhammo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave dukkhudrayo dhammo.
3. Katamo ca bhikkhave sukhudrayo dhammo?  
Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave sukhudrayo dhammo ti.

<sup>1</sup> M. Ph. T. M<sub>6</sub> dese°

<sup>2</sup> omitted by M. Ph.; S. in full.

<sup>3</sup> M. la; Ph. pa. <sup>4</sup> M. Ph. pa.

<sup>5</sup> Ph. °indriyaṅ; T. M<sub>6</sub>. M<sub>7</sub> °uddayaṅ throughout.

<sup>6</sup> T. M<sub>6</sub> dese°

## CXLIV.

1. Dukkhavipākañ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup>  
sukhavipākañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave dukkhavipāko dhammo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave dukkhavipāko dhammo.

3. Katamo ca bhikkhave sukhavipāko dhammo?

Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave sukhavipāko dhammo ti.

Sādhuvaggo<sup>4</sup> catuttho<sup>5</sup>.

## CXLV.

1. Ariyamaggañ ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup>  
anariyamaggañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave anariyo maggo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave anariyo maggo.

3. Katamo ca bhikkhave ariyo maggo?

Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave ariyo maggo ti.

## CXLVI.

1. Sukkamaggañ<sup>7</sup> ca vo bhikkhave dhammaṃ desissāmi<sup>8</sup>  
kaṇhamaggañ<sup>9</sup> ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

<sup>1</sup> M. Ph. T. dese°      <sup>2</sup> omitted by M. Ph.; S. in full.

<sup>3</sup> M. la; Ph. pa.      <sup>4</sup> Ph. T. M<sub>7</sub> Vaggo.

<sup>5</sup> M<sub>6</sub> adds tass' uddānaṃ:

Sādhun̄ ariyakusalaṃ atthadhammaṃ anāsavaṃ  
Sāvajjaṃ tapaniyaṃ ca ācayagāmi dukkhuddayaṃ  
Dukkhavipākena te dasā ti.

<sup>6</sup> Ph. T. M<sub>6</sub> dese°      <sup>7</sup> M. Ph. S. kaṇha°

<sup>8</sup> M<sub>6</sub> dese°      <sup>9</sup> M. Ph. S. sukka°

2. Katamo ca bhikkhave kaṇhamaggo?  
Micchāditṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave kaṇhamaggo?  
3. Katamo ca bhikkhave sukkamaggo?  
Sammāditṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave sukkamaggo ti.

## CXLVII.

1. Saddhammaṅ ca vo bhikkhave desissāmi<sup>2</sup> asaddhammaṅ ca, taṃ suṇātha . . . pe<sup>3</sup> . . .  
2. Katamo ca bhikkhave asaddhammo?  
Micchāditṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave asaddhammo.  
3. Katamo ca bhikkhave saddhammo?  
Sammāditṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave saddhammo ti.

## CXLVIII.

1. Sappurisadhammaṅ ca vo bhikkhave desissāmi<sup>4</sup> asappurisadhammaṅ ca, taṃ suṇātha . . . pe<sup>3</sup> . . .  
2. Katamo ca bhikkhave asappurisadhammo?  
Micchāditṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave asappurisadhammo.  
3. Katamo ca bhikkhave sappurisadhammo?  
Sammāditṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave sappurisadhammo ti.

## CXLIX.

1. Uppādetabbaṅ ca vo bhikkhave dhammaṃ desissāmi<sup>4</sup> na uppādetabbaṅ ca, taṃ suṇātha . . . pe<sup>5</sup> . . .  
2. Katamo ca bhikkhave na uppādetabbo dhammo?  
Micchāditṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave na uppādetabbo dhammo.

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> M. Ph. T. M<sub>6</sub> dese°

<sup>3</sup> omitted by M. Ph.; S. in full.      <sup>4</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese°

<sup>5</sup> omitted by M. Ph.; T. M<sub>6</sub>. M<sub>7</sub> omit also taṃ su°;  
S. in full.

3. Katamo ca bhikkhave uppādetabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave uppādetabbo dhammo ti.

## CL.

1. Āsevitabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>2</sup>  
na āsevitabbañ<sup>3</sup> ca, taṃ suṇātha . . . pe<sup>4</sup> . . .  
2. Katamo<sup>5</sup> ca bhikkhave na āsevitabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave na āsevitabbo dhammo.  
3. Katamo ca bhikkhave āsevitabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave āsevitabbo dhammo ti.

## CLI.

1. Bhāvetabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>2</sup>  
na bhāvetabbañ ca, taṃ suṇātha . . . pe<sup>4</sup> . . .  
2. Katamo ca bhikkhave na bhāvetabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave na bhāvetabbo dhammo.  
3. Katamo ca bhikkhave bhāvetabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave bhāvetabbo dhammo ti.

## CLII.

1. Bahulikātabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup>  
na bahulikātabbañ ca, taṃ suṇātha . . . pe<sup>4</sup> . . .  
2. Katamo ca bhikkhave na bahulikātabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave na bahulikātabbo dhammo.  
3. Katamo ca bhikkhave bahulikātabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave bahulikātabbo dhammo ti.

<sup>1</sup> M. 1a; Ph. pa.      <sup>2</sup> M. Ph. T. M<sub>7</sub> dese°

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> sevi°; T. M<sub>7</sub> throughout.

<sup>4</sup> omitted by M. Ph.; S. in full.

<sup>5</sup> in M<sub>6</sub> there is some disorder.

<sup>6</sup> M. Ph. T. dese°

## CLIII.

1. Anussaritabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup>  
na anussaritabbañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave na anussaritabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave na anussaritabbo dhammo.

3. Katamo ca bhikkhave anussaritabbo dhammo?

Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave anussaritabbo dhammo ti.

## CLIV.

1. Sacchikātabbañ ca vo bhikkhave dhammaṃ desissā-  
mi<sup>4</sup> na sacchikātabbañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave na sacchikātabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave na sacchikātabbo dhammo.

3. Katamo ca bhikkhave sacchikātabbo dhammo?

Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave sacchikātabbo dhammo ti.

Ariyamaggavaggo<sup>5</sup> pañcama<sup>6</sup>.

Paṇṇāsako<sup>7</sup> tatiyo.

## CLV.

1. Dasahi<sup>8</sup> bhikkhave dhammehi samannāgato puggalo  
na sevitaḥ. Katamehi dasahi<sup>9</sup>?

<sup>1</sup> M. Ph. M<sub>6</sub> dese<sup>o</sup>      <sup>2</sup> omitted by M. Ph.; S. in full.

<sup>3</sup> M. la; Ph. pa.      <sup>4</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese<sup>o</sup>

<sup>5</sup> M. M<sub>6</sub> Ariyavaggo; Ph. T. M<sub>7</sub> Vaggo.

<sup>6</sup> M. saññāpaṇṇāsako; S. tatiyapaṇṇāsako; Ph. T. M<sub>6</sub>.  
M<sub>7</sub> omit Paṇṇ<sup>o</sup> tatiyo.

<sup>7</sup> M<sub>6</sub> adds tass' uddānaṃ: ariyo maggo kaṇhamaggo  
saddhammo sappurisadhammo uppādetabbo dhammo āsevi-  
tabbo dhammo na bhāvetabbo dhammo na bāhulikātabbo  
dhammo sacchikātabbo dhammo ti.      <sup>8</sup> T. M<sub>7</sub> add me.

<sup>9</sup> T. M<sub>7</sub> add dasahi bh<sup>o</sup> dh<sup>o</sup> sa<sup>o</sup> pu<sup>o</sup> sevitaḥ.



2. Micchādiṭṭhiko<sup>1</sup> hoti, micchāsaṅkappo hoti, micchāvāco<sup>2</sup> hoti, micchākammanto hoti, micchā-ājivo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti, micchāñāṇi<sup>3</sup> hoti, micchāvimutti hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo na sevitaḅbo.

3. Dasahi bhikkhave dhammehi samannāgato puggalo sevitaḅbo. Katamehi dasahi?

4. Sammādiṭṭhiko<sup>4</sup> hoti, sammāsaṅkappo hoti, sammāvāco<sup>2</sup> hoti, sammākammanto hoti, sammā-ājivo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, sammāñāṇi<sup>3</sup> hoti, sammāvimutti hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo sevitaḅbo ti<sup>5</sup>.

### CLVI—CLXVI.

1. Dasahi bhikkhave dhammehi samannāgato puggalo na bhajitaḅbo . . . pe<sup>6</sup> . . . bhajitaḅbo<sup>7</sup> . . . pe<sup>8</sup> . . . na<sup>9</sup> payirupāsitaḅbo . . . payirupāsitaḅbo<sup>10</sup> . . . pe<sup>6</sup> . . . na puḅbo hoti . . . pe<sup>11</sup> . . . puḅbo hoti<sup>12</sup> . . . na pāsamsa hoti . . . pe<sup>11</sup> . . . pāsamsa hoti<sup>12</sup> . . . agāraḅbo hoti . . . sagāraḅbo<sup>13</sup> hoti . . . pe<sup>8</sup> . . . appatikkho<sup>14</sup> hoti . . . pe<sup>11</sup> . . . sappatikkho<sup>14</sup> hoti . . . na āraḅhako hoti . . . pe<sup>6</sup> . . . āraḅhako hoti<sup>12</sup> . . .<sup>15</sup> na visujjhati . . . pe<sup>11</sup> . . . visujjhati . . . mānaḅ<sup>16</sup> nādhibhoti<sup>17</sup> . . . pe<sup>11</sup> . . . mānaḅ<sup>16</sup> adhibhoti<sup>18</sup>

<sup>1</sup> M. °diṭṭhi.

<sup>2</sup> M. Ph. °cā; T. °vāyāmo; M<sub>6</sub> °vāyāmo and °vāco.

<sup>3</sup> M. Ph. °ṇaḅ. <sup>4</sup> M. Ph. °diṭṭhi.

<sup>5</sup> omitted by M. Ph.; S. adds in parenthesis Chuttaradiyaddhasatādisuttam peyyālavasena ganitabbam.

<sup>6</sup> M. la; Ph. pa; omitted by S.

<sup>7</sup> T. M<sub>7</sub> na bh°; M<sub>7</sub> adds ti. <sup>8</sup> M. la; omitted by Ph. S.

<sup>9</sup> omitted by T. M<sub>7</sub>. <sup>10</sup> T. M<sub>7</sub> na pay°

<sup>11</sup> omitted by M. Ph. S. <sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> hoti ti.

<sup>13</sup> Ph. gā° <sup>14</sup> T. °tikko; M. °tisso; Ph. °tisso.

<sup>15</sup> M. la; Ph. pa.

<sup>16</sup> M<sub>6</sub> māraḅ; T. M<sub>7</sub> mānaḅ and māraḅ.

<sup>17</sup> M. °vibhoti. <sup>18</sup> T. M<sub>6</sub>. M<sub>7</sub> °ti ti; M. °vibhoti.

...<sup>1</sup> paññāya na vaḍḍhati . . . pe<sup>2</sup> . . . paññāya vaḍḍhati<sup>3</sup>  
 ...<sup>2</sup> bahum apuññam pasavati . . . bahum puññam pasavati. Katamehi dasahi?

2. Sammādiṭṭhiko<sup>4</sup> hoti, sammāsaṅkappo hoti, sammāvāco<sup>5</sup> hoti, sammākammanto hoti, sammā-ājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhī hoti, sammāñāṇī<sup>6</sup> hoti, sammāvimutti hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo bahum puññam pasavati ti.

Puggalavaggo<sup>7</sup> chaṭṭho<sup>8</sup>.

## CLXVII.

1. Tena kho pana samayena Jāṇussoṇi<sup>9</sup> brāhmaṇo tadah' uposathe sīsam nahāto navam khomayugam nivattho allam kusamutthim ādāya Bhagavato avidūre ekamantaṃ t̥hito hoti. Addasā<sup>10</sup> kho Bhagavā Jāṇussoṇim brāhmaṇam tadah' uposathe sīsam nahātam navam khomayugam nivattham allam kusamutthim ādāya ekamantaṃ t̥hitaṃ, disvā<sup>11</sup> Jāṇussoṇim brāhmaṇam etad avoca 'kin nu kho<sup>12</sup> tvam brāhmaṇa tadah' uposathe sīsam nahāto navam khomayugam nivattho allam kusamutthim ādāya ekamantaṃ t̥hito, kim nu khv<sup>13</sup> ajja brāhmaṇa brāhmaṇakulassā<sup>14</sup> ti<sup>15</sup>? 'Paccorohaṇī bho Gotama ajja brāhmaṇakulassā<sup>14</sup>

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> omitted by M. Ph. S.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> °tī ti.      <sup>4</sup> M. Ph. °ditthi.

<sup>5</sup> M. Ph. M<sub>7</sub> °cā.      <sup>6</sup> M. Ph. °ṇam.

<sup>7</sup> M. Sammādiṭṭhivaggo; Ph. M<sub>6</sub> Sammādiṭṭhipañāsakam; T. Pañāsakam; M<sub>7</sub> °kī.

<sup>8</sup> M. S. paṭhamo; Ph. chaṭṭham; omitted by T. M<sub>6</sub>. M<sub>7</sub>

<sup>9</sup> see p. 233 n. 9.      <sup>10</sup> M. Ph. °sa.

<sup>11</sup> M. Ph. S. disvāna.      <sup>12</sup> omitted by M. Ph. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>13</sup> S. kho.      <sup>14</sup> M. Ph. brahmakulassā.

<sup>15</sup> T. adds pucchi.

ti. 'Yathākathaṃ pana brāhmaṇa brāhmaṇānaṃ paccorohaṇi hoti' ti? 'Idha bho Gotama brāhmaṇā tadah' uposathe sīsaṃ nahātā navam khomayugam nivatthā allena gomayena paṭhaviṃ opuñjitvā<sup>1</sup> haritehi kusehi pattharivā<sup>2</sup> antarā ca velam antarā ca agyāgāraṃ<sup>3</sup> seyyam kappenti. Te taṃ rattim tikkhattum paccuṭṭhāya pañjalikā aggim namassanti «paccorohāma bhavantam paccorohāma bhavantam» ti, pahutena<sup>4</sup> ca sappitelena navanītena aggim santappenti. Tassā ca rattiyā accayena paṇītena khādaniyena bhojaniyena brāhmaṇe santappenti. Evaṃ kho<sup>5</sup> bho Gotama brāhmaṇānaṃ paccorohaṇi hoti' ti. 'Aññathā kho brāhmaṇānaṃ paccorohaṇi<sup>6</sup>, aññathā ca<sup>7</sup> pana ariyassa vinaye paccorohaṇi hoti' ti. 'Yathākathaṃ pana bho Gotama ariyassa vinaye paccorohaṇi hoti<sup>8</sup>? Sādhū<sup>9</sup> me bhavam Gotamo tathā dhammaṃ desetu, yathā ariyassa vinaye paccorohaṇi hoti' ti. 'Tena hi brāhmaṇa suṇāhi sādhuṃ manasikarohi, bhāsissāmi' ti. 'Evaṃ bho' ti kho Jāṇussoṇi brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: —

2. Idha brāhmaṇa ariyasāvako iti paṭisaṅcikkhati 'pāṇātipātassa kho pāpako vipāko diṭṭhe c'eva<sup>10</sup> dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya pāṇātipātam pajahati, pāṇātipātā paccorohati . . . 'Adinnādānassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya adinnādānam pajahati, adinnādānaṃ paccorohati . . . 'Kāmesu micchācārassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya kāmesu micchācāraṃ pajahati, kāmesu micchācārā paccorohati . . . 'Musāvādassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti

<sup>1</sup> T. M<sub>7</sub> ubbhajitvā; M<sub>6</sub> nibbhañjitvā.

<sup>2</sup> M. M<sub>7</sub> pavittharivā; Ph. santharivā; T. pavitthajitvā.

<sup>3</sup> T. M<sub>7</sub> aggā°

<sup>4</sup> M. T. bahukena; Ph. M<sub>7</sub> bahutena.

<sup>5</sup> omitted by M. Ph.      <sup>6</sup> M. Ph. S. add hoti.

<sup>7</sup> omitted by T.      <sup>8</sup> T. hoti ti.

<sup>9</sup> T. twice; S. adds vata.

<sup>10</sup> T. M<sub>6</sub> S. diṭṭh'eva throughout; M<sub>7</sub> diṭṭh'eva and diṭṭhe c'eva.

paṭisaṃkhāya musāvādaṃ pajahati, musāvādā paccorohati . . . 'Pisunāya' vācāya kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya pisunavācaṃ pajahati, pisunāya vācāya paccorohati . . . 'Pharusāya vācāya kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya pharusavācaṃ pajahati, pharusāya vācāya paccorohati . . . 'Samphappalāpassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya samphappalāpaṃ pajahati, samphappalāpā paccorohati . . . 'Abhijjhāya kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya abhijjhaṃ pajahati, abhijjhāya paccorohati . . . 'Vyāpādassa' kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya vyāpādaṃ pajahati, vyāpādā paccorohati . . . 'Micchādītthiyā kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchādītthiṃ pajahati, micchādītthiyā paccorohati. Evaṃ kho brāhmaṇa ariyassa vinaye paccorohaṇi hoti ti.

3. Aññathā<sup>3</sup> bho Gotama brāhmaṇānaṃ paccorohaṇi<sup>4</sup> aññathā ca pana ariyassa vinaye paccorohaṇi hoti, imissā ca<sup>5</sup> bho<sup>6</sup> Gotama ariyassa vinaye paccorohaṇiyā brāhmaṇānaṃ paccorohaṇi kalaṃ nāgghati<sup>7</sup> soḷasim. Abhikkantaṃ bho Gotama . . . pe<sup>8</sup> . . . upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge paṇupetaṃ saraṇaṃ gatan ti.

### CLXVIII.

1. Ariyaṃ vo bhikkhave paccorohaṇiṃ desissāmi<sup>9</sup>, taṃ suṇātha . . . pe<sup>10</sup> . . . Bhagavā etad avoca: Katamā ca bhikkhave ariyā paccorohaṇi?

<sup>1</sup> M. Ph. M<sub>7</sub>. S. pisun° *always*. <sup>2</sup> T. vya° *always*.

<sup>3</sup> M. Ph. *add* kho. <sup>4</sup> S. *adds* hoti.

<sup>5</sup> *omitted by* M. Ph. <sup>6</sup> *omitted by* T.

<sup>7</sup> M. Ph. n'aggh°; Ph. T. M<sub>6</sub>. M<sub>7</sub> °anti.

<sup>8</sup> M. pa; *omitted by* Ph. <sup>9</sup> T. M<sub>7</sub> dese°

<sup>10</sup> M. Ph. S. *in full*.

2. Idha bhikkhave ariyasāvako iti paṭisañcikkhati 'pānātipātassā kho pāpako vipāko diṭṭhe c'eva<sup>1</sup> dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya pānātipātā pajahati, pānātipātā paccorohati . . . pe<sup>2</sup> . . . 'Micchādīṭṭhiyā kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchādīṭṭhim pajahati, micchādīṭṭhiyā paccorohati.

Ayaṃ vuccati bhikkhave ariyā paccorohaṇī ti.

### CLXIX.

1. Atha kho Saṅgāravo<sup>3</sup> brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddiṃ sammodi . . . pe<sup>4</sup> . . . Ekamantaṃ nisinno kho Saṅgāravo brāhmaṇo Bhagavantaṃ etad avoca 'kin nu kho bho Gotama orimaṃ tīraṃ, kiṃ pārimaṃ tīraṃ' ti?

2. Pānātipāto kho brāhmaṇa orimaṃ tīraṃ, pānātipātā veramaṇī pārimaṃ tīraṃ. Adinnādānaṃ kho<sup>5</sup> brāhmaṇa<sup>5</sup> orimaṃ tīraṃ, adinnādānā veramaṇī pārimaṃ tīraṃ. Kāmesu micchācāro orimaṃ tīraṃ, kāmesu micchācārā veramaṇī pārimaṃ tīraṃ. Musāvādo orimaṃ tīraṃ, musāvādā veramaṇī pārimaṃ tīraṃ. Pisunā vācā orimaṃ tīraṃ, pisunāya vācāya veramaṇī pārimaṃ tīraṃ. Pharusā vācā orimaṃ tīraṃ, pharusāya vācāya veramaṇī pārimaṃ tīraṃ. Samphappalāpo orimaṃ tīraṃ, samphappalāpā veramaṇī pārimaṃ tīraṃ. Abhiḥhā orimaṃ tīraṃ, anabhiḥhāya pārimaṃ tīraṃ. Vyāpādo orimaṃ tīraṃ, avyāpādo pārimaṃ tīraṃ. Micchādīṭṭhi orimaṃ tīraṃ, sammādīṭṭhi pārimaṃ tīraṃ.

Idaṃ kho brāhmaṇa orimaṃ tīraṃ, idaṃ pārimaṃ tīraṃ ti.

<sup>1</sup> M<sub>6</sub>. S. diṭṭh' eva *throughout*.

<sup>2</sup> Ph. S. *in full, as in the preceding Sutta*; M. has pa after kāmesu micchācārassa kho vipāko, then micchācārā paccorohati, and so henceforth.

<sup>3</sup> Ph. S. Sag<sup>o</sup> *throughout*.

<sup>4</sup> M. Ph. S. *in full*.

<sup>5</sup> omitted by S.

Appakā te manussesu ye janā pāragāmino  
 athāyaṃ<sup>1</sup> itarā pajā tīraṃ evānuddhāvati.  
 Ye ca kho samma-d-akkhāte dhamme dhammānuttarino  
 te janā pāraṃ essanti<sup>2</sup> maccudheyyaṃ suduttaraṃ.  
 Kaṇhaṃ dhammaṃ vipphāya sukkaṃ bhāvētha paṇḍito  
 okā anokaṃ āgamma viveke yattha dūramaṃ.  
 Tatrābhiraṭṭim iccheyya hitvā kāme akiñcano  
 pariyaḍapeyya attānaṃ cittaklesehi<sup>3</sup> paṇḍito.  
 Yesaṃ sambodhiyaṅgesu<sup>4</sup> sammācittaṃ subhāviṭṭaṃ  
 ādānaḥpaṭinissagge anupādāya ye ratā  
 khīṇāsavā jutimanto<sup>5</sup> te loke parinibbutā<sup>6</sup> ti<sup>7</sup>.

## CLXX.

1. Orimaṇ ca vo<sup>8</sup> bhikkhave tīraṃ desissāmi pārimaṇi  
 ca tīraṃ, taṃ suṇātha . . . pe<sup>9</sup> . . . Katamaṇ ca bhikkhave  
 orimaṃ tīraṃ, katamaṇ ca pārimaṃ tīraṃ?

2. Pāṇātipāto kho bhikkhave orimaṃ tīraṃ, pāṇātipātā  
 veramaṇi pārimaṃ tīraṃ. Adinnādānaṃ orimaṃ tīraṃ,  
 adinnādānā veramaṇi pārimaṃ tīraṃ. Kāmesu micchācāro  
 orimaṃ tīraṃ, kāmesu micchācārā veramaṇi pārimaṃ  
 tīraṃ. Musāvādo orimaṃ tīraṃ, musāvādā veramaṇi pā-  
 rimaṃ tīraṃ. Pisunā vācā orimaṃ tīraṃ, pisunāya vācāya  
 veramaṇi pārimaṃ tīraṃ. Pharusā vācā orimaṃ tīraṃ,  
 pharusāya vācāya veramaṇi pārimaṃ tīraṃ. Samphappa-  
 lāpo orimaṃ tīraṃ, samphappalāpā veramaṇi pārimaṃ  
 tīraṃ. Abhiḥhā orimaṃ tīraṃ, anabhiḥhā pārimaṃ tīraṃ.  
 Vyāpādo orimaṃ tīraṃ, avyāpādo pārimaṃ tīraṃ. Micchā-  
 diṭṭhi orimaṃ tīraṃ, sammādiṭṭhi pārimaṃ tīraṃ.

Idaṃ kho bhikkhave orimaṃ tīraṃ, idaṃ pārimaṃ  
 tīraṃ ti.

<sup>1</sup> M. athāya.      <sup>2</sup> Ph. issanti.

<sup>3</sup> Ph. cittaṃ, kesehi.

<sup>4</sup> M<sub>7</sub> °dhiṃ aṅg°      <sup>5</sup> M<sub>7</sub> jūti°

<sup>6</sup> M. °bbūtā.      <sup>7</sup> omitted by Ph.

<sup>8</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.      <sup>9</sup> omitted by M. Ph.

Appakā te manussesu ye janā pāragāmino  
 athāyaṃ itarā pajā tīram evānudhāvati.  
 Ye ca kho samma-d-akkhāte dhamme dhammānuvattino  
 te janā pāram essanti<sup>1</sup> maccudheyyaṃ suduttaraṃ.  
 Kaṇhaṃ dhammaṃ vipphāya sukkaṃ bhāvetha paṇḍito  
 okā anokam āgamma viveke yattha dūramaṃ.  
 Tatrābhiratim iccheyya hitvā kāme akiñcano  
 pariyoḍapeyya attānaṃ cittaklesehi paṇḍito.  
 Yesaṃ sambodhiyaṅgesu<sup>2</sup> sammācittaṃ subhāvitam  
 anādānapaṭinissagge anupādāya ye ratā  
 khīṇāsavā jutimanto<sup>3</sup> te loke parinibbutā<sup>4</sup> ti.

## CLXXI.

1. Adhammo ca bhikkhave veditabbo anatto ca, dhammo  
 ca veditabbo attho ca, adhammañ ca viditvā anattañ ca,  
 dhammañ ca viditvā atthañ ca, yathā dhammo yathā attho,  
 tathā paṭipajjitabbaṃ<sup>5</sup>. Katamo ca bhikkhave adhammo  
 ca anatto ca?

2. Pāṇātipāto adinnādānaṃ kāmesu micchācāro musā-  
 vādo pisunā vācā pharusā vācā samphappalāpo abhijjhā  
 vyāpādo micchādītthi.

Ayaṃ vuccati bhikkhave adhammo ca anatto ca. Ka-  
 tamo ca bhikkhave dhammo ca attho ca?

3. Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesu  
 micchācārā veramaṇī musāvādā veramaṇī pisunāya vācāya  
 veramaṇī pharusāya vācāya veramaṇī samphappalāpā vera-  
 maṇī anabhijjhā avyāpādo sammādītthi.

Ayaṃ vuccati bhikkhave dhammo ca attho ca.

Adhammo ca bhikkhave veditabbo anatto ca, dhammo  
 ca veditabbo attho ca, adhammañ ca viditvā anattañ ca,  
 dhammañ ca viditvā atthañ ca, yathā dhammo yathā attho<sup>6</sup>,  
 tathā paṭipajjitabban ti iti yan taṃ vuttaṃ, idam etaṃ  
 paṭicca vuttan ti.

<sup>1</sup> Ph. issanti.

<sup>2</sup> T. M, °dhi aṅg°

<sup>3</sup> T. jūti°

<sup>4</sup> M. °bbūtā.

<sup>5</sup> M. Ph. T. °bbaṇ ti.

<sup>6</sup> M. adds ca.

## CLXXII.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti. Idam avoca Bhagavā, idam vatvā<sup>1</sup> Sugato utthāyāsanā vihāram pavisi.

2. Atha kho tesam bhikkhūnam acirapakkantassa Bhagavato etad ahoṣi: Idam kho no<sup>2</sup> āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāram pavittho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Atha kho tesam bhikkhūnam etad ahoṣi: Ayaṃ kho āyasmā Mahākaccāno Satthu c'eva samvaṇṇito sambhāvito ca viññūnam sabrahmacāriṇaṃ, pahoti cāyasmā<sup>3</sup> Mahākaccāno imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasantam Mahākaccānaṃ etaṃ atthaṃ puccheyyāma. Yathā no āyasmā Mahākaccāno vyākariṣṣati, tathā naṃ dhāressāma<sup>4</sup> ti.

3. Atha kho te bhikkhū yenāyasmā Mahākaccāno ten' upasaṅkameṃsu, upasaṅkamitvā āyasmatā Mahākaccānena saddhiṃ sammodimeṃsu; sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisidimeṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasantam Mahākaccānaṃ etad avocum: Idam kho no āvuso Kaccāna Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāram pavittho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ

<sup>1</sup> M. S. vatvāna; Ph. vatvā ca.

<sup>2</sup> omitted by T.      <sup>3</sup> S. āyo      <sup>4</sup> T. °reyyamā.



ca veditvā dhammañ ca, anattañ ca veditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesam no āvuso amhākaṃ acirapakantassa Bhagavato etad ahoṣi: Idaṃ kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittho 'adhammo ca bhikkhave veditabbo<sup>1</sup> dhammo ca, anatto ca veditabbo attho ca, adhammañ ca veditvā dhammañ ca, anattañ ca veditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Tesam no āvuso amhākaṃ etad ahoṣi: Ayaṃ kho āyasmā Mahākaccāno Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā<sup>2</sup> Mahākaccāno imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam atthaṃ puccheyyāma. Yathā no āyasmā Mahākaccāno vyākarissati, tathā naṃ dhāressāmā ti. Vibhajat'<sup>3</sup> āyasmā Mahākaccāno ti.

4. Seyyathā pi āvuso puriso sārattiko sāragavesi sārapariyesanaṃ caramāno mahato rukkhasa tiṭṭhato sāravato<sup>4</sup> atikkamm' eva<sup>5</sup> mūlaṃ atikkamma khandhaṃ sākāpālāse sāraṃ pariyesitabbaṃ maññeyya, evaṃ sampadam idaṃ. Āyasmantaṃ Satthari sammukhībhūte taṃ Bhagavantaṃ atisitvā<sup>6</sup> amhe etam atthaṃ paṭipucchitabbaṃ maññetha<sup>7</sup>. So h'<sup>8</sup> āvuso Bhagavā jānaṃ jānāti passaṃ passati cak-khubhūto nāpabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmi<sup>9</sup> Tathāgato. So c'eva paṇ' etassa kālo ahoṣi, yaṃ tumhe

<sup>1</sup> M. pa || tathā paṭi°      <sup>2</sup> S. āy°

<sup>3</sup> Ph. vibhajatu; M. °jitu.

<sup>4</sup> M<sub>6</sub> sārato; *omitted by* T. M<sub>7</sub>.      <sup>5</sup> M. atikkamma.

<sup>6</sup> M. Ph. atikkamitvā.

<sup>7</sup> M. Ph. maññeyyātha; M<sub>6</sub>. M<sub>7</sub>. S. maññatha.

<sup>8</sup> S. hi; *omitted by* T. M<sub>7</sub>.

<sup>9</sup> M. Ph. S. °sāmi throughout.

Bhagayantaṃ yeva upasaṅkamitvā etaṃ atthaṃ puccheyyātha. Yathā vo<sup>10</sup> Bhagavā vyākareyya, tathā naṃ dhāreyyāthā<sup>2</sup> ti.

5. Addhāvuso Kaccāna Bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto nāṇabhūto dhammabhūto brahmalbhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī Tathāgato. So c'eva paṇ' etassa kālo ahoṣi, yaṃ mayaṃ Bhagavantaṃ yeva upasaṅkamitvā etaṃ atthaṃ puccheyyāma. Yathā no Bhagavā vyākareyya, tathā naṃ dhāreyyāma. Api cāyasmā Mahākaccāno Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā<sup>3</sup> Mahākaccāno imassa Bhagavatā saṃkhitteṇa uddeṣassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitūṃ. Vibhajat' āyasmā Mahākaccāno agarukarivā<sup>4</sup> ti.

6. Tena<sup>5</sup> h'āvuso<sup>5</sup> suṇātha sādhukaṃ manasikarotha, bhāsissāmī ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Mahākaccānassa paccassosūṃ. Āyasmā Mahākaccāno etaṃ avoca: Yaṃ kho no āvuso Bhagavā saṃkhitteṇa uddeṣaṃ uddisitvā vitthārena atthaṃ avibhajivā utthāyāsanā vihāraṃ pavitṭho 'adhammo ca bhikkhave veditabbo dhammo'<sup>6</sup> ca, anatto ca veditabbo attho ca, adhammaṃ ca viditvā dhammaṃ ca, anattaṃ ca viditvā atthaṃ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Katamo cāvuso adhammo, katamo ca<sup>7</sup> dhammo, katamo ca<sup>8</sup> anatto, katamo ca<sup>9</sup> attho?

7. Pāṇātipāto āvuso adhammo, pāṇātipatā veramaṇi dhammo, ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, pāṇātipatā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripurim gacchanti, ayaṃ attho. Adinnādānaṃ āvuso adhammo, adinnādānā veramaṇi dhammo, ye ca adinnādānapaccayā

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. no.      <sup>2</sup> T. oyyamā; M<sub>7</sub> oyyāmā.

<sup>3</sup> S. āy<sup>o</sup>      <sup>4</sup> S. okatvā; T. M<sub>7</sub> agarukaṃ karitvā.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> tenāv<sup>o</sup>      <sup>6</sup> M. pa || tathā paṭi<sup>o</sup>

<sup>7</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> omitted by M. T. M<sub>6</sub>. M<sub>7</sub>.      <sup>9</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.

aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, adinnādānā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Kāmesu micchācāro āvuso adhammo, kāmesu micchācārā veramaṇi dhammo, ye ca kāmesu micchācārapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, kāmesu micchācārā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Musāvādo āvuso adhammo, musāvādā veramaṇi dhammo, ye ca musāvādapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, musāvādā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Pisunā vācā āvuso adhammo, pisunāya vācāya veramaṇi dhammo, ye ca pisunāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, pisunāya vācāya veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Pharusā vācā āvuso adhammo, pharusāya vācāya veramaṇi dhammo, ye ca pharusāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, pharusāya vācāya veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Samphappalāpo āvuso adhammo, samphappalāpā veramaṇi dhammo, ye ca samphappalāpapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, samphappalāpā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Abhihjhā āvuso adhammo, anabhihjhā dhammo, ye ca abhihjhāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, anabhihjhāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Vyāpādo āvuso adhammo, avyāpādo dhammo, ye ca vyāpādapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, avyāpādapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchādīṭṭhi āvuso adhammo, sammādīṭṭhi dhammo, ye ca micchādīṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammādīṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Yaṃ kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena

atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho<sup>1</sup> ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti, imassa<sup>2</sup> kho ahaṃ āvuso Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhajitvā evaṃ vitthārena atthaṃ ājānāmi<sup>3</sup>, ākaṅkhamānā ca pana tumhe āvuso Bhagavantam yeva upasaṅkamitvā etam atthaṃ puccheyyātha<sup>4</sup>. Yathā vo<sup>5</sup> Bhagavā vyākaroti<sup>6</sup>, tathā naṃ dhāreyyāthā ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā<sup>7</sup> utthāyāsanā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocum: —

8. Yaṃ kho no<sup>8</sup> bhante Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho<sup>1</sup> ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesam no bhante ambhākaṃ acirapakkantassa Bhagavato etad ahoṣi: Idam kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho<sup>1</sup> ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ vibhajeyyā ti? Tesam no bhante ambhākaṃ etad ahoṣi: Ayaṃ kho āyasmā Mahākaccāno Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā<sup>9</sup> Mahākaccāno imassa Bhagavatā saṃkhittena uddesassa

<sup>1</sup> M. pa || tathā paṭi°      <sup>2</sup> S. adds pi.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> aj°      <sup>4</sup> M. paṭipu°      <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. no.

<sup>6</sup> S. °kareyya.      <sup>7</sup> omitted by T.

<sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>9</sup> S. āy°

uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayam yenāyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam atthaṃ puccheyyāma<sup>1</sup>. Yathā no āyasmā Mahākaccāno vyākarissati, tathā naṃ dhāressāmā ti. Atha kho mayam bhante yenāyasmā Mahākaccāno ten' upasaṅkamimhā, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam atthaṃ pucchimhā<sup>2</sup>. Tesam no bhante āyasmataṃ Mahākaccānena imehi ākārehi imehi padehi imehi vyañjanehi attho suvibhatto<sup>3</sup> ti.

9. Sādhu sādhu bhikkhave, paṇḍito bhikkhave Mahākaccāno, mahāpaṇḍo bhikkhave Mahākaccāno, maṃ ce pi tumhe bhikkhave upasaṅkamitvā etam atthaṃ puccheyyātha<sup>4</sup>, aham pi c'etaṃ<sup>5</sup> evam eva<sup>6</sup> vyākareyyam<sup>6</sup>. Yathā taṃ<sup>7</sup> Mahākaccānena vyākatam, eso<sup>8</sup> c'eva tassa attho, evañ ca naṃ<sup>9</sup> dhāreyyāthā ti.

### CLXXIII.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṃ ca veditvā dhammaṃ ca, anattaṃ ca veditvā atthaṃ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti. Katamo ca bhikkhave adhammo, katamo ca<sup>10</sup> dhammo, katamo ca<sup>10</sup> anatto, katamo ca attho?

2. Pāṇātipāto bhikkhave adhammo, pāṇātipātā veramaṇī dhammo, ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, pāṇātipātā veramaṇīpaccayā ca aneke kusalā dhammā bhāvanāpāripūrim gacchanti, ayaṃ attho. Adinnādānaṃ bhikkhave adhammo, adinnādānā veramaṇī dhammo . . .<sup>11</sup> kāmesu micchācāro

<sup>1</sup> M. paṭipu°      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> °ha.

<sup>3</sup> T. M<sub>7</sub> vibh°; M<sub>6</sub> pi bhante.

<sup>4</sup> M. Ph. T. M<sub>7</sub> taṃ; omitted by M<sub>6</sub>.      <sup>5</sup> T. M<sub>6</sub> evam.

<sup>6</sup> M<sub>6</sub> °yya.      <sup>7</sup> T. nam.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> add kho; M<sub>6</sub> has c'etassa; M<sub>7</sub> c'ev'etassa.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> taṃ.      <sup>10</sup> omitted by M.      <sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

bhikkhave adhammo, kāmesu micchācārā veramaṇī dhammo . . . musāvādo bhikkhave adhammo, musāvādā veramaṇī dhammo . . .<sup>1</sup> pisunā vācā bhikkhave adhammo, pisunāya vācāya veramaṇī dhammo . . . pharusā vācā bhikkhave adhammo, pharusāya vācāya veramaṇī dhammo . . . samphappalāpo bhikkhave adhammo<sup>2</sup>, samphappalāpā veramaṇī dhammo . . . abhijjhā bhikkhave adhammo, anabhijjhā dhammo . . . vyāpādo bhikkhave adhammo, avyāpādo dhammo . . . micchādītthi bhikkhave adhammo, sammādītthi dhammo, ye ca micchādītthipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammādītthipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

3. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṅ ca viditvā dhammaṅ ca, anattaṅ ca viditvā atthaṅ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttan ti.

#### CLXXIV.

1. Paṇātipataṃ p'ahaṃ<sup>3</sup> bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Adinnādānaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Kāmesu micchācāraṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Musāvadaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Pisunavācaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Pharusavācaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Samphappalāpaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Abhijjhaṃ

T. M<sub>6</sub>. M<sub>7</sub> pe.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> insert pe.  
M. Ph. pāhaṃ throughout.  
only S. has this sentence.

p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosa-  
hetukam pi mohahetukam pi. Vyāpādam<sup>1</sup> p'ahaṃ bhik-  
khave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi  
mohahetukam pi. Micchādīṭṭhim<sup>2</sup> p'ahaṃ bhikkhave tivi-  
dhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahe-  
tukam pi.

2. Iti kho bhikkhave lobho kammanidānasambhavo doso  
kammanidānasambhavo moho kammanidānasambhavo, lo-  
bhakkhayā<sup>2</sup> kammanidānasamkhayo dosakkhayā kammani-  
dānasamkhayo mohakkhayā kammanidānasamkhayo ti.

### CLXXV.

1. Saparikkamano ayaṃ bhikkhave dhammo nāyaṃ  
dhammo aparikkamano. Kathaṅ ca bhikkhave saparikka-  
mano ayaṃ dhammo nāyaṃ dhammo aparikkamano?

2. Pāṇātipātissa bhikkhave pāṇātipātā veramaṇi parikka-  
manam hoti, adinnādāyissa bhikkhave adinnādānā veramaṇi  
parikkamanam hoti, kāmesu micchācārassa<sup>3</sup> bhikkhave  
kāmesu micchācārā veramaṇi parikkamanam hoti, musāvā-  
dassa<sup>4</sup> bhikkhave musāvādā veramaṇi parikkamanam hoti,  
pisunāvācassa bhikkhave pisunāya<sup>5</sup> vācāya<sup>5</sup> veramaṇi pa-  
rikkamanam hoti, pharusāvācassa bhikkhave pharusāya  
vācāya<sup>6</sup> veramaṇi parikkamanam hoti, samphappalāpassa<sup>7</sup>  
bhikkhave samphappalāpā veramaṇi parikkamanam hoti,  
abhijjālussa bhikkhave anabhijjhā parikkamanam hoti, vyā-  
pādassa<sup>8</sup> bhikkhave avyāpādo parikkamanam hoti, micchā-  
dīṭṭhikassa<sup>9</sup> bhikkhave sammādīṭṭhi parikkamanam hoti.  
Evaṃ<sup>10</sup> kho bhikkhave parikkamanam<sup>11</sup> hoti.

Evaṃ kho bhikkhave saparikkamano ayaṃ<sup>12</sup> dhammo<sup>12</sup>  
nāyaṃ<sup>13</sup> dhammo<sup>13</sup> aparikkamano ti.

<sup>1</sup> only S. has this sentence.      <sup>2</sup> omitted by M<sub>6</sub>.

<sup>3</sup> S. °cārissa.      <sup>4</sup> M. Ph. S. °dissa.

<sup>5</sup> T. °nāvācāya; M<sub>7</sub> °nāvācā.

<sup>6</sup> Ph. T. °sāvācāya; M<sub>7</sub> °sāvāca.      <sup>7</sup> S. °pissa.

<sup>8</sup> S. °pannassa.      <sup>9</sup> M. Ph. T. M<sub>6</sub> °dīṭṭhissa.

<sup>10</sup> M. omits this phrase.      <sup>11</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> sapari°

<sup>12</sup> omitted by S.      <sup>13</sup> M<sub>6</sub> no; M<sub>7</sub> omits nāyaṃ dh°

## CLXXVI.

1. Ekam<sup>1</sup> samayaṃ Bhagavā Pāvāyaṃ<sup>2</sup> viharati Cundassa kammāraputtassa ambavane. Atha kho Cundo kammāraputto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Cundaṃ kammāraputtaṃ Bhagavā etad avoca 'kassa no tvam Cunda soceyyāni rocesi' ti? 'Brāhmaṇā bhante pacchābhūmakā kamaṇḍalukā<sup>3</sup> sevālamālakā<sup>4</sup> aggiparicārikā udakorohakā soceyyāni paññāpentī, tesāhaṃ soceyyāni<sup>5</sup> rocemi' ti. 'Yathākathaṃ pana Cunda brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālakā aggiparicārikā udakorohakā soceyyāni paññāpentī' ti? 'Idha bhante brāhmaṇā pacchābhūmakā kamaṇḍalukā<sup>3</sup> sevālamālakā aggiparicārikā udakorohakā, te sāvakaṃ<sup>6</sup> evaṃ samādapenti 'ehi tvam ambho purisa kālass' eva<sup>7</sup> vuṭṭhahanto<sup>8</sup> 'va<sup>9</sup> sayanamhā paṭhavim āmaseyyāsi; no ce paṭhavim āmaseyyāsi, allāni<sup>10</sup> gomayāni<sup>10</sup> āmaseyyāsi; no ce allāni<sup>11</sup> gomayāni<sup>11</sup> āmaseyyāsi, haritāni tiṇāni āmaseyyāsi; no ce haritāni tiṇāni āmaseyyāsi, aggim paricareyyāsi; no ce aggim paricareyyāsi, pañjaliko ādiccaṃ namasseyyāsi, no ce pañjaliko ādiccaṃ namasseyyāsi, sāyatatiyakaṃ udakaṃ oroheyyāsi'<sup>12</sup> ti. 'Evaṃ kho<sup>13</sup> bhante brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālakā aggiparicārikā udakorohakā soceyyāni paññāpentī, tesāhaṃ soceyyāni rocemi' ti. 'Aññathā kho Cunda brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālakā aggiparicārikā udakorohakā soceyyāni paññāpentī, aññathā ca

<sup>1</sup> M. Ph. *put* Evaṃ me sutam before Ekam.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> Campāyaṃ. <sup>3</sup> T. 'lūkā.

<sup>4</sup> M. Ph. 'mālikā throughout; M<sub>7</sub> 'mālakā *corr. into* 'mālikā *by a second hand*.

<sup>5</sup> omitted by S. <sup>6</sup> M. S. 'ke; M<sub>6</sub> 'kā.

<sup>7</sup> T. kālassa; M<sub>7</sub> kālassa *corr. into* kālass' eva; S. sakāl°

<sup>8</sup> T. M<sub>7</sub>. S. utth° <sup>9</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> ca; omitted by S.

<sup>10</sup> M. Ph. S. alla°

<sup>11</sup> M. Ph. T. S. alla°; M<sub>7</sub> alla° *corr. into* allāni.

<sup>12</sup> M. 'peyyāsi. <sup>13</sup> omitted by M. Ph.



pana ariyassa vinaye soceyyaṃ hoti' ti. 'Yathākathaṃ pana bhante ariyassa vinaye soceyyaṃ hoti? Sādhū me bhante Bhagavā tathā dhammaṃ desetu, yaṭhā ariyassa vinaye soceyyaṃ hoti' ti. 'Tena hi Cunda suṇāhi sādhu-kam manasikarohi, bhāsissāmi' ti. 'Evaṃ bhante' ti kho Cundo kammāraputto Bhagavato paccassosi. Bhagavā etad avoca: —

2. Tividhaṃ kho Cunda kāyena asoceyyaṃ hoti, catubbidhaṃ vācāya asoceyyaṃ hoti, tividhaṃ manasā asoceyyaṃ hoti. Kathañ ca Cunda tividhaṃ kāyena asoceyyaṃ hoti?

3. Idha Cunda ekacco pānātipātī hoti luddo<sup>1</sup> lohita-pāṇi hatapahate<sup>2</sup> nivitṭho adayāpanno sabbapāṇabhūtesu<sup>3</sup>. Adinnādāyi hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, taṃ<sup>4</sup> adinnaṃ theyyasaṃkhātaṃ ādātā<sup>5</sup> hoti. Kāmesu micchācārī<sup>6</sup> hoti, yā tā māturakkhitā piturakkhitā<sup>7</sup> bhāturakkhitā<sup>8</sup> bhaginirakkhitā nātirakkhitā<sup>9</sup> dhammarakkhitā<sup>10</sup> sassāmikā<sup>11</sup> sapaṇḍā antamaso mā-lāgunaparikkhittā<sup>12</sup> pi<sup>13</sup>, tathārūpāsu cārittaṃ āpajjitā hoti.

Evaṃ kho Cunda tividhaṃ kāyena asoceyyaṃ hoti. Kathañ ca Cunda catubbidhaṃ vācāya asoceyyaṃ hoti?

4. Idha Cunda ekacco musāvādī hoti, sabhāgato<sup>14</sup> vā parisagato<sup>15</sup> vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho<sup>16</sup> 'eh'ambho<sup>17</sup> purisa, yaṃ jānāsi, taṃ vadehi' ti<sup>18</sup> so ajānaṃ vā 'aham'<sup>19</sup> jānāmi' ti jānaṃ vā 'aham'<sup>19</sup> na jānāmi' ti<sup>20</sup> apassaṃ vā 'aham'<sup>19</sup> passāmi' ti passaṃ vā 'aham'<sup>19</sup> na passāmi' ti iti

<sup>1</sup> S. luddho.      <sup>2</sup> M. pahata°; Ph. hatahate.

<sup>3</sup> M. Ph. T. M<sub>7</sub>. S. pāṇa°      <sup>4</sup> omitted by S.      <sup>5</sup> T. ad°

<sup>6</sup> T. °rā.      <sup>7</sup> M. Ph. insert mātāpiturakkhitā.

<sup>8</sup> omitted by T.      <sup>9</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>10</sup> M. Ph. insert gottarakkhittā.

<sup>11</sup> M. Ph. S. sasā°      <sup>12</sup> S. °kkhitā.

<sup>13</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>14</sup> M. Ph. S. sabhaggato.

<sup>15</sup> M. Ph. parisaggato.      <sup>16</sup> S. sakkhimp°

<sup>17</sup> S. ehi bho; T. M<sub>7</sub> evam bho; M<sub>6</sub> mahā.

<sup>18</sup> omitted by T. M<sub>7</sub>.      <sup>19</sup> T. M<sub>6</sub>. S. āha.

<sup>20</sup> omitted by M.

attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsītā hoti. Pisunāvāco hoti, ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā<sup>1</sup> sutvā imesaṃ akkhātā amūsaṃ bhedāya iti samaggānaṃ vā bhettā<sup>2</sup> bhinnānaṃ vā anuppadātā vaggārāmo vaggarato vagganandi vaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusāvāco hoti, yā sā vācā aṇḍakā<sup>3</sup> kakkasā<sup>4</sup> parakaṭukā parābhisajjani kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsītā hoti. Samphappalāpi hoti, akālavādi abhūtavādi anattavādi adhammavādi<sup>5</sup> avinayavādi anidhānavatiṃ vācaṃ bhāsītā hoti<sup>6</sup> akālena anapadesaṃ apariyantavatiṃ anattasamhitāṃ.

Evam kho Cunda catubbidhaṃ vācāya asoceyyaṃ hoti. Kathaṃ ca Cunda tividhaṃ manasā asoceyyaṃ hoti?

5. Idha Cunda ekacco abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ abhijjhītā<sup>7</sup> hoti 'aho vata<sup>8</sup> yaṃ<sup>8</sup> parassa, taṃ mama<sup>9</sup> assā' ti. Vyāpannacitto hoti paduṭṭhamanasaṅkappo 'ime sattā haññantu vā bajjhantu<sup>10</sup> vā ucchijjantu<sup>11</sup> vā vinassantu vā mā vā ahesuṃ iti<sup>12</sup> vā'<sup>12</sup> ti. Micchādītṭhiko hoti viparitadassano<sup>13</sup> 'natthi dinnāṃ natthi yiṭṭhaṃ natthi hutāṃ, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro<sup>14</sup> loko<sup>14</sup>, natthi mātā natthi pitā natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā<sup>15</sup> sammāpaṭipannā<sup>16</sup>, ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayāṃ abhiññā sacchikatvā paventi' ti.

Evam kho Cunda tividhaṃ manasā asoceyyaṃ hoti.

<sup>1</sup> omitted by M.

<sup>2</sup> M. bhedātā; Ph. bheditā; T. bhonnā; M<sub>6</sub> hetā.

<sup>3</sup> Ph. kaṇṭakā. <sup>4</sup> M<sub>6</sub> kakkhasā; Ph. kaṇṇasā.

<sup>5</sup> omitted by M. Ph.

<sup>6</sup> omitted by T. M<sub>6</sub>; M<sub>7</sub> has hoti inserted by a second hand.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> 'jjhātā. <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> vatāyaṃ.

<sup>9</sup> Ph. mam'. <sup>10</sup> M<sub>6</sub>. M<sub>7</sub> vajjhantu; S. bhijjantu.

<sup>11</sup> M<sub>7</sub> bhajjhantu uppajjantu, but these two words and vā in brackets.

<sup>12</sup> omitted by S. <sup>13</sup> S. viparitta° <sup>14</sup> M. T. M<sub>6</sub>. M<sub>7</sub> para°

<sup>15</sup> M. Ph. M<sub>6</sub>. M<sub>7</sub> samagg° <sup>16</sup> M. samā°

6. Ime kho Cunda dasa akusalakammāpathā. Imehi kho Cunda dasahi akusalehi kammāpathehi samannāgato kālass' eva<sup>1</sup> vutṭhahanto<sup>2</sup> 'va sayanamhā paṭhavim ce pi āmasati, asuci yeva hoti. No ce pi paṭhavim āmasati, asuci yeva hoti. Allāni ce pi gomayāni āmasati, asuci yeva hoti. No ce pi allāni gomayāni āmasati, asuci yeva hoti. Hari-tāni ce pi tiṇāni āmasati, asuci yeva hoti. No ce pi hari-tāni tiṇāni āmasati, asuci yeva hoti. Aggim ce pi paricarati, asuci yeva hoti. No ce pi aggim paricarati, asuci yeva hoti. Pañjaliko ce pi ādiccam namassati, asuci yeva hoti. No ce pi pañjaliko ādiccam namassati, asuci yeva hoti. Sāyatatiyakam ce pi udakam orohati, asuci yeva hoti. No ce pi sāyatatiyakam udakam orohati, asuci yeva hoti. Tam kissa hetu? Ime Cunda dasa akusalakammāpathā asuci yeva honti<sup>3</sup> asucikaraṇā ca. Imesaṃ pana Cunda dasannaṃ akusalānaṃ kammāpathānaṃ sammannā-gamanahetu nirayo paññāyati tiracchānāyoni paññāyati pettivisayo<sup>4</sup> paññāyati yā vā<sup>5</sup> pan' aññā<sup>6</sup> pi kāci duggatiyo<sup>7</sup>.

7. Tividham kho Cunda kāyena soceyyam hoti, catubbidham vācāya soceyyam hoti, tividham manasā soceyyam hoti. Kathaṃ ca Cunda tividham kāyena soceyyam hoti?

8. Idha Cunda ekacco pānātipātāṃ pahāya pānātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajji dayāpanno sabbapānabhūtahitānupampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yan taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, na<sup>8</sup> taṃ adinnaṃ<sup>9</sup> theyyasamkhātaṃ ādātā<sup>10</sup> hoti. Kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā<sup>11</sup> bhāturakkhitā bhaginirakkhitā nātirakkhitā<sup>12</sup> dhammarakkhitā<sup>6</sup> sassāmikā saporidaṇḍā

<sup>1</sup> S. sakāl°      <sup>2</sup> S. utṭha°; T. S. omit 'va; M<sub>6</sub> has ca.

<sup>3</sup> omitted by S.      <sup>4</sup> Ph. S. pitti°

<sup>5</sup> M. ca; Ph. ce; omitted by T. M<sub>6</sub>; in M, vā added by a second hand.

<sup>6</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>7</sup> M. Ph. S. °ti hoti.

<sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. S.      <sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> nādinnaṃ.

<sup>10</sup> S. anādātā.      <sup>11</sup> M. Ph. insert mātāpiturakkhitā.

<sup>12</sup> M. Ph. insert gottarakkhitā.

antamaso mālāguṇaparikkhittā<sup>1</sup> pi, tathārūpāsu na cārittam āpajjitā hoti.

Evam kho Cunda tividham kāyena soceyyam hoti. Kathaṅ ca Cunda catubbidham vācāya soceyyam hoti?

9. Idha Cunda ekacco musāvādam pahāya musāvādā paṭivirato hoti sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinito sakkhipuṭṭho<sup>2</sup> 'eh' ambho<sup>3</sup> purisa yaṃ jānāsi, taṃ vadehī<sup>4</sup> ti so ajānam vā 'aham<sup>4</sup> na jānāmi' ti jānam vā 'aham<sup>4</sup> jānāmi' ti apassam vā 'aham<sup>4</sup> na passāmi' ti passam vā 'aham<sup>4</sup> passāmi' ti iti attahetu vā parahetu vā āmisakiñ-cikkhahetu vā na sampajānamusā bhāsītā hoti. Pisunavācam pahāya pisunāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānam vā sandhātā sahitānam vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācam bhāsītā hoti. Pharusavācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācam bhāsītā hoti. Samphappalāpam pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī<sup>5</sup> vinayavādī<sup>6</sup> nidhānavatiṃ vācam bhāsītā hoti kālena sāpadesaṃ pari-yantavatiṃ atthasaṃhitam.

Evam kho Cunda catubbidham vācāya soceyyam hoti. Kathaṅ ca Cunda tividham manasā soceyyam hoti?

10. Idha Cunda ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇam, taṃ anabhijjhita<sup>7</sup> hoti 'aho vata<sup>8</sup> yaṃ<sup>8</sup> parassa, taṃ mama<sup>9</sup> assā' ti. Avyāpannacitto hoti appadutṭhamanasaṅkappo 'ime sattā averā<sup>10</sup> avyāpajjhā anighā sukhī attānam pariharantū' ti. Sammāditṭhiko

<sup>1</sup> M. Ph. °gula°; M<sub>7</sub> °gula°; S. °kkhitā.

<sup>2</sup> S. sakkhipp°      <sup>3</sup> S. ehi bho; T. M<sub>6</sub>. M<sub>7</sub> evam bho.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. āha.

<sup>5</sup> omitted by S.; in M<sub>7</sub>, inserted by a second hand.

<sup>6</sup> omitted by Ph.      <sup>7</sup> T. M<sub>6</sub> nābhi°; M<sub>7</sub> nābhijjhātā.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> vatāyaṃ.      <sup>9</sup> M. Ph. mam'.

<sup>10</sup> M. adds hontu.

hoti aviparītadassano<sup>1</sup> 'atthi dinnam atthi yittham atthi hutam, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayam loko atthi paro<sup>2</sup> loko<sup>3</sup>, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā<sup>3</sup> sammāpaṭipannā<sup>4</sup>, ye<sup>5</sup> imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedenti' ti.

Evam kho Cunda tividham manasā soceyyam hoti.

11. Ime kho Cunda dasa kusalakammam pathā. Imehi kho Cunda dasahi kusalehi dhammapathehi samannāgato kālass' eva vuṭṭhahanto<sup>6</sup> 'va<sup>7</sup> sayanamhā paṭhavim ce pi āmasati, suci yeva hoti. No ce pi paṭhavim āmasati, suci yeva hoti. Allāni ce pi gomayāni āmasati, suci yeva hoti. No ce pi allāni gomayāni āmasati, suci yeva hoti. Hari-tāni ce pi tiṇāni āmasati, suci yeva hoti. No ce pi hari-tāni tiṇāni āmasati, suci yeva hoti. Aggim ce pi paricarati, suci yeva hoti. No ce pi aggim paricarati, suci yeva hoti. Pañjaliko ce pi ādiccam namassati, suci yeva hoti. No ce pi pañjaliko ādiccam namassati, suci yeva hoti. Sāyatatiyakam ce pi udakam orohati, suci yeva hoti. No ce pi sāyatatiyakam udakam orohati, suci yeva hoti. Tam kissa hetu? Ime Cunda dasa kusalakammam pathā suci yeva honti<sup>8</sup> sucikaraṇā ca. Imesaṇ ca pana Cunda dasannaṃ kusalanam kammam pathānaṃ samannāgamahetu devā paññāyanti manussā paññāyanti yā vā<sup>9</sup> pan' aññā pi kāci sugatiyo<sup>10</sup> ti<sup>10</sup>.

12. Evam vutte Cundo kammāraputto Bhagavantam etad avoca 'abhikkantam bhante . . . pe<sup>11</sup> . . . upāsakam mam bhante Bhagavā dhāretu ajja-t-agge paṇupetaṃ saraṇam gatan' ti.

<sup>1</sup> S. aviparitta°      <sup>2</sup> M. T. M, para°

<sup>3</sup> M. Ph. samagg°

<sup>4</sup> M. samā°

<sup>5</sup> omitted by T.; in M<sub>7</sub> inserted by a second hand.

<sup>6</sup> S. utth°      <sup>7</sup> omitted by S.; T. M<sub>6</sub>. M<sub>7</sub> ca.

<sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>9</sup> Ph. ca; M<sub>7</sub> adds tam.

<sup>10</sup> M. Ph. S. sugati hoti.

<sup>11</sup> M. la; Ph. pa.

## CLXXVII.

1. Atha kho Jānussoṇi<sup>1</sup> brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā ṣaddhiṃ sammodi; sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jānussoṇi brāhmaṇo Bhagavantaṃ etad avoca 'mayam assu<sup>2</sup> bho Gotama brāhmaṇā nāma dānāni dema, saddhāni<sup>3</sup> karoma: idaṃ dānaṃ petānaṃ nātisālohitānaṃ upakappatu, idaṃ dānaṃ petā nātisālohitā paribhuñjantū' ti. 'Kacci taṃ<sup>4</sup> bho Gotama dānaṃ petānaṃ nātisālohitānaṃ upakappati, kacci te petā nātisālohitā taṃ dānaṃ pāribhuñjanti' ti? 'Thāne kho brāhmaṇa upakappati no aṭṭhāne' ti. 'Katamañ<sup>5</sup> ca<sup>5</sup> pana<sup>5</sup> bho Gotama thānaṃ, katamaṃ aṭṭhānaṃ' ti?

2. Idha brāhmaṇa ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācārī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, vyāpannacitto hoti, micchādītṭhiko hoti. So kāyassa bheda parammaraṇā nirayaṃ upapajjati<sup>6</sup>. Yo nerayikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam pi<sup>7</sup> kho brāhmaṇa aṭṭhānaṃ, yattha thitassa taṃ dānaṃ na upakappati.

3. Idha pana<sup>8</sup> brāhmaṇa ekacco pāṇātipātī hoti . . . pe<sup>9</sup> . . . micchādītṭhiko hoti. So kāyassa bheda parammaraṇā tiracchānayaṇiṃ upapajjati. Yo tiracchānayaṇikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam pi kho brāhmaṇa aṭṭhānaṃ, yattha thitassa taṃ dānaṃ na upakappati.

4. Idha pana<sup>5</sup> brāhmaṇa ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato<sup>10</sup> hoti<sup>10</sup>, musāvādā paṭivirato<sup>11</sup> hoti<sup>11</sup>, pisunāya<sup>12</sup>

<sup>1</sup> as to the different spelling of this name cf. p. 233 n. 9.

<sup>2</sup> M<sub>6</sub> c'assu; T. M<sub>7</sub> assa. <sup>3</sup> T. saccāni.

<sup>4</sup> omitted by T. <sup>5</sup> omitted by M. Ph. S.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> uppajj<sup>o</sup> throughout. <sup>7</sup> omitted by S.

<sup>8</sup> omitted by M. Ph. <sup>9</sup> M. la; Ph. pa.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> pe. <sup>11</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>12</sup> T. M<sub>7</sub> pisunāvācāya.

vācāya<sup>1</sup> paṭivirato hoti, pharusāya<sup>2</sup> vācāya<sup>2</sup> paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti. avyāpannacitto hoti, sammādiṭṭhiko hoti. So kāyassa bheda parammaraṇā manussānaṃ saḥavyataṃ upapajjati. Yo manussānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam pi kho brāhmaṇa aṭṭhānaṃ, yattha ṭhitassa taṃ dānaṃ na upakappati.

5. Idha pana<sup>3</sup> brāhmaṇa ekacco pānātipātā paṭivirato hoti . . . pe<sup>4</sup> . . . sammādiṭṭhiko hoti. So kāyassa bheda parammaraṇā devānaṃ saḥavyataṃ upapajjati. Yo devānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam pi kho brāhmaṇa aṭṭhānaṃ, yattha ṭhitassa taṃ dānaṃ na upakappati.

6. Idha brāhmaṇa ekacco pānātipātī hoti . . . pe<sup>5</sup> . . . micchādiṭṭhiko hoti. So kāyassa bheda parammaraṇā pettivisayaṃ<sup>6</sup> upapajjati. Yo pettivisayikānaṃ<sup>6</sup> sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati, yaṃ vā pan' assa ito anuppaveccanti<sup>7</sup> mittā<sup>8</sup> vā<sup>8</sup> amaccā<sup>8</sup> vā nāti<sup>9</sup> vā<sup>9</sup> sālohitā<sup>9</sup> vā, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam<sup>10</sup> kho<sup>11</sup> brāhmaṇa ṭhānaṃ, yattha ṭhitassa taṃ dānaṃ upakappati ti.

7. 'Sace<sup>12</sup> pana<sup>12</sup> bho Gotama so peto nātisālohito taṃ ṭhānaṃ anupapanno<sup>13</sup> hoti, ko taṃ dānaṃ paribhuñjati' ti? 'Aññe pi 'ssa brāhmaṇa petā nātisālohitā taṃ ṭhānaṃ upapannā honti, te taṃ dānaṃ paribhuñjanti' ti. 'Sace pana bho Gotama so c'eva peto nātisālohito taṃ ṭhānaṃ anupapanno hoti, aññe pi 'ssa petā nātisālohitā taṃ ṭhānaṃ anupapannā honti, ko taṃ dānaṃ paribhuñjati' ti? 'Aṭṭhānaṃ kho etaṃ brāhmaṇa anavakāso<sup>14</sup>, yan taṃ ṭhānaṃ vivittaṃ<sup>15</sup> assa iminā diḥkena addhunā, yad idaṃ

<sup>1</sup> T. M<sub>7</sub> piṣuṇāvācāya.      <sup>2</sup> T. pharusāvācāya.

<sup>3</sup> omitted by M. Ph.      <sup>4</sup> M. la; Ph. pa.

<sup>5</sup> M. Ph. pa.      <sup>6</sup> Ph. S. pitti<sup>o</sup>      <sup>7</sup> T. °veccanti.

<sup>8</sup> S. mittāmaccā.      <sup>9</sup> M. Ph. S. nātisālo<sup>o</sup>      <sup>10</sup> S. adds pi.

<sup>11</sup> T. adds n'etaṃ; M<sub>6</sub> taṃ; M<sub>7</sub> no taṃ.

<sup>12</sup> T. M<sub>7</sub> yañ ca; M<sub>6</sub> ye ca.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> anuppanno, and so throughout.

<sup>14</sup> T. ava<sup>o</sup>; M<sub>7</sub> anvakaṃso.      <sup>15</sup> T. cittaṃ; M<sub>6</sub> vicittaṃ.

petehi nātisālohitehi. Api ca brāhmaṇa dāyako pi aniphalo' ti<sup>1</sup>. 'Aṭṭhāne pi bhavaṃ Gotamo parikappam vadati'<sup>2</sup> ti? 'Aṭṭhāne pi kho ahaṃ brāhmaṇa parikappam vadāmi. Idha brāhmaṇa ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācāri hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, vyāpannacitto hoti, micchādīṭṭhiko hoti. So datā hoti samaṇassa vā brāhmaṇassa vā annaṃ<sup>3</sup> pānaṃ<sup>3</sup> vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ. So kāyassa bhedaṃ parammaraṇā hatthinaṃ sahavyataṃ upapajjati. So tattha lābhi hoti annassa pānassa mālānānālamkāraṇassa<sup>4</sup>. Yaṃ kho brāhmaṇa idha pāṇātipātī adinnādāyī kāmesu micchācāri musāvādī pisunāvāco pharusāvāco samphappalāpī abhijjhālu vyāpannacitto micchādīṭṭhiko, tena so kāyassa bhedaṃ parammaraṇā hatthinaṃ sahavyataṃ upapajjati. Yaṃ ca kho so datā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ, tena so tattha lābhi hoti annassa pānassa mālānānālamkāraṇassa<sup>5</sup>. Idha pana brāhmaṇa ekacco pāṇātipātī hoti<sup>6</sup>, adinnādāyī hoti, kāmesu micchācāri hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, vyāpannacitto hoti, micchādīṭṭhiko hoti. So datā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ. So kāyassa bhedaṃ parammaraṇā assānaṃ sahavyataṃ upapajjati . . . pe<sup>7</sup> . . . gunnaṃ sahavyataṃ upapajjati . . .<sup>8</sup> kukkurānaṃ<sup>9</sup> sahavyataṃ<sup>9</sup> upapajjati<sup>9</sup>. So tattha lābhi hoti annassa pānassa mālānānālamkāraṇassa. Yaṃ kho brāhmaṇa idha pāṇātipātī adinnādāyī kāmesu micchācāri musāvādī pisunāvāco pharusāvāco samphappalāpī abhijjhālu

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> hoti; M. hoti ti.      <sup>2</sup> T. M<sub>7</sub> deti.

<sup>3</sup> T. adds vā.      <sup>4</sup> M<sub>6</sub> mālāl°; M<sub>7</sub> mānanāl°; omitted by T.

<sup>5</sup> M. mālāgandhavilepanassa nānā°; T. M<sub>7</sub> mānanāl°; M<sub>6</sub> mālāl°, and so throughout.

<sup>6</sup> M. continues: pa || micchā°      <sup>7</sup> omitted by M. Ph. S.

<sup>8</sup> M. la; Ph. pa.      <sup>9</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.



vyāpannacitto micchādiṭṭhiko, tena so kāyassa bheda parammaraṇā kukkurānaṃ saḥavyataṃ upapajjati. Yaṅ ca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhi hoti annassa pānassa mālānānālaṃkāraṇassa. Idha<sup>1</sup> brāhmaṇa ekacco paṇātipātā paṭivirato hoti<sup>2</sup>, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pi-sunāya<sup>3</sup> vācāya<sup>3</sup> paṭivirato hoti, pharusāya<sup>4</sup> vācāya<sup>4</sup> paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So kāyassa bheda parammaraṇā manussānaṃ saḥavyataṃ upapajjati. So tattha lābhi hoti mānusakānaṃ<sup>5</sup> pañcanaṃ kāmagaṇānaṃ. Yaṃ kho brāhmaṇa idha paṇātipātā paṭivirato hoti<sup>6</sup>, adinnādānā paṭivirato<sup>7</sup> kāmesu micchācārā paṭivirato<sup>7</sup> musāvādā paṭivirato<sup>7</sup> pi-sunāya<sup>3</sup> vācāya<sup>3</sup> paṭivirato<sup>7</sup> pharusāya<sup>4</sup> vācāya<sup>4</sup> paṭivirato<sup>8</sup> samphappalāpā paṭivirato<sup>8</sup> anabhijjhālu<sup>8</sup> avyāpannacitto<sup>8</sup> sammādiṭṭhiko<sup>8</sup>, tena so kāyassa bheda parammaraṇā manussānaṃ saḥavyataṃ upapajjati. Yaṅ ca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhi hoti mānusakānaṃ<sup>9</sup> pañcanaṃ kāmagaṇānaṃ. Idha pana<sup>10</sup> brāhmaṇa ekacco paṇātipātā paṭivirato hoti . . . pe<sup>11</sup> . . . sammādiṭṭhiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So kāyassa bheda parammaraṇā devānaṃ saḥavyataṃ upapajjati. So tattha

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> add pana.      <sup>2</sup> M. continues: pa || sammā°

<sup>3</sup> T. M<sub>6</sub> pi-sunāvācā; M<sub>7</sub> pi-sunāvācāya and pi-sunāya vācāya.

<sup>4</sup> M<sub>7</sub> pharusāvācāya.

<sup>5</sup> M. mānussa°; Ph. manussa°; M<sub>6</sub> manussānaṃ.

<sup>6</sup> T. M<sub>7</sub> omit hoti; M. continues: pa || sammā°

<sup>7</sup> M<sub>6</sub>. S. add hoti.      <sup>8</sup> S. adds hoti.

<sup>9</sup> M. Ph. mānussa°; M<sub>6</sub> manussānaṃ; T. M<sub>7</sub> dibbānaṃ.

<sup>10</sup> omitted by M. Ph.      <sup>11</sup> M. la; Ph. pa.

lābhī hoti dibbānaṃ pañcannaṃ kāmagaṇānaṃ. Yaṃ kho brāhmaṇa idha pānātipātā paṭivirato hoti . . . pe<sup>1</sup> . . . sammāditṭhiko<sup>2</sup>, tena so kāyassa bheda parammaraṇā devānaṃ saḥavyataṃ upapajjati. Yaṅ ca kho so dātā<sup>3</sup> hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ, tena so tattha lābhī hoti dibbānaṃ pañcannaṃ kāmagaṇānaṃ. Api ca brāhmaṇa dāyako pi anipphalo' ti<sup>4</sup>.

8. 'Acchariyaṃ bho Gotama, abbhutaṃ bho Gotama, yavañ<sup>5</sup> c'idaṃ<sup>5</sup> bho Gotama alam eva dānāni dātuṃ, alam saddhāni kātuṃ, yatra hi nāma dāyako pi anipphalo' ti<sup>4</sup>. 'Evaṃ etaṃ brāhmaṇa<sup>6</sup>, dāyako pi hi<sup>7</sup> brāhmaṇa anipphalo' ti<sup>4</sup>. 'Abhikkantaṃ bho Gotama<sup>8</sup> . . . pe<sup>9</sup> . . . upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge pānupetaṃ saraṇaṃ gataṃ' ti.

Jāṇussoṇivaggo<sup>10</sup> sattamo<sup>11</sup>.

## CLXXVIII.

1. Sādhū<sup>12</sup> ca vo bhikkhave desissāmi asādhū<sup>13</sup> ca, taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> M. Ph. M<sub>6</sub>. S. *add* hoti.

<sup>3</sup> M<sub>6</sub> *continues*: samaṇā (*sic*) pi anipphalo hoti. Acchariyaṃ *and so on*.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> hoti.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> yāva subhāvitam (M<sub>6</sub>. M<sub>7</sub> °sitam) idam (*not in* M<sub>6</sub>).

<sup>6</sup> S. *repeats* evaṃ etaṃ br<sup>o</sup>      <sup>7</sup> *omitted by* Ph. S.

<sup>8</sup> M. *repeats* abh<sup>o</sup> bho Go<sup>o</sup>      <sup>9</sup> M. la; *omitted by* Ph.

<sup>10</sup> M. Yamaka<sup>o</sup>; Ph. T. M<sub>6</sub>. M<sub>7</sub> Vaggo.

<sup>11</sup> M. S. dutiyo; Ph. paṭhamo; T. M<sub>6</sub>. M<sub>7</sub> ekādasamo; M<sub>6</sub> *then has* tass' uddānaṃ: yaṃ gahaṭṭho paccārohini saṃkhitte Kaccānaṃ vidhāna ti ca parakkamaṃ Cundena Jāni ca brāhmaṇo ti.

<sup>12</sup> M. sāraṇ.      <sup>13</sup> M. asāraṇ.

bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Katamañ ca bhikkhave asādhum?

Pāṇātipāto adinnādānaṃ kāmesu micchācāro musāvādo pisunā vācā pharusā vācā samphappalāpo abhijjhā vyāpādo micchādītthi.

Idaṃ vuccati bhikkhave asādhum.

3. Katamañ ca bhikkhave sādhum?

Pāṇātipātā veramaṇi adinnādānā veramaṇi kāmesu micchācārā veramaṇi musāvādā veramaṇi pisunāya vācāya veramaṇi pharusāya vācāya veramaṇi samphappalāpā veramaṇi anabhijjhā avyāpādo sammādītthi.

Idaṃ vuccati bhikkhave sādhun ti<sup>1</sup>.

### CLXXIX.

1. Ariyadhammañ ca vo bhikkhave desissāmi anariya-dhammañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave anariyo dhammo?

Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.

Ayaṃ vuccati bhikkhave anariyo dhammo.

3. Katamo ca bhikkhave ariyo dhammo?

Pāṇātipātā veramaṇi . . . pe<sup>3</sup> . . . sammādītthi.

Ayaṃ vuccati bhikkhave ariyo dhammo ti<sup>4</sup>.

### CLXXX.

1. Kusalañ ca vo<sup>5</sup> bhikkhave desissāmi<sup>6</sup> akusalañ ca, taṃ suṇātha . . . pe<sup>7</sup> . . .

2. Katamañ ca bhikkhave akusalaṃ?

Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.

Idaṃ vuccati bhikkhave akusalaṃ.

<sup>1</sup> omitted by M. Ph.      <sup>2</sup> M. la; Ph. pa; S. in full.

<sup>3</sup> M. la; Ph. pa.      <sup>4</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> M. Ph. kho.      <sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> dese<sup>o</sup>

<sup>7</sup> omitted by M. Ph.; S. in full.

3. Katamañ ca bhikkhave kusalam?  
 Pāṇātipātā veramaṇī . . . pe<sup>1</sup> . . . sammādiṭṭhi.  
 Idaṃ vuccati bhikkhave kusalan ti<sup>2</sup>.

## CLXXXI.

1. Atthañ ca vo bhikkhave desissāmi<sup>3</sup> anattañ ca, taṃ  
 suṇātha . . . pe<sup>4</sup> . . .

2. Katamo ca bhikkhave anatto?  
 Pāṇātipāto . . . pe<sup>5</sup> . . . micchādiṭṭhi.

Ayaṃ vuccati bhikkhave anatto.

3. Katamo ca bhikkhave attho?  
 Pāṇātipātā veramaṇī . . . pe<sup>5</sup> . . . sammādiṭṭhi.  
 Ayaṃ vuccati bhikkhave attho ti<sup>2</sup>.

## CLXXXII.

1. Dhammañ ca vo bhikkhave desissāmi<sup>3</sup> adhammañ  
 ca, taṃ suṇātha . . . pe<sup>4</sup> . . .

2. Katamo ca bhikkhave adhammo?  
 Pāṇātipāto . . . pe<sup>5</sup> . . . micchādiṭṭhi.

Ayaṃ vuccati bhikkhave adhammo.

3. Katamo ca bhikkhave dhammo?  
 Pāṇātipātā veramaṇī . . . pe . . . sammādiṭṭhi.  
 Ayaṃ vuccati bhikkhave dhammo ti<sup>2</sup>.

## CXXXIII.

1. Sāsavañ ca vo bhikkhave dhammaṃ<sup>6</sup> desissāmi<sup>7</sup> anā-  
 savañ ca, taṃ suṇātha . . . pe<sup>4</sup> . . .

2. Katamo ca bhikkhave sāsavo dhammo?  
 Pāṇātipāto . . . pe<sup>5</sup> . . . micchādiṭṭhi.

Ayaṃ vuccati bhikkhave sāsavo dhammo.

<sup>1</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>6</sub>.

<sup>2</sup> omitted by M. Ph. <sup>3</sup> M<sub>6</sub>. M<sub>7</sub> dese<sup>o</sup>

<sup>4</sup> omitted by M. Ph.; S. in full. <sup>5</sup> M. la; Ph. pa.

<sup>6</sup> omitted by S. <sup>7</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese<sup>o</sup>

3. Katamo ca bhikkhave anāsavo dhammo?  
 Pāṇātipātā veramaṇī . . . pe<sup>1</sup> . . . sammādiṭṭhi.  
 Ayaṃ vuccati bhikkhave anāsavo dhammo ti<sup>2</sup>.

## CLXXXIV.

1. Sāvajjaṇ ca vo bhikkhave dhammaṃ<sup>3</sup> desissāmi<sup>4</sup> anavajjaṇ ca, taṃ suṇātha . . . pe<sup>5</sup> . . .  
 2. Katamo ca bhikkhave sāvajjo dhammo?  
 Pāṇātipāto . . . pe<sup>1</sup> . . . micchādiṭṭhi.  
 Ayaṃ vuccati bhikkhave sāvajjo dhammo.  
 3. Katamo ca bhikkhave anavajjo dhammo?  
 Pāṇātipātā veramaṇī . . . pe<sup>1</sup> . . . sammādiṭṭhi.  
 Ayaṃ vuccati bhikkhave anavajjo dhammo ti<sup>2</sup>.

## CLXXXV.

1. Tapanīyaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup> atapanīyaṇ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .  
 2. Katamo ca bhikkhave tapanīyo dhammo?  
 Pāṇātipāto . . . pe<sup>1</sup> . . . micchādiṭṭhi.  
 Ayaṃ vuccati bhikkhave tapanīyo dhammo.  
 3. Katamo ca bhikkhave atapanīyo dhammo?  
 Pāṇātipātā veramaṇī . . . pe<sup>1</sup> . . . sammādiṭṭhi.  
 Ayaṃ vuccati bhikkhave atapanīyo dhammo ti<sup>2</sup>.

CLXXXVI.<sup>7</sup>

1. Ācayapagāmiṇ ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup> apacayagāmiṇ ca, taṃ suṇātha . . . pe<sup>8</sup> . . .  
 2. Katamo ca bhikkhave ācayagāmi dhammo?  
 Pāṇātipāto . . . pe<sup>9</sup> . . . micchādiṭṭhi.  
 Ayaṃ vuccati bhikkhave ācayagāmi dhammo.

<sup>1</sup> M. la; Ph. pa.<sup>2</sup> omitted by M. Ph.<sup>3</sup> omitted by S.<sup>4</sup> M<sub>6</sub>, M<sub>7</sub> dese<sup>o</sup><sup>5</sup> omitted by M. Ph.; S. in full.<sup>6</sup> T. M<sub>6</sub>, M<sub>7</sub> dese<sup>o</sup><sup>7</sup> missing in Ph.<sup>8</sup> omitted by M.; S. in full.<sup>9</sup> M. la.

3. Katamo ca bhikkhave apacayagāmi dhammo?  
Pāṇātipātā veramaṇi . . . pe<sup>1</sup> . . . sammādiṭṭhi.  
Ayaṃ vuccati bhikkhave apacayagāmi dhammo ti<sup>2</sup>.

## CLXXXVII.

1. Dukkudrayaṇ<sup>3</sup> ca vo bhikkhave dhammaṃ desissā-  
mi<sup>4</sup> sukhudrayaṇ ca, taṃ suṇātha . . . pe<sup>5</sup> . . .  
2. Katamo ca bhikkhave dukkhudrayo dhammo?  
Pāṇātipāto . . . pe<sup>6</sup> . . . micchādiṭṭhi.  
Ayaṃ vuccati bhikkhave dukkhudrayo dhammo.  
3. Katamo ca bhikkhave sukhudrayo dhammo?  
Pāṇātipātā veramaṇi . . . pe<sup>6</sup> . . . sammādiṭṭhi.  
Ayaṃ vuccati bhikkhave sukhudrayo dhammo ti<sup>2</sup>.

## CLXXXVIII.

1. Dukkavipākaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>7</sup>  
sukhavipākaṇ ca, taṃ suṇātha . . . pe<sup>5</sup> . . .  
2. Katamo ca bhikkhave dukkhavipāko dhammo?  
Pāṇātipāto . . . pe<sup>6</sup> . . . micchādiṭṭhi.  
Ayaṃ vuccati bhikkhave dukkhavipāko dhammo.  
3. Katamo ca bhikkhave sukhavipāko dhammo?  
Pāṇātipātā veramaṇi . . . pe<sup>6</sup> . . . sammādiṭṭhi.  
Ayaṃ vuccati bhikkhave sukhavipāko dhammo ti<sup>2</sup>.

Sādhuvaggo<sup>8</sup> aṭṭhamo<sup>9</sup>.

<sup>1</sup> M. la.      <sup>2</sup> omitted by M. Ph.

<sup>3</sup> T. °dday° always; M<sub>7</sub> dukkhudday°, but sukhuday°

<sup>4</sup> M. Ph. T. M<sub>7</sub> dese°      <sup>5</sup> omitted by M. Ph.; S. in full.

<sup>6</sup> M. la; Ph. pa.      <sup>7</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese°

<sup>8</sup> S. Sundara°; Ph. T. M<sub>7</sub> Vaggo.

<sup>9</sup> M. S.<sup>2</sup>tatiyo; Ph. dutiyo; T. M<sub>6</sub>. M<sub>7</sub> dvādasamo; M<sub>6</sub>  
then has tass' uddānaṃ: sādhu ariyaṃ kusalaṃ atha  
dhamma sutā savajja tapaniyaṃ ca ācayagāmi dukkhudraya-  
dukkhavipākena te dasā ti.

## CLXXXIX.

1. Ariyamaggañ ca vo bhikkhave desissāmi<sup>1</sup> anariya-  
maggāñ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave anariyo maggo?  
Pāṇātipāto . . . pe<sup>3</sup> . . . micchādiṭṭhi.  
Ayaṃ vuccati bhikkhave anariyo maggo.
3. Katamo ca bhikkhave ariyo maggo?  
Pāṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādiṭṭhi.  
Ayaṃ vuccati bhikkhave ariyo maggo ti<sup>2</sup>.

## CXC.

1. Kaṇhamaggañ ca vo bhikkhave desissāmi<sup>1</sup> sukkama-  
ggañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave kaṇho maggo?  
Pāṇātipāto . . . pe<sup>3</sup> . . . micchādiṭṭhi.  
Ayaṃ vuccati bhikkhave kaṇho maggo.
3. Katamo ca bhikkhave sukko maggo?  
Pāṇātipātā veramaṇī . . . pe . . . sammādiṭṭhi.  
Ayaṃ vuccati bhikkhave sukko maggo ti<sup>2</sup>.

CXCI<sup>4</sup>.

1. Saddhammañ ca vo bhikkhave desissāmi<sup>5</sup> asaddham-  
mañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave asaddhammo?  
Pāṇātipāto . . . pe<sup>6</sup> . . . micchādiṭṭhi.  
Ayaṃ vuccati bhikkhave asaddhammo.
3. Katamo ca bhikkhave saddhammo?  
Pāṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādiṭṭhi.  
Ayaṃ vuccati bhikkhave saddhammo ti<sup>2</sup>.

<sup>1</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese°      <sup>2</sup> omitted by M. Ph.

<sup>3</sup> M. la; Ph. pa.

<sup>4</sup> missing in T., but CXCI occurs twice in T.

<sup>5</sup> M<sub>6</sub>. M<sub>7</sub> dese°      <sup>6</sup> M. la; Ph. pa; omitted by M<sub>6</sub>.

## CXCII.

1. Sappurisdhammañ ca vo bhikkhave desissāmi<sup>1</sup> asappurisdhammañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave asappurisdhammo?

Pāṇātipāto . . . pe<sup>3</sup> . . . micchādiṭṭhi.

Ayaṃ vuccati bhikkhave asappurisdhammo.

3. Katamo ca bhikkhave sappurisdhammo?

Pāṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādiṭṭhi.

Ayaṃ vuccati bhikkhave sappurisdhammo ti<sup>2</sup>.

## CXCIII.

1. Uppādetabbañ<sup>4</sup> ca vo bhikkhave dhammaṃ desissāmi<sup>5</sup> na<sup>6</sup> uppādetabbañ<sup>6</sup> ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave na uppādetabbo dhammo?

Pāṇātipāto . . . pe<sup>3</sup> . . . micchādiṭṭhi.

Ayaṃ vuccati bhikkhave na uppādetabbo dhammo.

3. Katamo ca bhikkhave uppādetabbo dhammo?

Pāṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādiṭṭhi.

Ayaṃ vuccati bhikkhave uppādetabbo dhammo ti<sup>2</sup>.

CXCIV<sup>7</sup>.

1. Āsevitabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>8</sup> na<sup>9</sup> āsevitabbañ<sup>9</sup> ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave na āsevitabbo dhammo?

Pāṇātipāto . . . pe<sup>2</sup> . . . micchādiṭṭhi.

Ayaṃ vuccati bhikkhave āsevitabbo dhammo.

3. Katamo ca bhikkhave āsevitabbo dhammo?

Pāṇātipātā veramaṇī . . . pe<sup>10</sup> . . . sammādiṭṭhi.

Ayaṃ vuccati bhikkhave āsevitabbo dhammo ti<sup>2</sup>.

<sup>1</sup> M. Ph. dese°      <sup>2</sup> omitted by M. Ph.

<sup>3</sup> M. la; Ph. pa.      <sup>4</sup> Ph. na uppā°

<sup>5</sup> M. Ph. T. M<sub>6</sub> dese°      <sup>6</sup> Ph. uppā°

<sup>7</sup> M. inserts before CXCIV another Sutta, viz. Byāpādetabbañ ca . . . abyāpādetabbañ ca.

<sup>8</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese°

<sup>9</sup> M. nāse°; T. M<sub>6</sub>. M<sub>7</sub> na sevi° throughout.

<sup>10</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.



## CXC.V.

1. Bāvetabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup> na bhāvetabbañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na bhāvetabbo dhammo? Pāṇātipāto . . . pe<sup>3</sup> . . . micchādiṭṭhi. Ayaṃ vuccati bhikkhave na bhāvetabbo dhammo.
3. Katamo ca bhikkhave bhāvetabbo dhammo? Pāṇātipātā veramaṇi . . . pe<sup>3</sup> . . . sammādiṭṭhi. Ayaṃ vuccati bhikkhave bhāvetabbo dhammo ti<sup>2</sup>.

## CXC.VI.

1. Bahulikātabbañ<sup>4</sup> ca vo bhikkhave dhammañ ca desissāmi<sup>5</sup> na bahulikātabbañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na bahulikātabbo dhammo? Pāṇātipāto . . . pe<sup>3</sup> . . . micchādiṭṭhi. Ayaṃ vuccati bhikkhave na bahulikātabbo dhammo.
3. Katamo ca bhikkhave bahulikātabbo dhammo? Pāṇātipātā veramaṇi . . . pe<sup>3</sup> . . . sammādiṭṭhi. Ayaṃ vuccati bhikkhave bahulikātabbo dhammo ti<sup>2</sup>.

## CXC.VII.

1. Anussaritabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>5</sup> na<sup>6</sup> anussaritabbañ<sup>6</sup> ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na anussaritabbo dhammo? Pāṇātipāto . . . pe<sup>3</sup> . . . micchādiṭṭhi. Ayaṃ vuccati bhikkhave na anussaritabbo dhammo.
3. Katamo ca bhikkhave anussaritabbo dhammo? Pāṇātipātā veramaṇi . . . pe<sup>3</sup> . . . sammādiṭṭhi. Ayaṃ vuccati bhikkhave anussaritabbo dhammo ti<sup>2</sup>.

<sup>1</sup> M. Ph. T. M<sub>6</sub> dese°

<sup>2</sup> omitted by M. Ph.

<sup>3</sup> M. la; Ph. pa.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> °katta° throughout.

<sup>5</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese°

<sup>6</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> nānu° throughout.

CXC VIII.

1. Sacchikātabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup> na<sup>2</sup> sacchikātabbañ<sup>2</sup> ca, taṃ suṇātha . . . pe<sup>3</sup> . . .

2. Katamo ca bhikkhave na sacchikātabbo dhammo? Pāṇātipāto . . . pe<sup>4</sup> . . . micchādīṭṭhi.

Ayaṃ vuccati bhikkhave na sacchikātabbo dhammo.

3. Katamo ca bhikkhave sacchikātabbo dhammo?

Pāṇātipātā veramaṇī . . . pe<sup>4</sup> . . . sammādīṭṭhi.

Ayaṃ vuccati bhikkhave sacchikātabbo dhammo ti<sup>3</sup>.

Ariyamaggavaggo<sup>5</sup> navamo<sup>6</sup>.

CXC IX.

1. Dasahi bhikkhave dhammehi samannāgato puggalo na sevitabbo. Katamehi dasahi?

2. Pāṇātipāti hoti, adinnādāyi hoti, kāmesu micchācāri hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpi hoti, abhijjhālu hoti, vyāpannacitto hoti, micchādīṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo na sevitabbo.

3. Dasahi bhikkhave dhammehi samannāgato puggalo sevitabbo. Katamehi dasahi?

4. Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisunāya vācāya paṭivirato hoti, pharusāya vācāya

<sup>1</sup> M. Ph. T. M<sub>6</sub> dese<sup>o</sup>      <sup>2</sup> T. asacchi<sup>o</sup>

<sup>3</sup> omitted by M. Ph.      <sup>4</sup> M. la; Ph. pa.

<sup>5</sup> M<sub>6</sub> Ariyavaggo; S. Setṭha<sup>o</sup>; Ph. T. M<sub>7</sub> Vaggo.

<sup>6</sup> M. S. catuttho; Ph. tatiyo; T. M<sub>6</sub>. M<sub>7</sub> terasamo; M<sub>6</sub> adds tass' uddānaṃ: ariyo maggo kanho maggo saddhammo sappurisadhammo upādetabbo dhammo āsevitabbo dh<sup>o</sup> bhāvetabbo dh<sup>o</sup> bahulikātabbo dh<sup>o</sup> anussaritabbo dh<sup>o</sup> sacchikātabbo dhammo ti.

paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo sevitaḅbo<sup>1</sup>.

5. Dasahi bhikkhave dhammehi samannāgato puggalo na bhajitaḅbo . . . pe<sup>2</sup> . . . bhajitaḅbo<sup>3</sup> . . . pe<sup>4</sup> . . . na payirupāsitaḅbo . . . pe<sup>4</sup> . . . payirupāsitaḅbo . . . na puḅjo<sup>5</sup> hoti<sup>3</sup> . . . puḅjo<sup>5</sup> hoti . . . pe<sup>4</sup> . . . na pāsamaḅso hoti . . . pāsamaḅso hoti . . . agāraḅvo hoti . . . pe<sup>4</sup> . . . sagāraḅvo<sup>6</sup> hoti . . . appatikkho<sup>7</sup> hoti . . . pe<sup>4</sup> . . . sappatikkho<sup>7</sup> hoti . . . na<sup>8</sup> āraḅdhako<sup>8</sup> hoti . . . āraḅdhako hoti<sup>3</sup> . . . na visujjhati . . . pe<sup>4</sup> . . . visujjhati<sup>3</sup> . . . mānaḅḅ<sup>9</sup> nāḅhibhoti . . . pe<sup>4</sup> . . . mānaḅḅ<sup>9</sup> aḅhibhoti<sup>3</sup> . . . pañḅāya na vaḅḅhati . . . pe<sup>4</sup> . . . pañḅāya vaḅḅhati<sup>3</sup> . . . baḅuḅḅ puñḅaḅḅ pasavati . . . pe<sup>4</sup> . . . baḅuḅḅ puñḅaḅḅ pasavati. Katamehi dasahi?

6. Paḅātipatā paṭivirato hoti, adinnāḅānā paṭivirato hoti, kāmesu micchācāra paṭivirato hoti, musāvāḅā paṭivirato hoti, pisunāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo baḅuḅḅ puñḅaḅḅ pasavatī ti.

Puggalavaggo<sup>10</sup> dasamo<sup>11</sup>.

Paḅḅāsako<sup>12</sup> catuttho<sup>13</sup>.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> add ti; S. has in brackets: Idha dvisatādi-suttam peyyālavasena gaḅitaḅḅam.

<sup>2</sup> M. la; Ph. pa; omitted by S. <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> add ti.

<sup>4</sup> omitted by M. Ph. S. <sup>5</sup> M. pūjo. <sup>6</sup> M. Ph. gā°

<sup>7</sup> M. Ph. °ḅisso. <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> nārā° <sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> māraḅḅ.

<sup>10</sup> S. Sevitaḅḅāsevitabaḅḅ°; Ph. T. M<sub>6</sub>. M<sub>7</sub> Vaggo.

<sup>11</sup> M. S. paḅcamo; Ph. catuttho; T. M<sub>6</sub>. M<sub>7</sub> cuddasamo; M<sub>6</sub> then has tass' uḅānaḅḅ: sevitaḅḅo bhajitaḅḅo payirupāsitaḅḅo puḅjo hoti pāsamaḅso sagāraḅvo sappatikkho āraḅdhako visujjati (sic) māraḅḅ nāḅhibhoti (sic) paḅḅā vaḅḅhati baḅuḅḅ puñḅaḅḅ pasavatī ti.

<sup>12</sup> M. Sammādiṭṭhipaḅḅāsako; S. Catutthap°; omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>. <sup>13</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.

CC<sup>1</sup>.

1. Dasahi bhikkhave dhammehi samannāgato yathābhatam nikkhitto evam niraye. Katamehi dasahi?

2. Idha bhikkhave ekacco pāṇātipāti hoti luddo<sup>2</sup> lohita-pāṇī hatapahate<sup>3</sup> niviṭṭho adayāpanno sabbapāṇabhūtesu. Adinnādāyī hoti, yan tam parassa paravittūpakaraṇam gāmagatam vā araṇṇagatam vā, tam<sup>4</sup> adinnam theyyasamkhātam ādatā hoti. Kāmesu micchācārī hoti, yā tā māturakkhitā piturakkhitā<sup>5</sup> bhāturakkhitā bhaginirakkhitā nātirakkhitā<sup>6</sup> dhammarakkhitā<sup>7</sup> sassāmikā saporiddhā antamaso mālaguṇaparikkhittā<sup>8</sup> pi, tathārūpāsu cārittam āpajjitā hoti. Musāvādī hoti sabhāgato vā parisagato vā nātimajjhagato pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho<sup>9</sup> 'eh' ambho<sup>10</sup> purisa, yam jānāsi, tam vadehi' ti, so ajāṇam vā 'aham<sup>11</sup> jānāmi' ti jāṇam vā 'aham<sup>11</sup> na jānāmi' ti apassam vā 'aham<sup>11</sup> passāmi' ti passam vā 'aham<sup>11</sup> na passāmi' ti iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsītā hoti. Pisunāvāco hoti ito sutvā amutra akkhātā imesam bhedāya amutra vā<sup>12</sup> sutvā imesam akkhātā amūsam bhedāya, iti samaggānam vā<sup>4</sup> bhetta<sup>13</sup> bhinnānam vā<sup>4</sup> anuppadātā vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācam bhāsītā hoti. Pharusāvāco hoti, yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjantī kodhasāmantā asamādhisaṃvattanikā, tam<sup>4</sup> tathārūpiṃ<sup>14</sup> vācam bhāsītā hoti. Samphappalāpi hoti akālavādī abhūtavādī anattavādī adhammavādī avinayavādī anidhānavatiṃ vācam bhāsītā hoti akālena anapadesam<sup>15</sup> apariyantavatiṃ anātthasaṃhitam.

<sup>1</sup> S. has No. CCXI.    <sup>2</sup> Ph. S. luddho.    <sup>3</sup> M. pahata°

<sup>4</sup> omitted by S.    <sup>5</sup> M. Ph. insert mātāpitu°

<sup>6</sup> M. Ph. insert gotta°    <sup>7</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> M. Ph. °guḷa°; S. °kkhitā always.

<sup>9</sup> S. sakkhip° always.

<sup>10</sup> S. ehi bho; T. M<sub>6</sub>. M<sub>7</sub> evam bho throughout.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. āha throughout.    <sup>12</sup> omitted by M. Ph.

<sup>13</sup> M. bhedatā; Ph. bheditā.    <sup>14</sup> M. °pam.    <sup>15</sup> T. apad°

Abhijjhālu hoti, yan taṃ parassa paravittūpakaraṇaṃ, taṃ abhijjhitaṃ hoti 'aho vata' yaṃ<sup>1</sup> parassa, taṃ mama assā' ti. Vyāpannacitto hoti paduṭṭhamanasaṅkappo 'ime sattā haññantu vā bajjhanṭu'<sup>2</sup> vā ucchijjantu vā vinassantu vā mā vā ahesuṃ iti<sup>3</sup> vā<sup>3</sup> ti. Micchādīṭṭhiko hoti viparita-dassano<sup>4</sup> 'natthi dinnam natthi yittham natthi hutam, natthi sukataḍukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayam loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedenti' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye<sup>5</sup>.

3. Dasahi bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi dasahi?

4. Idha bhikkhave ekacco pāṇātipātam pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajji dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yan taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, na<sup>6</sup> taṃ adinnaṃ theyyasamkhātaṃ ādātā<sup>7</sup> hoti. Kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā<sup>8</sup> piturakkhitā<sup>9</sup> bhāturakkhitā bhaginirakkhitā nātirakkhitā<sup>10</sup> dhammarakkhitā<sup>11</sup> sassāmikā sapaṇidanda antamaso mālāguṇaparikkhittā pi, tathārūpāsu na cārittam āpajjitā hoti. Musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato parisagato vā nātīmajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinito sakkhipuṭṭho 'eh' ambho purisa, yaṃ jānāsi, taṃ vadehi' ti so ajānaṃ vā 'ahaṃ na jānāmi' ti jānaṃ vā 'ahaṃ jānāmi' ti apassaṃ vā 'ahaṃ na passāmi' ti passaṃ vā 'ahaṃ passāmi' ti iti attahetu vā parahetu vā āmisakiñcikkahetu vā na sampa-

<sup>1</sup> T. M<sub>7</sub> vatāyam; M<sub>6</sub> vata ayam. <sup>2</sup> M<sub>6</sub> S. va°

<sup>3</sup> omitted by S. <sup>4</sup> S. viparitta° <sup>5</sup> T. M<sub>6</sub> M<sub>7</sub> add ti.

<sup>6</sup> T. M<sub>6</sub> M<sub>7</sub> tan nādinnaṃ; Ph. S. only adinnaṃ.

<sup>7</sup> Ph. S. na ād° <sup>8</sup> M. continues: pa || antamaso.

<sup>9</sup> Ph. inserts mātāpitu° <sup>10</sup> Ph. inserts gotta°

<sup>11</sup> omitted by T. M<sub>6</sub> M<sub>7</sub>.

jānamusā bhāsītā hoti. Pisunavācam pahāya pisunāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandi samaggakaraṇiṃ vācam bhāsītā hoti. Pharusavācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanama-nāpā, tathārūpiṃ vācam bhāsītā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavadī bhūtavādī atthavadī dhammavadī vinayavadī nidhānavatiṃ vācam bhāsītā hoti, kālena sāpadesaṃ pariyaṇṭavatiṃ atthasaṃhitāṃ. Anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ anabhijjhita<sup>1</sup> hoti 'aho vata<sup>2</sup> yaṃ<sup>2</sup> parassa, taṃ mama assā' ti. Avyāpannacitto hoti appadutṭhamanasankappo 'ime sattā averā avyāpajjhā anighā sukhi attānaṃ pariharantū' ti. Sammādiṭṭhiko hoti aviparītadassano 'atthi dinnāṃ atthi yitṭhaṃ atthi hutāṃ, atthi sukataḍukkatānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā, ye imaṃ ca lokāṃ paraṃ ca lokāṃ sayāṃ abhiññā sacchikatvā pavedenti' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhatāṃ nikkhitto evaṃ sagge ti.

### CCI.3.

1. Dasahi bhikkhave dhammehi samannāgato yathābhatāṃ nikkhitto evaṃ niraye. Katamehi dasahi?

2. Idha bhikkhave ekacco pāṇātipātī hoti luddo lohita-pāṇī katapahate nivitṭho adayāpanno sabbapāṇabhūtesu. Adinnādāyī hoti . . . pe<sup>4</sup> . . . kāmesu micchācārī hoti . . . musāvādī<sup>5</sup> hoti . . . pisunāvāco hoti . . . pharusāvāco hoti

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> nābhi<sup>o</sup>

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> vatāyaṃ.

<sup>3</sup> is missing in S.

<sup>4</sup> omitted by M. Ph.

<sup>5</sup> T. °do.

. . . samphappalāpī hoti . . . abhijjhālu hoti . . . vyāpannacitto hoti . . . micchādīṭṭhiko hoti viparīṭṭadassano 'natthi dinnam natthi'<sup>1</sup> yīṭṭham natthi hutam, natthi sukaṭadukkaṭānam kammānam phalam vipāko, natthi ayam loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedenti' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhatam nikkhitto evam niraye.

3. Dasahi bhikkhave dhammehi samannāgato yathābhatam nikkhitto evam sagge. Katamehi dasahi?

4. Idha bhikkhave ekacco pāṇātipātam pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapānabhūtahitānukampī viharati. Adinnādānam pahāya adinnādānā paṭivirato hoti . . . pe<sup>2</sup> . . . kāmesu micchācāram pahāya kāmesu micchācārā paṭivirato hoti . . .<sup>3</sup> musāvādam pahāya musāvādā paṭivirato hoti . . . pe<sup>4</sup> . . . pharusavācam pahāya pharusāya vācāya paṭivirato hoti . . . samphappalāpam pahāya samphappalāpā paṭivirato hoti . . . anabhijjhālu hoti . . . avyāpannacitto hoti . . . sammādīṭṭhiko hoti aviparīṭṭadassano 'atthi dinnam atthi'<sup>5</sup> yīṭṭhim atthi hutam, atthi sukaṭadukkaṭānam kammānam phalam vipāko, atthi ayam loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedenti' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhatam nikkhitto evam sagge ti.

## CCII.

1. Dasahi bhikkhave dhammehi samannāgato mātuḡāmo yathābhatam nikkhitto evam niraye. Katamehi dasahi?

<sup>1</sup> M. pa || sayam.      <sup>2</sup> Ph. pa; *omitted by M.*

<sup>3</sup> Ph. pa.

<sup>4</sup> M. Ph. piṣuṇam vācam p<sup>o</sup> piṣuṇāya vācāya paṭi<sup>o</sup> hoti.

<sup>5</sup> M. pa || ye imaṇ ca.

2. Pāṇātipātī hoti . . .<sup>1</sup> adinnādāyī<sup>2</sup> hoti . . . kāmesu micchācārī hoti . . . musāvādī hoti . . . pisunāvāco hoti . . . pharusāvāco hoti . . . samphappalāpī hoti . . . abhijjhālu hoti . . . vyāpannacitto hoti . . . micchādīṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato mātuḡāmo yathābhatam nikkhitto evam niraye.

3. Dasahi bhikkhave dhammehi samannāgato mātuḡāmo yathābhatam nikkhitto evam sagge. Katamehi dasahi?

4. Pāṇātipātā paṭivirato hoti . . .<sup>1</sup> adinnādānā<sup>3</sup> paṭivirato hoti . . . kāmesu micchācārā paṭivirato hoti . . . musāvādā paṭivirato hoti . . . pisunāya vācāya paṭivirato hoti . . . pharusāya vācāya paṭivirato hoti . . . samphappalāpā paṭivirato hoti . . . anabhijjhālu hoti . . . avyāpannacitto hoti . . . sammādīṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato mātuḡāmo yathābhatam nikkhitto evam sagge ti.

### CCIII.

1. Dasahi bhikkhave dhammehi samannāgatā upāsikā<sup>4</sup> yathābhatam nikkhittā evam niraye. Katamehi dasahi?

2. Pāṇātipātīnī hoti . . . pe<sup>5</sup> . . . micchādīṭṭhikā<sup>6</sup> hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā<sup>4</sup> yathābhatam nikkhittā evam niraye.

3. Dasahi bhikkhave dhammehi samannāgatā upāsikā<sup>4</sup> yathābhatam nikkhittā evam sagge. Katamehi dasahi?

4. Pāṇātipātā paṭiviratā hoti . . . pe<sup>5</sup> . . . sammādīṭṭhikā hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā<sup>4</sup> yathābhatam nikkhittā evam sagge ti<sup>7</sup>.

<sup>1</sup> M. pa; S. pe.

<sup>2</sup> S. micchā°; in T. M<sub>7</sub> °cārīnī and so on with the feminine ending till vyāpanna° where it has the masculine.

<sup>3</sup> S. sammā°    <sup>4</sup> Ph. upāsako.    <sup>5</sup> M. la; Ph. pa.

<sup>6</sup> T. sammā°, omitting all the rest.

<sup>7</sup> omitted by M. Ph.



## CCIV.

1. Dasahi bhikkhave dhammehi samannāgatā upāsikā avisāradā<sup>1</sup> agāraṃ ajjhāvasati. Katamehi dasahi?

2. Pāṇātipātīni hoti . . .<sup>2</sup> adinnādāyīni hoti . . . kāmesu micchācārīni hoti . . . musāvādīni hoti . . . pisunāvācā hoti . . . pharusāvācā hoti . . . samphappalāpīni hoti . . . abhijjhālunī hoti . . . vyāpannacittā hoti . . . micchādiṭṭhikā hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā avisāradā agāraṃ ajjhāvasati.

3. Dasahi bhikkhave dhammehi samannāgatā upāsikā visāradā agāraṃ ajjhāvasati. Katamehi dasahi?

4. Pāṇātipātā paṭiviratā hoti . . .<sup>3</sup> adinnādānā paṭiviratā hoti . . . kāmesu micchācārā paṭiviratā hoti . . . musāvādā paṭiviratā hoti . . . pisunāya vācāya paṭiviratā hoti . . . pharusāya vācāya paṭiviratā hoti . . . samphappalāpā paṭiviratā hoti . . . anabhijjhālunī hoti . . . avyāpannacittā hoti . . . sammādiṭṭhikā hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā visāradā agāraṃ ajjhāvasati ti<sup>4</sup>.

## CCV.

1. Samsappaniyapariyāyaṃ<sup>5</sup> vo bhikkhave dhammapariyāyaṃ desissāmi<sup>6</sup>, taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Katamo ca so<sup>7</sup> bhikkhave samsappaniyapariyāyo dhammapariyāyo?

Kammassakā bhikkhave sattā kammadāyādā kammayoni kammabandhū kammaṭṭisaraṇā, yaṃ kammaṃ karonti kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādā bhavanti<sup>8</sup>.

<sup>1</sup> T. *puts avi° after agāraṃ; in M<sub>7</sub> §§ 1—2 are missing.*

<sup>2</sup> S. pe || micchā°

<sup>3</sup> S. pe || sammā°; in T. M<sub>7</sub> °paṭivirato *always.*

<sup>4</sup> *omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.*

<sup>5</sup> Ph. samsappanika°; S. samsappati° *throughout.*

<sup>6</sup> M. T. M<sub>6</sub>. M<sub>7</sub> dese° <sup>7</sup> *omitted by M. Ph. S.*

<sup>8</sup> T. bhaviṣṣanti.

3. Idha bhikkhave ekacco pāṇātipāti hoti luddo<sup>1</sup> lohita-pāṇi hatapabate<sup>2</sup> nivittho adayāpanno sabbapānabhūtesu. So samsappati kāyena, samsappati vācāya, samsappati manasā. Tassa jimhaṃ kāyakammaṃ hoti, jimhaṃ vacikammaṃ, jimhaṃ manokammaṃ, jimhā gati, jimh'upapatti<sup>3</sup>. Jimhagatikassa<sup>4</sup> kho panāhaṃ bhikkhave jimhupapattikassa<sup>5</sup> dvinnam gatinam aṇṇataram gatiṃ vadāmi: ye vā ekantadukkhā nirayā yā vā samsappajātikā<sup>6</sup> tiracchānayoṇi. Katamā ca sā<sup>7</sup> bhikkhave samsappajātikā<sup>6</sup> tiracchānayoṇi? Ahi vicchikā satapadi nakulā<sup>8</sup> biḷārā<sup>9</sup> mūsikā ulūkā ye vā pan' aṇṇe pi keci tiracchānayoṇikā sattā manusse divvā samsappanti. Iti kho bhikkhave bhūtā<sup>10</sup> bhūtassa upapatti<sup>11</sup> hoti. Yam karoti tena upapajjati, upapannam enaṃ<sup>12</sup> phassā phusanti<sup>13</sup>, evam ahaṃ<sup>14</sup> bhikkhave kamma-dāyādā sattā ti vadāmi.

4. Idha pana bhikkhave ekacco adinnādāyī hoti . . . pe<sup>15</sup> . . . kāmesu micchācārī hoti . . . musāvādī hoti . . . pisunāvāco hoti . . . pharusāvāco hoti . . . samphappalāpi hoti . . . abhijjhālu hoti . . . vyāpannacitto hoti . . . micchādītthiko hoti viparītadassano<sup>16</sup> 'natthi dinnam natthi<sup>17</sup> yittham natthi lutam, natthi sukaṭadukkaṭānam kammānam phalam vipāko, natthi ayam loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṇ ca lokam paraṇ ca lokam sayam abliṇṇā sacchikatvā pavedenti' ti. So samsappati kāyena, samsappati vācāya, samsappati manasā. Tassa jimhaṃ kāyakammaṃ hoti, jimhaṃ vacikammaṃ, jimhaṃ manokammaṃ, jimhā gati,

<sup>1</sup> Ph. S. luddho.      <sup>2</sup> M. pahata°

<sup>3</sup> S. jimhā upa°; T. M<sub>6</sub>. M<sub>7</sub> °h'uppatti.      <sup>4</sup> T. °tassa.

<sup>5</sup> T. M<sub>6</sub> °huppattikassa.      <sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> °jati.

<sup>7</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>8</sup> M. naṅgula-; Ph. also °la-

<sup>9</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> °ra- throughout.

<sup>10</sup> T. °ta-; M<sub>6</sub> bhūtā twice.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> uppatti and so in every similar case.

<sup>12</sup> T. M<sub>7</sub> etaṃ.      <sup>13</sup> M. M<sub>7</sub> phussanti.

<sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub> p'ahaṃ.      <sup>15</sup> M. la; Ph. pa; omitted by S.

<sup>16</sup> S. viparitta°      <sup>17</sup> M. pa || sayam.

jimh'upapatti. Jimhagatikassa kho panāham bhikkhave jimhupapattikassa dvinnam gatīnam aññataram gatim vadāmi: ye vā ekantadukkhā nirayā yā vā samsappajātikā<sup>1</sup> tiracchānayani. Katamā ca sā bhikkhave samsappajātikā<sup>1</sup> tiracchānayani? Ahi vicchikā satapadī nakulā biḷārā mūsikā ulūkā ye vā pan' aññe pi keci tiracchānayanikā sattā manusse disvā<sup>2</sup> samsappanti. Iti kho bhikkhave bhūtā bhūtassa upapatti hoti. Yam karoti, tena upapajjati, upapannam enam phassā phusanti<sup>3</sup>, evam aham<sup>4</sup> bhikkhave kammadāyādā sattā ti vadāmi<sup>5</sup>.

Kammassakā bhikkhave sattā kammadāyādā kammayoni kammabandhū kammaṭṭisaraṇā, yam kammaṃ karonti kalyāṇam vā pāpakam vā, tassa dāyādā bhavanti.

5. Idha bhikkhave ekacco pānātipātāṃ pahāya pānātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. So na samsappati kāyena, na samsappati vācāya, na samsappati manasā. Tassa ujum kāyakammaṃ hoti, ujum vacīkammaṃ, ujum manokammaṃ, uju gati, uj'upapatti<sup>6</sup>. Ujugatikassa kho panāham bhikkhave ujupapattikassa dvinnam gatīnam aññataram gatim vadāmi: ye vā ekantasukhā saggā<sup>7</sup> yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni<sup>8</sup> vā<sup>8</sup> gahapatimahāsālakulāni vā adḍhāni mahaddhanāni mahābhogāni pahūtajātarūparajātāni<sup>9</sup> pahūtavittūpakaraṇāni<sup>9</sup> pahūtadhanadhaññāni<sup>9</sup>. Iti kho bhikkhave bhūtā bhūtassa upapatti hoti. Yam karoti, tena upapajjati, upapannam enam<sup>10</sup> phassā phusanti, evam aham<sup>4</sup> bhikkhave kammadāyādā sattā ti vadāmi.

6. Idha pana bhikkhave ekacco adinnādānam pahāya adinnādānā paṭivirato hoti . . . pe<sup>11</sup> . . . kāmesu micchācāram pahāya kāmesu micchācārā paṭivirato hoti . . .

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> °jā.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> twice.

<sup>3</sup> M. phussanti *always*.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> p'aham.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> *repeat the whole* § 4.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> uju uppatti; *omitted by Ph.*

<sup>7</sup> M<sub>7</sub>. S. sattā.      <sup>8</sup> *in T. after gaha*°

<sup>9</sup> M. Ph. S. bahuta°      <sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub>, etam.

<sup>11</sup> M. la; Ph. pa; *omitted by S.*

musāvādam pahāya musāvādā paṭivirato hoti . . . pisunavācam pahāya pisunāya vācāya paṭivirato hoti . . . pharusavācam pahāya pharusāya vācāya paṭivirato hoti . . . samphappalāpam pahāya samphappalāpā paṭivirato hoti . . . anabhijjhālu hoti . . . avyāpannacitto hoti . . . sam-mādiṭṭhiko hoti aviparitadassano<sup>1</sup> 'atthi dinnam atthi'<sup>2</sup> yittham atthi hutam, atthi sukaṭadukkaṭānam kammānam phalam vipāko, atthi ayam loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedenti' ti. So na saṃsappati kāyena, na saṃsappati vācāya, na saṃsappati manasā. Tassa ujum kāyakammaṃ hoti, ujum vacikammaṃ, ujum manokammaṃ, uju gati, uj'upapatti. Ujugatikassa kho panāham<sup>3</sup> bhikkhave ujupapattikassa dvinnam gatīnam aṇṇataram gatim vadāmi: ye vā ekantasukhā saggā<sup>4</sup> yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni vā gahapatimahāsālakulāni vā aḍḍhāni mahaddhanāni mahābhogāni pahūtajātarūparajatāni<sup>5</sup> pahūtavittūpakaraṇāni<sup>5</sup> pahūtadhana-dhaññāni<sup>5</sup>. Iti kho bhikkhave bhūtā bhūtassa upapatti hoti. Yam karoti, tena upapajjati, upapannam enam<sup>6</sup> phassā phusanti, evam aham<sup>7</sup> bhikkhave kammadāyādā sattā ti vadāmi.

Kammassakā bhikkhave sattā kammadāyādā kammayoni kammabandhū kammaṭṭisaraṇā, yaṃ kammaṃ karonti kalyāṇam vā pāpakaṃ vā, tassa dāyādā bhavanti. Ayam kho so<sup>8</sup> bhikkhave saṃsappanīyapariyāyo<sup>9</sup> dhammapariyāyo ti.

<sup>1</sup> S. aviparitta°

<sup>2</sup> M. pa || ye imaṇ ca.

<sup>3</sup> T. aham; M<sub>6</sub> 'ham; M<sub>7</sub> 'mhi.

<sup>4</sup> S. sattā.

<sup>5</sup> M. Ph. S. bahuta°

<sup>6</sup> M<sub>6</sub>. M<sub>7</sub> etam.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> p'aham.

<sup>8</sup> omitted by S.

<sup>9</sup> T. saṃsappatikā°; M<sub>7</sub> °tika°

## CCVI.

1. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>1</sup> vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme upapajjaṃ<sup>2</sup> vā apare vā pariyāye<sup>3</sup>. Na tvevāhaṃ<sup>4</sup> bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>1</sup> dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā<sup>5</sup> kāyakammantasandosavyāpatti<sup>6</sup> akusalasañcetanikā<sup>7</sup> dukkhudrayā<sup>8</sup> dukkhavipākā hoti, catubbidhā vacīkammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti, tividhā<sup>5</sup> manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti?

2. Idha bhikkhave ekacco pāṇātipātī hoti luddo<sup>9</sup> lohita-pāṇī hatapahate<sup>10</sup> nivitṭho adayāpanno sabbapāṇabhūtesu. Adinnādāyī hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, taṃ<sup>11</sup> adinnaṃ theyyasamkhātaṃ ādātā<sup>12</sup> hoti. Kāmesu micchācārī hoti, yā tā māturakkhitā piturakkhitā<sup>13</sup> bhāturakkhitā bhaginirakkhitā nātīrakkhitā<sup>14</sup> dhammarakkhitā<sup>15</sup> sassāmikā sapaṇḍā antamaso mālā-guṇaparikkhittā<sup>16</sup> pi, tathārūpāsu cārittaṃ āpajjitā hoti.

Evam kho bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave catubbidhā vacīkammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti?

<sup>1</sup> M. Ph. °veditvā.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> uppajjam; S. °jje.

<sup>3</sup> M. °yena.      <sup>4</sup> T. M<sub>7</sub> t'evāhaṃ; M<sub>6</sub> tvāhaṃ.

<sup>5</sup> S. °dham; Ph. °dha throughout; T. M<sub>6</sub>. M<sub>7</sub> °dhā, °dham and °dha.

<sup>6</sup> M. Ph. °sadosa° throughout.

<sup>7</sup> M. Ph. °kaṃ throughout.

<sup>8</sup> M. Ph. °yaṃ; M<sub>6</sub>. M<sub>7</sub> °uddayā; T. °indriyā throughout.

<sup>9</sup> Ph. S. luddho.      <sup>10</sup> M. pahata°

<sup>11</sup> is missing in the MSS.      <sup>12</sup> T. M<sub>6</sub> ad°

<sup>13</sup> M. pa || antamaso; Ph. adds mātāpitu°

<sup>14</sup> Ph. adds gotta°      <sup>15</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>16</sup> S. °kkhitā; M. Ph. °guḷa°

3 Idha bhikkhave ekacco musāvādi hoti sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho<sup>1</sup> 'eh' ambho<sup>2</sup> purisa, yaṃ jānāsi, taṃ vadehī' ti so ajānaṃ vā 'ahaṃ<sup>3</sup> jānāmi' ti jānaṃ vā 'ahaṃ<sup>3</sup> na jānāmi' ti apassaṃ vā 'ahaṃ<sup>3</sup> passāmi' ti passaṃ vā 'ahaṃ<sup>3</sup> na passāmi' ti iti attahetu vā parahetu vā āmisakiñcikkahetu vā sampajānamusā bhāsītā hoti. Pisunāvāco hoti ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya, iti samaggānaṃ vā bhettā<sup>4</sup> bhinnānaṃ vā anuppadātā vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusāvāco hoti, yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjaniṃ kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsītā hoti. Samphappalāpi hoti akālavādi abhūtavādi anattavādi adhamavādi avinayavādi, anidhānavatiṃ vācaṃ bhāsītā hoti akālena anapadesaṃ aperiyaṃvatiṃ anattasaṃhitam.

Evam kho bhikkhave catubbidhā vacīkammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathaṃ ca bhikkhave tividhā manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti?

4. Idha bhikkhave ekacco abhiññhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ abhiññhitā hoti, 'aho vata<sup>5</sup> yaṃ<sup>5</sup> parassa, taṃ mama assā' ti. Vyāpannacitto hoti paduṭṭhamanasaṅkappo 'ime sattā haññantu vā bajjhantu<sup>6</sup> vā ucchiñjantu vā vinassantu vā mā vā ahesuṃ iti<sup>7</sup> vā'<sup>7</sup> ti. Micchādiṭṭhiko hoti viparitadassano<sup>8</sup> 'natthi dinnam natthi<sup>9</sup> yiṭṭham natthi hutam, natthi sukataḍukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayam loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā,

<sup>1</sup> S. sakkhimp°      <sup>2</sup> S. ehi bho; T. M<sub>6</sub>. M<sub>7</sub> evaṃ bho.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. āha.      <sup>4</sup> M. bhedātā; Ph. bheditā.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> vatāyam.

<sup>6</sup> T. M<sub>6</sub>. S. va°; M<sub>7</sub> ma°      <sup>7</sup> omitted by S.

<sup>8</sup> S. viparitta°      <sup>9</sup> M. pa || ye imaṃ ca.

natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedenti' ti.

Evam kho bhikkhave tividhā manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

5. Tividhakāyakammantasandosavyāpatti-akusalasañcetanikāhetu<sup>1</sup> vā bhikkhave sattā kāyassa bheda parammaraṇa apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, catubbidhavacīkammantasandosavyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, tividhamanokammantasandosavyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

6. Seyyathā pi bhikkhave apanṇako maṇi uddham khitto yena yen' eva paṭiṭṭhāti, suppaṭiṭṭhitam yeva paṭiṭṭhāti, evam eva kho bhikkhave tividhakāyakammantasandosavyāpatti-akusalasañcetanikāhetu vā sattā kāyassa<sup>2</sup> bheda<sup>2</sup> parammaraṇā<sup>2</sup> apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, catubbidhavacīkammantasandosavyāpatti-akusalasañcetanikāhetu vā sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, tividhamanokammantasandosavyāpatti-akusalasañcetanikāhetu vā sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

7. Nāham bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>3</sup> vyantibhāvaṃ vadāmi, taṇ ca kho diṭṭh' eva dhamme upapajjam<sup>4</sup> vā apare<sup>5</sup> vā pariyāye. Na tvevāham<sup>6</sup> bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>3</sup> dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, tividhā manokammantasam-

<sup>1</sup> M. Ph. °nikāhetu *throughout*; T. °nikāhetu *and* °nikāhetu.

<sup>2</sup> *omitted by S.*      <sup>3</sup> M. Ph. °veditvā.      <sup>4</sup> S. °jje.

<sup>5</sup> T. aparena.      <sup>6</sup> M<sub>7</sub> tvev' aham; M<sub>6</sub> tvāham.

patti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathañ ca bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti?

8. Idha bhikkhave ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati<sup>1</sup>. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, na<sup>2</sup> taṃ<sup>2</sup> adinnaṃ theyyasamkhātaṃ ādātā<sup>3</sup> hoti. Kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā<sup>4</sup> bhāturakkhitā bhagini-rakkhitā nātirakkhitā<sup>5</sup> dhammarakkhitā<sup>6</sup> sassāmikā sapa-ridaṇḍā antamaso mālāguṇaparikkhittā<sup>7</sup> pi, tathārūpāsu na<sup>8</sup> cārittaṃ āpajjitā hoti.

Evam kho bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathañ ca bhikkhave catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti?

9. Idha bhikkhave ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinto sakkhipuṭṭho<sup>9</sup> 'eh' ambho<sup>10</sup> purisa, yaṃ jānāsi, taṃ vadehi' ti so ajānaṃ vā 'ahaṃ<sup>11</sup> na jānāmi' ti jānaṃ vā 'ahaṃ<sup>11</sup> jānāmi' ti apassaṃ vā 'ahaṃ<sup>11</sup> na passaṃ' ti passaṃ vā 'ahaṃ<sup>11</sup> passaṃ' ti iti attahetu vā parahetu vā āmisakiñ-cikkahetu vā na sampajānaṃusā bhāsita hoti. Pisunavācaṃ pahāya pisunāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā

<sup>1</sup> T. M<sub>7</sub>, insert pe; Ph. pa.

<sup>2</sup> omitted by Ph. T. S.; M<sub>6</sub>, M<sub>7</sub>, omit only taṃ.

<sup>3</sup> Ph. S. 'na ādā'; T. M<sub>6</sub> adā°

<sup>4</sup> M. pa || antamaso; Ph. adds mātāpitu°

<sup>5</sup> Ph. adds gotta° <sup>6</sup> omitted by T.

<sup>7</sup> S. °kkhitā; M. Ph. °gūla°

<sup>8</sup> T. puts na before āp°; M<sub>7</sub>, omits na.

<sup>9</sup> S. sakkhimp°

<sup>10</sup> S. ehi bho; M<sub>6</sub>, M<sub>7</sub>, evaṃ bho.

<sup>11</sup> T. M<sub>6</sub>, M<sub>7</sub>, S. āha.



sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandi samaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusavācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsītā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādi bhūtavādi atthavādi dhammavādi vinayavādi, nidhānavatiṃ vācaṃ bhāsītā hoti kālena sāpadesaṃ pariyaṇṭavatiṃ atthasaṃhitam.

Evam kho bhikkhave catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathaṅ ca bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti?

10. Idha bhikkhave ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ anabhijjhītā<sup>1</sup> hoti 'aho vata<sup>2</sup> yaṃ<sup>2</sup> parassa, taṃ mama assā' ti. Avyāpannacitto hoti appadutṭhamanaśāṅkappo 'ime sattā averā avyāpajjhā aṅghā sukhi attānaṃ pariharantū' ti. Sammādiṭṭhiko hoti aviparitadassano<sup>3</sup> 'atthi dinnam atthi yitṭham<sup>4</sup> . . . pe<sup>5</sup> . . . ye imaṅ ca lokam paraṅ ca lokam sayam abhiññā sacchikatvā pavedenti' ti. Evam kho bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

11. Tividhakāyakammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammaraṇā sugatiṃ saggam lokam upapajjanti, catubbidhavacīkammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammaraṇā sugatiṃ saggam lokam upapajjanti, tividhamanokammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammaraṇā sugatiṃ saggam lokam upapajjanti.

12. Seyyathā pi bhikkhave apaṇṇako maṇi uddham khitto yena yen' eva paṭiṭṭhāti suppaṭiṭṭhitam<sup>6</sup> yeva paṭiṭṭhāti, evam eva kho bhikkhave tividhakāyakammanta-

<sup>1</sup> M<sub>7</sub> ojjhātā; T. na abhi°      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> vatāyaṃ.

<sup>3</sup> S. aviparitta°      <sup>4</sup> S. adds atthi hutam.

<sup>5</sup> M. la; Ph. pa.      <sup>6</sup> T. M<sub>7</sub> sampa°

sampattikusalasañcetanikāhetu vā sattā kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjanti, catubbidhavaṇṇakammantasampattikusalasañcetanikāhetu vā sattā kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjanti, tividhamanokammantasampattikusalasañcetanikāhetu vā sattā kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjanti.

13. Nāhaṃ<sup>1</sup> bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>2</sup> vyantibhāvaṃ vadāmi, taṃ ca kho diṭṭh'eva dhamme<sup>3</sup> upapajjam<sup>4</sup> vā apare vā pariyāye. Na<sup>5</sup> tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>2</sup> dukkhass'antakiriyaṃ vadāmi ti<sup>5</sup>.

## CCVII.

1. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>2</sup> vyantibhāvaṃ vadāmi, taṃ ca kho diṭṭh'eva dhamme upapajjam<sup>4</sup> vā apare vā pariyāye. Na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>2</sup> dukkhass'antakiriyaṃ vadāmi. Tatra bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti, catubbidhā vacīkammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti, tividhā manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? . . . pe<sup>6</sup> . . .

Evam kho bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave catubbidhā vacīkammantasandosavyāpatti<sup>6</sup> akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? . . . pe<sup>7</sup> . . .

<sup>1</sup> Ph. S. omit this phrase.      <sup>2</sup> M. Ph. °veditvā.

<sup>3</sup> T. adds 'va.      <sup>4</sup> S. °jje.      <sup>5</sup> omitted by M<sub>6</sub>.

<sup>6</sup> M. la; Ph. pa.      <sup>7</sup> M. Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.

Evam kho bhikkhave catubbidhā vacīkammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathaṅ ca bhikkhave tividhā manokammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? . . . pe<sup>1</sup> . . .

Evam kho bhikkhave tividhā manokammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

2. Tividhakāyakammantasandosa-vyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, catubbidhavadacīkammanta<sup>2</sup> . . . pe<sup>3</sup> . . . tividhamanokammantasandosa-vyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti<sup>4</sup>.

3. Nāham bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>5</sup> vyantibhāvaṃ vadāmi, taṅ ca kho diṭṭh' eva dhamme upapajjaṃ<sup>6</sup> vā apare vā pariyāye. Na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā<sup>7</sup> kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathaṅ ca bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti? . . . pe<sup>8</sup> . . .

Evam kho bhikkhave tividhaṃ kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathaṅ ca bhikkhave catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti? . . . pe<sup>8</sup> . . .

Evam kho bhikkhave catubbidhā vacīkammantasampatti

<sup>1</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>2</sup> S. in full.

<sup>3</sup> M. la; omitted by Ph.

<sup>4</sup> Ph. °ti ti; T. adds catubbidha; M<sub>6</sub>. M<sub>7</sub> catubbidham || pe.

<sup>5</sup> M. Ph. °veditvā.      <sup>6</sup> S. °jje.

<sup>7</sup> T. M<sub>7</sub> henceforth °dha, also °cetanikaṃ °yaṃ °kaṃ.

<sup>8</sup> M. la; Ph. pa.

hoti. Kathanā ca bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti? . . . pe<sup>1</sup> . . .

Evam kho bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

4. Tividhakāyakammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatim saggam lokam upapajjanti, catubbidhavacikammanta<sup>o2</sup> . . . pe<sup>3</sup> . . . tividhamanokammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatim saggam lokam upapajjanti<sup>4</sup> . . . pe<sup>5</sup> . . .

### CCVIII.

1. Nāham bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>6</sup> vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme upapajjam<sup>7</sup> vā apare<sup>8</sup> vā pariyāye. Na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>6</sup> dukkhas' antakiriyaṃ vadāmi. Sa kho so bhikkhave ariyasāvako evaṃ vigatābhijjho vigatavyāpādo asammūlho sampajāno patissato mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catuttham. Iti uddham adho tiriyaṃ sabbadhi sabbatthatāya<sup>9</sup> sabbāvantaṃ lokam mettāsahagatena cetasā vipulena mahagga-tena appamāṇena averena avyāpajjhena pharivā viharati. So evaṃ pajānāti 'pubbe kho me idaṃ cittaṃ parittaṃ<sup>10</sup> ahosi<sup>11</sup> abhāvitam, etarahi pana me idaṃ cittaṃ appamā-ṇam subhāvitam, yaṃ kho pana kiñci pamāṇakatam kammaṃ<sup>12</sup>, na<sup>12</sup> taṃ<sup>12</sup> tatrāvasissati, na taṃ tatrāvatiṭṭhati'<sup>13</sup>

<sup>1</sup> M. la; Ph. pa.

<sup>2</sup> M. Ph. °kammantasampatti; S. *in full*.

<sup>3</sup> M. la; *omitted by* Ph. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> add catu.

<sup>5</sup> Ph. pa; *omitted by* M. S.; *apparently the initial phrase Nāham and so on is to be repeated here, as before in CCVI.*

<sup>6</sup> M. Ph. °veditvā. <sup>7</sup> S. °jje. <sup>8</sup> T. °reṇa.

<sup>9</sup> T. °kāya; M<sub>6</sub>. S. sabbattatāya. <sup>10</sup> M<sub>6</sub> pariyantaṃ.

<sup>11</sup> T. M<sub>7</sub>. S. hoti. <sup>12</sup> *omitted by* T. M<sub>7</sub>.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> tatrāpa<sup>o</sup>

ti<sup>1</sup>. Tam kiṃ maññatha bhikkhave 'dahara-t-agge<sup>2</sup> ce so<sup>3</sup> ayam<sup>4</sup> kumāro mettācetovimuttiṃ<sup>5</sup> bhāveyya, api nu kho pāpakammaṃ kareyyā' ti? No h'etaṃ bhante. 'Akarontaṃ kho pana pāpakammaṃ api nu kho dukkhaṃ phuseyyā' ti? No h'etaṃ bhante, akarontaṃ hi<sup>6</sup> bhante pāpakammaṃ kuto dukkhaṃ phusissati ti?<sup>7</sup>

2. Bhāvetabbā kho panāyam<sup>8</sup> bhikkhave mettācetovimutti itthiyā vā purisena<sup>6</sup> vā<sup>6</sup>. Itthiyā<sup>6</sup> vā<sup>6</sup> bhikkhave purisassa vā nāyam kāyo ādāya gamaṇiyo, cittantaro ayam bhikkhave macco. So evaṃ pajānāti: Yaṃ kho me idha<sup>9</sup> kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabbaṃ taṃ idha vedanīyam, na taṃ anugaṃ<sup>10</sup> bhavissati ti. Evaṃ bhāvitā kho bhikkhave mettācetovimutti anāgāmitāya<sup>11</sup> samvattati, idha paññ'assa<sup>12</sup> bhikkhuno uttarim<sup>13</sup> vimuttiṃ<sup>14</sup> appaṭivijjhato ti<sup>15</sup>.

3. Karuṇāsahagatena cetasā . . . muditāsahagatena cetasā . . . upekhāsahagatena<sup>16</sup> cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbatthatāya<sup>17</sup> sabbāvantaṃ lokam upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharivā viharati. So evaṃ pajānāti 'pubbe kho me idaṃ cittaṃ parittaṃ ahosi<sup>18</sup> abhāvitam, etarahi pana me idaṃ cittaṃ appamāṇam subhāvitam, yaṃ kho pana kiñci pamāṇakataṃ

<sup>1</sup> omitted by S.      <sup>2</sup> M. Ph. dahara-d-agge.

<sup>3</sup> T. va taṃ sa; M<sub>6</sub> taṃ; M<sub>7</sub> na; omitted by S.

<sup>4</sup> M<sub>6</sub>. M<sub>7</sub> sāyam; T. yaṃ.

<sup>5</sup> M. Ph. mettā cetō°; T. continues: itthiyā vā, as below.

<sup>6</sup> omitted by M<sub>6</sub>.

<sup>7</sup> omitted by M. Ph.; M. has phusissanti.

<sup>8</sup> M<sub>6</sub> pan' ayam.      <sup>9</sup> M. Ph. M<sub>6</sub>. M<sub>7</sub>. S. idam.

<sup>10</sup> Ph. anutaṃ; T. anugamma; M<sub>6</sub> anupagataṃ; M<sub>7</sub> anuyugamma; S. anubha°

<sup>11</sup> M. °kāya; T. °tā.      <sup>12</sup> T. M<sub>7</sub> pan'assa; M<sub>6</sub> pan'amñassa.

<sup>13</sup> Ph. °rin; M. T. °ri.      <sup>14</sup> T. °ttiyaṃ.

<sup>15</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>16</sup> M. Ph. S. upekkhā° throughout.

<sup>17</sup> M. T. S. sabbatta°; M<sub>6</sub> sabbatāya.

<sup>18</sup> S. hoti.

kammam, na' tam tatrāvasissati, na tam tatrāvatiṭṭhati. Tam kiṃ maññatha bhikkhave 'dahara-t-agge'<sup>2</sup> ce so<sup>3</sup> ayam kumāro upekhācetovimuttiṃ bhāveyya<sup>4</sup>, api nu kho pāpakammam kareyyā' ti? No h'etaṃ bhante. 'Akarontam kho pana pāpakammam api nu kho dukkham phuseyyā' ti? No h'etaṃ bhante, akarontam hi bhante pāpakammam kuto dukkham phussissati<sup>5</sup> ti<sup>6</sup>?

4. Bhāvetabbā kho panāyam bhikkhave upekhācetovimutti itthiyā vā purisena vā. Itthiyā vā bhikkhave purisassa vā nāyam<sup>7</sup> kāyo ādāya gamaniyo, cittantaro ayam bhikkhave macco. So evaṃ pajānāti: Yam kho me idha<sup>8</sup> kiñci pubbe iminā karajakāyena pāpakammam kataṃ, sabban tam idha vedaniyam, na tam anugaṃ<sup>9</sup> bhavissati ti. Evaṃ<sup>10</sup> bhāvitā kho bhikkhave upekhācetovimutti anāgāmitāya samvattati, idha paññ'assa bhikkhuno uttarim<sup>11</sup> vi-muttiṃ appaṭivijjhato ti<sup>12</sup>.

## CCIX.

1. Atha kho aññataro brāhmaṇo yena Bhagavā ten' upasankami, upasankamivā Bhagavatā saddhiṃ sammodi, sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo Bhagavantaṃ etad avoca 'ko nu kho bho Gotama hetu ko paccayo, yena-m-idh' ekacce sattā kāyassa bheda parammaraṇā apāyam duggatiṃ vinipātam nirayam upapajjanti' ti? 'Adhammacariyāvisamacariyāhetu kho brāhmaṇa evam idh' ekacce sattā kāyassa bheda parammaraṇā apāyam duggatiṃ vinipātam nirayam upapajjanti' ti. 'Ko pana bho Gotama hetu ko paccayo, yena-m-idh' ekacce sattā kāyassa

<sup>1</sup> omitted by T.      <sup>2</sup> Ph. °d-agge; M<sub>6</sub> °t-agga na.

<sup>3</sup> omitted by T. M<sub>7</sub>. S.      <sup>4</sup> T. °yyati.

<sup>5</sup> M. °ssanti; M<sub>6</sub> phussati; T. phuseyyasi.

<sup>6</sup> omitted by M. Ph.      <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> ayam.

<sup>8</sup> all MSS. have idam.

<sup>9</sup> Ph. anugataṃ; S. anubha°; omitted by M<sub>6</sub>.

<sup>10</sup> T. M<sub>7</sub> imam; omitted by M<sub>6</sub>.      <sup>11</sup> M. Ph. °ri.

<sup>12</sup> omitted by Ph. T. M<sub>7</sub>.

bhedā parammaraṇā sugatiṃ saggam lokam upapajjanti' ti? 'Dhammacariyāsamacariyāhetu kho brāhmaṇa evam idh' ekacce sattā kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjanti' ti. 'Na kho aham imassa bhoto Gotamassa samkhittena bhāsitassa vitthārena attham<sup>1</sup> ājānāmi, sādhu me bhavam Gotamo tathā dhammam desetu, yathāham imassa bhoto Gotamassa samkhittena bhāsitassa vitthārena attham ājāneyyan'<sup>2</sup> ti. 'Tena hi brāhmaṇa suṇāhi sādhuḥkaṃ manasikarohi, bhāsissāmi' ti. 'Evam bho' ti kho so brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: —

2. Tividhā<sup>3</sup> kho brāhmaṇa kāyena adhammacariyāvisamacariyā hoti, catubbidhā vācāya adhammacariyāvisamacariyā hoti, tividhā manasā adhammacariyāvisamacariyā hoti. Kathaṇ ca brāhmaṇa tividhā kāyena adhammacariyāvisamacariyā hoti? . . . pe<sup>4</sup> . . .

Evam kho brāhmaṇa tividhā kāyena adhammacariyāvisamacariyā hoti. Kathaṇ ca brāhmaṇa catubbidhā vācāya adhammacariyāvisamacariyā hoti? . . . pe<sup>5</sup> . . .

Evam kho brāhmaṇa catubbidhā vācāya adhammacariyāvisamacariyā hoti. Kathaṇ ca brāhmaṇa tividhā manasā adhammacariyāvisamacariyā hoti? . . . pe<sup>6</sup> . . .

Evam kho brāhmaṇa tividhā manasā adhammacariyāvisamacariyā hoti.

Evam adhammacariyāvisamacariyāhetu kho brāhmaṇa evam idh' ekacce sattā kāyassa bheda parammaraṇā apāyam duggatiṃ vinipātam nirayam upapajjanti<sup>7</sup>.

3. Tividhā kho brāhmaṇa kāyena dhammacariyāsamacariyā hoti, catubbidhā vācāya dhammacariyāsamacariyā hoti, tividhā manasā dhammacariyāsamacariyā hoti. Kathaṇ ca brāhmaṇa tividhā kāyena dhammacariyāsamacariyā hoti? . . . pe<sup>8</sup> . . .

<sup>1</sup> M<sub>6</sub> inserts avibhattassa vitthārena attham.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> aj°      <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. °dham always.

<sup>4</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> M. Ph. pa; omitted by T. M<sub>6</sub>.      <sup>6</sup> M. la; Ph. pa.

<sup>7</sup> T. M<sub>6</sub> °ti ti.      <sup>8</sup> M. la; Ph. pa; omitted by T.

Evam kho brāhmaṇa tividhā kāyena dhammacariyāsamacariyā hoti<sup>1</sup>. Kathañ ca brāhmaṇa catubbidhā vācāya dhammacariyāsamacariyā hoti? . . . pe<sup>2</sup> . . .

Evam kho brāhmaṇa catubbidhā vācāya dhammacariyāsamacariyā hoti. Kathañ ca brāhmaṇa tividhā manasā dhammacariyāsamacariyā hoti? . . . pe<sup>3</sup> . . .

Evam kho brāhmaṇa tividhā manasā dhammacariyāsamacariyā hoti.

Evam dhammacariyāsamacariyāhetu kho brāhmaṇa evam idh' ekacce sattā kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjanti ti.

Abhikkantaṃ<sup>4</sup> bho<sup>4</sup> Gotama<sup>4</sup> . . . pe<sup>5</sup> . . . upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge paṇupetaṃ saraṇaṃ gatan ti.

Karajakāyavaggo<sup>6</sup> paṭhama<sup>7</sup>.

## CCX.

1. Dasahi bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye. Katamehi dasahi?

2. Pañātipātī hoti, adinnādāyī hoti, kāmesu micchācari hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, vyāpannacitto hoti, micchādītṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye.

<sup>1</sup> T. *continues*: pe || Evam kho br<sup>o</sup> ti<sup>o</sup> manasā.

<sup>2</sup> M. la; Ph. pa.      <sup>3</sup> M. Ph. pa.

<sup>4</sup> M. *repeats it*.      <sup>5</sup> M. la; *omitted by Ph.*

<sup>6</sup> S. Paṭhama<sup>o</sup>; M<sub>6</sub> Vaggo; *omitted by Ph. T. M<sub>7</sub>*.

<sup>7</sup> *omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>*; M<sub>6</sub> *adds tass' uddānaṃ*: nirayo sugati ubho mātugāmena upāsikā samsappaniya su āpana karajakāyena brāhmaṇā ti; *then Paṇṇāsakaṃ samattam.*



3. Dasahi bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi dasahi?

4. Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisunāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti.

Imehi kho bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge ti.

## CCXI.

1. Visatiyā bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye. Katamehi visatiyā?

2. Attanā ca pāṇātipāṭi hoti, paraṅ ca pāṇātipāṭe samādapeti; attanā ca adinnādāyī hoti, paraṅ ca adinnādāne samādapeti; attanā ca kāmesu micchācārī hoti, paraṅ ca kāmesu micchācāre samādapeti; attanā ca musāvādī hoti, paraṅ ca musāvāde samādapeti; attanā ca pisunāvāco hoti, paraṅ ca pisunāya vācāya samādapeti; attanā ca pharusāvāco hoti, paraṅ ca pharusāya vācāya samādapeti; attanā ca samphappalāpī hoti, paraṅ ca samphappalāpe samādapeti; attanā ca abhijjhālu hoti, paraṅ ca abhijjhāya samādapeti; attanā ca vyāpannacitto hoti, paraṅ ca vyāpāde samādapeti; attanā ca micchādiṭṭhiko hoti, paraṅ ca micchādiṭṭhiyā samādapeti.

Imehi kho bhikkhave visatiyā dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye.

3. Visatiyā bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi visatiyā?

4. Attanā ca pāṇātipātā paṭivirato hoti, paraṅ ca pāṇātipātā veramaṇiyā samādapeti; attanā ca adinnādānā paṭivirato hoti, paraṅ ca adinnādānā veramaṇiyā samādapeti; attanā ca kāmesu micchācārā paṭivirato hoti, paraṅ ca kāmesu micchācārā veramaṇiyā samādapeti; attanā ca musāvādā paṭivirato hoti, paraṅ ca musāvādā veramaṇiyā samādapeti; attanā ca pisunāya vācāya paṭivirato hoti, paraṅ ca pisunāya vācāya veramaṇiyā samādapeti, attanā

ca pharusāya vācāya paṭivirato hoti, parañ ca pharusāya vācāya veramaṇiyā samādapeti; attanā ca samphappalāpā paṭivirato hoti, parañ ca samphappalāpā veramaṇiyā samādapeti; attanā ca anabhijjhālu hoti, parañ ca anabhijjhāya samādapeti; attanā ca avyāpānaccitto hoti, parañ ca avyāpāde samādapeti; attanā ca sammāditṭhiko hoti, parañ ca sammāditṭhiyā samādapeti.

Imehi kho bhikkhave vīsatiyā dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge ti.

## CCXII.

1. Timsāya bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye. Katamehi timsāya?

2. Attanā ca pāṇātipāti hoti, parañ ca pāṇātipāte samādapeti, pāṇātipāte ca samanunño hoti; attanā ca adinnādāyi hoti, parañ ca adinnādāne samādapeti, adinnādāne ca samanunño hoti; attanā ca kāmesu micchācāri hoti, parañ ca kāmesu micchācāre samādapeti, kāmesu micchācāre ca samanunño hoti; attanā ca musāvādi hoti, parañ ca musāvāde samādapeti, musāvāde ca samanunño hoti; attanā ca pisunāvāco hoti, parañ ca pisunāya vācāya samādapeti, pisunāya ca vācāya samanunño hoti; attanā ca pharusāvāco hoti, parañ ca pharusāya vācāya samādapeti, pharusāya ca vācāya samanunño hoti; attanā ca samphappalāpi hoti, parañ ca samphappalāpe samādapeti, samphappalāpe ca samanunño hoti; attanā ca abhijjhālu hoti, parañ ca abhijjhāya samādapeti, abhijjhāya ca samanunño hoti; attanā ca vyāpānaccitto hoti, parañ ca vyāpāde samādapeti, vyāpāde ca samanunño hoti; attanā ca micchādītṭhiko hoti, parañ ca micchādītṭhiyā samādapeti, micchādītṭhiyā ca samanunño hoti.

Imehi kho bhikkhave timsāya dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye<sup>1</sup>.

3. Timsāya bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi timsāya?

<sup>1</sup> T. M<sub>6</sub>. M. *add* ti.

4. Attanā ca pāṇātipātā paṭivirato hoti, paraṅ ca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanunño hoti; attanā ca adinnādānā paṭivirato hoti, paraṅ ca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanunño hoti; attanā ca kāmesu micchācārā paṭivirato hoti, paraṅ ca kāmesu micchācārā veramaṇiyā samādapeti, kāmesu micchācārā veramaṇiyā ca samanunño hoti; attanā ca musāvādā paṭivirato hoti, paraṅ ca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanunño hoti; attanā ca pisunāya vācāya paṭivirato hoti, paraṅ ca pisunāya vācāya veramaṇiyā samādapeti, pisunāya vācāya veramaṇiyā ca samanunño hoti; attanā ca pharusāya vācāya paṭivirato hoti, paraṅ ca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanunño hoti; attanā ca samphappalāpā paṭivirato hoti, paraṅ ca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanunño hoti; attanā ca anabhijjhālu hoti, paraṅ ca anabhijjhāya samādapeti, anabhijjhāya ca samanunño hoti; attanā ca avyāpānaccitto hoti, paraṅ ca avyāpāde samādapeti, avyāpāde ca samanunño hoti; attanā ca sammādiṭṭhiko hoti, paraṅ ca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanunño hoti.

Imehi kho bhikkhave tiṃsāya dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge ti.

### CCXIII.

1. Cattārisāya<sup>1</sup> bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye. Katamehi cattārisāya?

2. Attanā ca pāṇātipātī hoti, paraṅ ca pāṇātipāte samādapeti, pāṇātipāte ca samanunño hoti, pāṇātipātassa ca vaṇṇam bhāsati; attanā ca adinnādāyī hoti, paraṅ ca adinnādāne samādapeti, adinnādāne ca samanunño hoti, adinnādānassa ca vaṇṇam bhāsati; attanā ca kāmesu micchācārī hoti, paraṅ ca kāmesu micchācāre samādapeti,

<sup>1</sup> S. *ṭṭisāya throughout.*

kāmesu micchācāre ca samanūñño hoti, kāmesu micchācārassa ca vaṇṇaṃ bhāsati; attanā ca musāvādi hoti, paraṅ ca musāvāde samādapeti, musāvāde ca samanūñño hoti, musāvādassa ca vaṇṇaṃ bhāsati; attanā ca pisunāvāco hoti, paraṅ ca pisunāya vācāya samādapeti, pisunāya ca vācāya samanūñño hoti, pisunāya ca vācāya vaṇṇaṃ bhāsati; attanā ca pharusāvāco hoti, paraṅ ca pharusāya vācāya samādapeti, pharusāya ca vācāya samanūñño hoti, pharusāya ca vācāya vaṇṇaṃ bhāsati; attanā ca samphappalāpī hoti, paraṅ ca samphappalāpe samādapeti; samphappalāpe ca samanūñño hoti, samphappalāpassa ca vaṇṇaṃ bhāsati; attanā ca abhijjhālu hoti, paraṅ ca abhijjhāya samādapeti, abhijjhāya ca samanūñño hoti, abhijjhāya ca vaṇṇaṃ bhāsati; attanā ca vyapannacitto hoti, paraṅ ca vyāpāde samādapeti, vyāpāde ca samanūñño hoti, vyāpādassa ca vaṇṇaṃ bhāsati; attana ca micchādītthiko<sup>1</sup> hoti, paraṅ ca micchādītthiyā samādapeti, micchādītthiyā ca samanūñño hoti, micchādītthiyā ca vaṇṇaṃ bhāsati.

Imehi kho bhikkhave cattārisāya dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye.

3. Cattārisāya bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi cattārisāya?

4. Attana ca paṇātipātā veramaṇiyā paṭivirato hoti, paraṅ ca paṇātipātā veramaṇiyā samādapeti, paṇātipātā veramaṇiyā ca samanūñño hoti, paṇātipātā veramaṇiyā ca vaṇṇaṃ bhāsati; attana ca adinnādānā paṭivirato hoti, paraṅ ca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanūñño hoti, adinnādānā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca kāmesu micchācārā paṭivirato hoti, paraṅ ca kāmesu micchācārā<sup>2</sup> veramaṇiyā samādapeti, kāmesu micchācārā veramaṇiyā ca samanūñño hoti, kāmesu micchācārā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca musāvādā paṭivirato hoti, paraṅ ca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanūñño hoti, musāvādā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca

<sup>1</sup> S. °dītthi.

<sup>2</sup> M<sub>6</sub> °cāra | pe | kāmesu micchācārā vera° samā°

pisunāya vācāya paṭivirato hoti, parañ ca pisunāya vācāya veramaṇiyā samādapeti, pisunāya vācāya veramaṇiyā ca samanunño hoti, pisunāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca pharusāya vācāya paṭivirato hoti, parañ ca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanunño hoti, pharusāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca samphappalāpā paṭivirato hoti, parañ ca samphappalāpā veramaṇiyā<sup>1</sup> samādapeti, samphappalāpā veramaṇiyā ca samanunño hoti, samphappalāpā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca anabhijjhālu hoti, parañ ca anabhijjhāya samādapeti, anabhijjhāya ca samanunño hoti, anabhijjhāya ca vaṇṇaṃ bhāsati; attanā ca avyāpannacitto hoti parañ ca avyāpāde samādapeti, avyāpāde ca samanunño hoti, avyāpādassa ca vaṇṇaṃ bhāsati; attanā ca sammāditṭhiko hoti, parañ ca sammāditṭhiyā samādapeti, sammāditṭhiyā ca samanunño hoti, sammāditṭhiyā ca vaṇṇaṃ bhāsati.

Imehi kho bhikkhave cattārisāya dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge ti.

#### CCXIV.

Dasahi bhikkhave dhammehi samannāgato khatam upahatam<sup>2</sup> attānam pariharati . . .<sup>3</sup> akhatam<sup>4</sup> anupahatam<sup>5</sup> attānam pariharati . . .<sup>3</sup> vīsatiyā bhikkhave . . .<sup>3</sup> timsāya<sup>6</sup> bhikkhave . . .<sup>7</sup> cattārisāya bhikkhave dhammehi samannāgato khatam upahatam attānam pariharati . . .<sup>7</sup> akhatam<sup>8</sup> anupahatam<sup>8</sup> attānam<sup>8</sup> pariharati<sup>8</sup>.

#### CCXV<sup>9</sup>.

Dasahi bhikkhave dhammehi samannāgato idh' ekacco kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātam

<sup>1</sup> Ph. S. *add* ca.    <sup>2</sup> *omitted by* M<sub>7</sub>.    <sup>3</sup> M. la; Ph. pa.

<sup>4</sup> M<sub>6</sub>. S. akkh<sup>o</sup>; T. M<sub>7</sub> akatam.    <sup>5</sup> T. anugatam.

<sup>6</sup> S. timsatiyā.    <sup>7</sup> M. Ph. pa.

<sup>8</sup> *omitted by* M. Ph. T. M<sub>7</sub>; S. *adds* . . . pe . . . Imehi kho bh<sup>o</sup> cattārisāya dhammehi sa<sup>o</sup> akkh<sup>o</sup> anu<sup>o</sup> att<sup>o</sup> pariharati ti, then Dutiyavaggo dutiyo.    <sup>9</sup> *no number in* S.

nirayaṃ upapajjati . . . pe<sup>1</sup> . . . idh' ekacco<sup>2</sup> kāyassa bhedaṃ parammaraṇā sugatiṃ sagggaṃ lokāṃ upapajjati . . . vīsatiyā bhikkhave . . . pe<sup>3</sup> . . . timsāya bhikkhave . . . pe<sup>4</sup> . . . cattārisāya bhikkhave dhammehi samannāgato idh' ekacco kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati . . . idh' ekacco kāyassa bhedaṃ parammaraṇā sugatiṃ sagggaṃ lokāṃ upapajjati . . . pe<sup>5</sup> . . .

CCXVI<sup>o</sup>.

Dasahi bhikkhave dhammehi samannāgato bālo veditabbo . . . pe<sup>7</sup> . . . paṇḍito veditabbo . . . pe<sup>7</sup> . . . vīsatiyā bhikkhave . . . pe<sup>8</sup> . . . timsāya bhikkhave . . . pe<sup>9</sup> . . . cattārisāya bhikkhave dhammehi samannāgato bālo veditabbo . . . <sup>10</sup> paṇḍito veditabbo . . . <sup>10</sup>

Imehi kho bhikkhave cattārisāya dhammehi samannāgato paṇḍito veditabbo<sup>11</sup> . . . pe<sup>7</sup> . . .

CCXVII<sup>o</sup>.

1. Rāgassa bhikkhave abhiññāya dasa dhammā bhāvetabbā. Katame dasa?

2. Asubhasaññā maraṇasaññā āhāre paṭikkūlasaññā<sup>12</sup> sabbaloke anabhiratasaññā<sup>13</sup> aniccasaññā anicce dukkhasaññā dukkhe anattasaññā paḥānasaññā virāgasaññā nirodhasaññā.

Rāgassa bhikkhave abhiññāya ime dasa dhammā bhāvetabbā<sup>14</sup>.

<sup>1</sup> M. pa; omitted by Ph. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>2</sup> T. omits idh' ekacco . . . upapajjati.

<sup>3</sup> M. la; omitted by Ph. T. S. <sup>4</sup> M. la; Ph. pa.

<sup>5</sup> omitted by M. Ph. <sup>6</sup> no number in S.

<sup>7</sup> omitted by M. Ph. S. <sup>8</sup> M. pa; omitted by Ph. S.

<sup>9</sup> M. pa; omitted by Ph. T. S. <sup>10</sup> M. pa.

<sup>11</sup> S. adds after °tabbo: Tatiyavaggo tatiyo, and then in parenthesis Imesu catutthapañcomesu vaggesu sattagaṇaṇā peyyālavasena veditabbā.

<sup>12</sup> M. Ph. paṭikula<sup>o</sup>; M<sub>7</sub> paṭikūla<sup>o</sup>

<sup>13</sup> M. Ph. °rati<sup>o</sup> <sup>14</sup> S. adds ti.

3. Rāgassa bhikkhave abhiññāya dasa dhammā bhāvetabbā. Katame dasa?

4. Aniccasaññā anattasaññā āhāre paṭikkūlasaññā<sup>1</sup> sabaloke anabhiratasaññā<sup>2</sup> aṭṭhikasaññā puḷuvakasaññā vinīlakasaññā vipubbakasaññā<sup>3</sup> vicchiddakasaññā uddhūmātakasaññā.

Rāgassa bhikkhave abhiññāya ime dasa dhammā bhāvetabbā ti<sup>4</sup>.

### CCXVIII<sup>5</sup>.

1. Rāgassa bhikkhave abhiññāya dasa dhammā bhāvetabbā. Katame dasa<sup>6</sup>?

2. Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākamanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

Rāgassa bhikkhave abhiññāya ime dasa dhammā bhāvetabbā ti<sup>7</sup>.

### CCXIX<sup>5</sup>.

1. Rāgassa bhikkhave pariññāya parikkhayāya pahānāya khayāya vayāya virāgāya nirodhāya upasamāya<sup>8</sup> cāgāya paṭinissaggāya ime dasa dhammā bhāvetabbā<sup>9</sup> . . .<sup>10</sup>

2. Dosassa mohassa kodhassa upanāhassa makkhassa palāsassa<sup>11</sup> issāya macchariyassa māyāya sātheyyassa thambhassa sārāmbhassa mānassa atimānassa madassa<sup>12</sup> pamādassa<sup>12</sup> pariññāya<sup>13</sup> parikkhayāya pahānāya khayāya vayāya virāgāya nirodhāya upasamāya<sup>14</sup> cāgāya paṭinissaggāya ime dasa dhammā bhāvetabbā ti.

Dasakanipāto<sup>15</sup> niṭṭhito<sup>16</sup>.

<sup>1</sup> M. Ph. paṭikula°; M<sub>7</sub> paṭikkūla°      <sup>2</sup> M. Ph. °rati°

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> put vipubbaka° after vicchiddaka°

<sup>4</sup> omitted by M. Ph.      <sup>5</sup> no number in S.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> add dhammā | pe |

<sup>7</sup> omitted by M. Ph. M<sub>6</sub>.      <sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>9</sup> T. °bbā ti, omitting all the rest.      <sup>10</sup> S. pe.

<sup>11</sup> M. Ph. paḷ°      <sup>12</sup> omitted by Ph.; M<sub>7</sub> omits only madassa.

<sup>13</sup> M<sub>6</sub>. M<sub>7</sub>. S. abhiññāya pari°      <sup>14</sup> omitted by M. M<sub>6</sub>. M<sub>7</sub>.

<sup>15</sup> S. has before Dasaka°: Pañcamapaṇṇāsako pañcamo; M. Ph. Dasakaṃ; T. M<sub>6</sub>. M<sub>7</sub> Dasanipātaṃ.

<sup>16</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> °taṃ; Ph. adds nibbānapaccayo hotu.

## EKĀDASAKA-NIPĀTA.

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

### I.

1. Atha<sup>1</sup> kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca 'kim-atthiyāni bhante kusalāni silāni kim-ānisaṃsāni' ti? 'Avippaṭṭisāratthāni kho Ānanda kusalāni silāni avippaṭṭisārānisaṃsāni'. 'Avippaṭṭisāro pana bhante kim-atthiyo kim-ānisaṃso' ti? 'Avippaṭṭisāro kho Ānanda pāmujjattho pāmujjānisaṃso'. 'Pāmujjaṃ pana bhante kim-atthiyaṃ kim-ānisaṃsan' ti? 'Pāmujjaṃ kho Ānanda pītattham pītānisaṃsam'. 'Pīti pana bhante kim-atthiyā kim-ānisaṃsā' ti? 'Pīti kho Ānanda passaddhatthā passaddhānisaṃsā'. 'Passaddhi pana bhante kim-atthiyā kim-ānisaṃsā' ti? 'Passaddhi kho Ānanda sukhatthā sukhānisaṃsā'. 'Sukham pana bhante kim-atthiyaṃ kim-ānisaṃsan' ti? 'Sukham kho Ānanda samādhattam samādhānisaṃsam'. 'Samādhi pana bhante kim-atthiyo kim-ānisaṃso' ti? 'Samādhi kho Ānanda yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṃso'. 'Yathābhūtañāṇadassanaṃ pana bhante kim-atthiyaṃ kim-ānisaṃsan' ti? 'Yathābhūtañāṇadassanaṃ kho Ānanda nibbidattam nibbidānisaṃsam'. 'Nibbidā pana bhante kim-atthiyā kim-ānisaṃsā' ti? 'Nibbidā kho Ānanda virāgatthā virā-

---

<sup>1</sup> S. *begins*: Evam me sutam. Ekam samayaṃ Bh<sup>o</sup> Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.



gānisamsā'. 'Virāgo pana bhante kim-atthiyo kim-ānisamsō' ti? 'Virāgo kho Ānanda vimuttiñāṇadassanatto vimuttiñāṇadassanānisamsō' ti<sup>1</sup>.

2. Iti kho Ānanda kusalāni silāni avippaṭisāratthāni avippaṭisārānisamsāni, avippaṭisāro pāmujjattho pāmujjānisamsō, pāmujjaṃ pitatthaṃ piṭānisamsaṃ, pīti passaddhattā passaddhānisamsā, passaddhi sukhatthā sukhānisamsā, sukhaṃ samādatthaṃ samādhānisamsaṃ, samādhi yathābhūtañāṇadassanatto yathābhūtañāṇadassanānisamsō, yathābhūtañāṇadassanaṃ nibbidatthaṃ nibbidānisamsaṃ, nibbida virāgatthā virāgānisamsā, virāgo vimuttiñāṇadassanatto vimuttiñāṇadassanānisamsō. Iti kho Ānanda kusalanī silāni anupubbenā aggāya<sup>2</sup> parenti<sup>3</sup> ti.

## II.

1. Silavato bhikkhave silasampannassa na cetanāya karaṇiyaṃ 'avippaṭisāro me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ silavato silasampannassa avippaṭisāro uppajjati. Avippaṭisarissa bhikkhave na cetanāya karaṇiyaṃ 'pāmujjaṃ me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ avippaṭisarissa pāmujjaṃ uppajjati. Pamuditassa bhikkhave na cetanāya karaṇiyaṃ 'pīti me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ pamuditassa pīti uppajjati. Piṭimanassa bhikkhave na cetanāya karaṇiyaṃ 'kāyo me passambhatū' ti. Dhammatā esā bhikkhave, yaṃ piṭimanassa kāyo passambhati. Passaddhakāyassa bhikkhave na cetanāya karaṇiyaṃ 'sukhaṃ vediyāmi'<sup>4</sup> ti. Dhammatā esā bhikkhave, yaṃ passaddhakāyo sukhaṃ vediyati. Sukhino bhikkhave na cetanāya karaṇiyaṃ 'cittaṃ me samādhiyatū' ti. Dhammatā esā bhikkhave, yaṃ sukhino cittaṃ samādhiyati<sup>5</sup>. Samāhitassa bhikkhave na cetanāya karaṇiyaṃ 'yathābhūtaṃ pajānāmi'<sup>6</sup> passāmi' ti. Dhammatā

<sup>1</sup> only S. has ti.      <sup>2</sup> S. arahattāya.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> parenti; S. paripūrenti.

<sup>4</sup> M. Ph. vedayissāmi.      <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> insert pe.

<sup>6</sup> M. Ph. jā°

esā bhikkhave, yaṃ samāhito yathābhūtaṃ pajānāti<sup>1</sup> pasati. Yathābhūtaṃ bhikkhave jānato<sup>2</sup> passato<sup>2</sup> na cetanāya karaṇiyaṃ ‘nibbindamī’<sup>3</sup> ti. Dhammatā esā bhikkhave, yaṃ<sup>4</sup> yathābhūtaṃ jānaṃ passaṃ nibbindati. Nibbindassa<sup>5</sup> bhikkhave na cetanāya karaṇiyaṃ ‘virajjāmi’ ti. Dhammatā esā bhikkhave, yaṃ nibbindo<sup>6</sup> virajjati. Virattassa<sup>7</sup> bhikkhave na cetanāya karaṇiyaṃ ‘vimuttiñāṇadassanaṃ sacchikaromi’ ti. Dhammata esā bhikkhave, yaṃ viratto<sup>8</sup> vimuttiñāṇadassanaṃ sacchikaroti.

2. Iti kho bhikkhave virāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisamsa, nibbidā<sup>9</sup> virāgatthā virāgānisamsā, yathābhūtañāṇadassanaṃ nibbidatthaṃ<sup>10</sup> nibbidānisamsaṃ<sup>11</sup>, samādhi yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisamsa, sukhaṃ samādhattthaṃ samādhānisamsaṃ, passaddhi sukhatthā sukhānisamsā, pīti<sup>12</sup> passaddhatthā<sup>12</sup> passaddhānisamsā<sup>12</sup>, pāmujjaṃ pītatthaṃ pītānisamsaṃ, avippaṭisāro pāmujjattho pāmujjanisamsa, kusalāni silāni avippaṭisārattāni avippaṭisārānisamsāni. Iti kho bhikkhave dhammā ca<sup>13</sup> dhamme abhisandenti<sup>14</sup> dhammā ca<sup>15</sup> dhamme paripūrenti<sup>16</sup> aparā<sup>17</sup> paraṅgamanāyā<sup>18</sup> ti.

### III.

1. Dussilassa bhikkhave silavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmujjaṃ, pāmujje asati pāmujjavipannassa hatūpanisā hoti pīti, pītiya asati pītivipannassa hatūpanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa

<sup>1</sup> M. Ph. jā°    <sup>2</sup> T. °tā.    <sup>3</sup> M. Ph. nibbidāmi.

<sup>4</sup> omitted by M. Ph. T. M<sub>6</sub>.

<sup>5</sup> M. Ph. nibbidassa; S. nibbinnassa.    <sup>6</sup> S. nibbinno.

<sup>7</sup> S. viratacittassa.    <sup>8</sup> S. virato.    <sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> vimutti.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> nibbindanattaṃ.    <sup>11</sup> T. M<sub>7</sub> nibbindā°

<sup>12</sup> omitted by M<sub>6</sub>.    <sup>13</sup> omitted by M. Ph. S.

<sup>14</sup> Ph. °sappavedenti; T. °deti; M<sub>6</sub> °nandeti.

<sup>15</sup> omitted by M. S.

<sup>16</sup> M<sub>6</sub> °pureti; T. °parenti; M<sub>7</sub> °haranti.

<sup>17</sup> T. M<sub>6</sub>. M<sub>7</sub> aparā.    <sup>18</sup> T. M<sub>6</sub>. M<sub>7</sub> paraṅg°

hatūpanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti nibbidā, nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo, virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ.

2. Seyyathā pi bhikkhave rukkho sākāpalāsavipanno, tassa papaṭikā<sup>1</sup> pi na pāripūriṃ gacch ti, tacco pi pheggu pi sāro pi na pāripūriṃ gacchati, evam eva kho bhikkhave dussilassa silavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti . . . pe<sup>2</sup> . . . vimuttiñāṇadassanaṃ<sup>3</sup>.

3. Silavato bhikkhave silasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmujjam, pāmuje sati pāmujjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ, sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā hoti nibbidā, nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo, virāge sati virāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ.

4. Seyyathā pi bhikkhave rukkho sākāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, tacco pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho bhikkhave silavato silasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti . . . pe<sup>2</sup> . . . vimuttiñāṇadassanaṃ ti.

<sup>1</sup> S. pappā° *throughout*.

<sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. Ph. °nan ti.

## IV.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: —  
 Āvuso bhikkhavo<sup>1</sup> ti. Āvuso ti kho te bhikkhū āyasmato  
 Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: —

2. Dussilassa āvuso silavipannassa hatūpaniso hoti avip-  
 paṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatū-  
 panisaṃ hoti pāmujjam, pāmuje asati pāmujjavipannassa  
 hatūpanisā hoti pīti, pītiyā asati pītivipannassa hatūpanisā  
 hoti passaddhi, passaddhiyā asati passaddhivipannassa  
 hatūpanisaṃ hoti sukham, sukhe asati sukhavipannassa  
 hatūpaniso hoti sammāsamādhi, sammāsamādhimhi asati  
 sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañā-  
 ñadassanaṃ, yathābhūtañāñadassane asati yathābhūtañāñā-  
 ñassanavipannassa hatūpanisā hoti nibbidā, nibbidāya asati  
 nibbidāvipannassa hatūpaniso hoti virāgo, virāge asati virā-  
 gavipannassa hatūpanisaṃ hoti vimuttiñāñadassanaṃ.

3. Seyyathā pi āvuso rukkho sākāpalāsavipanno, tassa  
 papaṭika pi na pāripurim gacchati, taso pi pheggu pi sāro  
 pi na pāripurim gacchati, evam eva kho āvuso dussilassa  
 silavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre  
 asati avippaṭisāravipannassa hatūpanisaṃ hoti . . . pe<sup>2</sup> . . .  
 vimuttiñāñadassanaṃ<sup>3</sup>.

4. Silavato āvuso silasampannassa upanisasampanno hoti  
 avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa  
 upanisasampannaṃ hoti pāmujjam, pāmuje sati pāmuja-  
 sampannassa upanisasampanno hoti pīti, pītiyā sati pīti-  
 sampannassa upanisasampannā hoti passaddhi, passaddhiyā  
 sati passaddhisampannassa upanisasampannaṃ hoti sukham,  
 sukhe sati sukhasampannassa upanisasampanno hoti sam-  
 māsamādhi, sammāsamādhimhi sati sammāsamādhisampan-  
 nassa upanisasampannaṃ hoti yathābhūtañāñadassanaṃ,  
 yathābhūtañāñadassane sati yathābhūtañāñadassanasam-  
 pannassa upanisasampannā hoti nibbidā, nibbidāya sati

<sup>1</sup> M. °ve.      <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> in M<sub>6</sub> here follows immediately No. XIX; the other  
 Suttas are missing.

nibbidāsampannessa upanisasampanno hoti virāgo, virāge sati virāgasampannessa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ.

5. Seyyathā pi āvuso rukkho sākāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evaṃ eva kho āvuso silavato silasampannessa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannessa upanisasampannaṃ hoti . . . pe<sup>1</sup> . . . vimuttiñāṇadassanaṃ ti.

## V.

1. Tatra kho āyasmā Ānando bhikkhū āmantesi . . . pe<sup>2</sup> . . .

2. Dussilassa āvuso silavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmujaṃ, pāmuje asati pāmujjavipannassa hatūpanisā hoti pīti, pītiyā asati pītivipannassa hatūpanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa hatūpanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa asati hatūpaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti nibbidā, nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo, virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ.

3. Seyyathā pi āvuso rukkho sākāpalāsavipanno, tassa papaṭikā pi na pāripūriṃ gacchati, taco pi pheggu pi sāro pi na pāripūriṃ gacchati, evaṃ eva kho āvuso dussilassa silavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti . . . pe<sup>1</sup> . . . vimuttiñāṇadassanaṃ.

4. Silavato āvuso silasampannessa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannessa upanisasampannaṃ hoti pāmujaṃ, pāmuje sati pāmuja-

<sup>1</sup> M. la; Ph. pa.

<sup>2</sup> omitted by M. Ph.

sampannassa upanisasampannā hoti pīti, pītiyā sati pīti-sampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ, sukhe sati sukhasampannassa upanisasampanno hoti sammāsamadhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañānadassanaṃ, yathābhūtañānadassane sati yathābhūtañānadassanasampannassa upanisasampannā hoti nibbidā, nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo, virāge sati virāgasampannassa upanisasampannaṃ hoti vimuttiñānadassanaṃ.

5. Seyyathā pi rukkho sākāpalāsasampanno, tassa paṭāṭikā pi pāripūriṃ gacchati. taso pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho āvuso silavato<sup>1</sup> silasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti . . . pe<sup>2</sup> . . . vimuttiñānadassanaṃ ti<sup>3</sup>.

#### VI.

1. Yo so bhikkhave bhikkhu akkosakaparibhasako ariyūpavādī<sup>5</sup> sabrahmacāriṇaṃ, atṭhānaṃ etaṃ anavakāso, yaṃ so ekādasannaṃ vyasanānaṃ aññataraṃ vyasananaṃ<sup>6</sup> nigaccheyya<sup>7</sup>. Katamesaṃ<sup>8</sup> ekādasannaṃ?

2. Anadhigataṃ nādhigacchati, adhigatā parihāyati, saddhammassa na vodāyati<sup>9</sup>, saddhammesu vā adhimāniko hoti, anabhirato vā brahmacariyaṃ carati, aññataraṃ<sup>10</sup> vā<sup>6</sup>

<sup>1</sup> omitted by T.    <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> Ph. adds between this Sutta and the following: Tatrāy<sup>o</sup> Ān<sup>o</sup> bh<sup>o</sup> ām<sup>o</sup>. Dussilassa āv<sup>o</sup> silasampannassa (sic) hatū<sup>o</sup> hoti avi<sup>o</sup> | pa | pāripūriṃ gacchati ti, evam eva kho āv<sup>o</sup> silavato sila<sup>o</sup> upani<sup>o</sup> hoti avi<sup>o</sup>, avi<sup>o</sup> sati avippaṭisārasampannassa upani<sup>o</sup> hoti vimuttiñānadassanaṃ ti.

<sup>4</sup> M. oddly gives the same tenet at first with ṭhānaṃ etaṃ avakāso and nigaccheyya, and then with atṭhānaṃ etaṃ anavakāso and na nigaccheyya.

<sup>5</sup> M. °do throughout.    <sup>6</sup> omitted by T. M<sub>7</sub>.

<sup>7</sup> T. gaccheyya.    <sup>8</sup> T. M<sub>7</sub> insert vyasanānaṃ.

<sup>9</sup> all MSS. have °yanti.    <sup>10</sup> T. °tarā; M<sub>7</sub> °tarati (sic).

samkiliṭṭhaṃ āpattiṃ<sup>1</sup> āpajjati, sikkhaṃ vā paccakkhāya hināyāvattati, gāḷhaṃ vā rogātāṅkaṃ phusati, ummādaṃ vā pāpunāti cittakkhepaṃ<sup>2</sup>, sammūlho kālaṃ karoti, kāyassa bhedaṃ parammaṇaṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Yo so bhikkhave bhikkhu akkosakaparibhāsako ariyūpavādi sabrahmacārīnaṃ, aṭṭhānaṃ etaṃ anavakāso, yaṃ so imesaṃ ekādasannaṃ vyasanānaṃ aññataraṃ vyasanaṃ na<sup>3</sup> nigaccheyyā ti.

## VII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamtivā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etaḍ avoca 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaṅgī assa, na āpasmiṃ āposāṅgī assa, na tejasmiṃ tejosaṅgī assa, na vāyasmim vāyosaṅgī assa, na ākāsānañcāyatane ākāsānañcāyatanaṅgī assa, na viññāṇaṅcāyatane viññāṇaṅcāyatanaṅgī assa, na ākiñcaṅgīyatane ākiñcaṅgīyatanaṅgī assa, na nevasaṅgīnānāsaṅgīyatane nevasaṅgīnānāsaṅgīyatanaṅgī assa, na idhaloke idhalokasaṅgī assa, na paraloke paralokasaṅgī assa, yaṃ<sup>4</sup> p'idaṃ<sup>4</sup> diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvaritaṃ manasā, tatrāpi<sup>5</sup> na saṅgī assa, saṅgī ca pana assā' ti?

2. Siyā Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaṅgī assa, na āpasmiṃ āposāṅgī assa, na tejasmiṃ tejosaṅgī assa, na vāyasmim vāyosaṅgī assa, na ākāsānañcāyatane ākāsānañcāyatanaṅgī assa, na viññāṇaṅcāyatane viññāṇaṅcāyatanaṅgī assa, na ākiñcaṅgīyatane ākiñcaṅgīyatanaṅgī assa, na nevasaṅgīnānāsaṅgīyatane nevasaṅgīnānāsaṅgīyatanaṅgī assa, na idhaloke idhalokasaṅgī assa, na paraloke para-

<sup>1</sup> T. 'tṭiyā.

<sup>2</sup> M. adds vā.

<sup>3</sup> omitted by T. M<sub>7</sub>.

<sup>4</sup> Ph. S. yaṃ idaṃ.

lokasaññi assa, yam<sup>1</sup> p'idam<sup>1</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>2</sup> na saññi assa, saññi ca pana<sup>3</sup> assā' ti

3. Yathākatham pana bhante siyā<sup>4</sup> bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhavisaññi assa, na āpasmiṃ āposaññi assa, na tejasmīṃ tejosaññi assa, na vāyasmīṃ vāyosaññi assa, na ākāsānañcāyatane ākāsānañcāyatanaśaṅkhaññi assa, na viññānañcāyatane viññānañcāyatanaśaṅkhaññi assa, na ākiñcaññāyatane ākiñcaññāyatanaśaṅkhaññi assa, na nevasaññānāśaṅkhaññāyatane nevasaññānāśaṅkhaññāyatanaśaṅkhaññi assa, na idhaloke<sup>5</sup> idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>1</sup> p'idam<sup>1</sup> diṭṭham sutam<sup>6</sup> mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>7</sup> na saññi assa, saññi ca pana assā' ti?

4. Idh' Ānanda bhikkhu evaṃsaññi hoti 'etam santam, etam paṇitam, yad idam sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhaya virāgo nirodho nibbānan' ti. Evaṃ kho Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhavisaññi assa, na āpasmiṃ āposaññi assa, na tejasmīṃ tejosaññi assa, na vāyasmīṃ vāyosaññi assa, na ākāsānañcāyatane ākāsānañcāyatanaśaṅkhaññi assa, na viññānañcāyatane viññānañcāyatanaśaṅkhaññi assa, na ākiñcaññāyatane ākiñcaññāyatanaśaṅkhaññi assa, na nevasaññānāśaṅkhaññāyatane nevasaññānāśaṅkhaññāyatanaśaṅkhaññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>1</sup> p'idam<sup>1</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>7</sup> na saññi assa, saññi ca pana assā ti.

## VIII.

1. Atha kho āyasmā Ānando Bhagavato bhāsitam abhinanditvā anumoditvā utthāyāsanaṃ Bhagavantam abhivādetvā

<sup>1</sup> Ph. S. yam idam.      <sup>2</sup> T. M<sub>7</sub> tatra pi.

<sup>3</sup> M. T. M<sub>7</sub> pan'.      <sup>4</sup> T. M<sub>7</sub> add pana.

<sup>5</sup> Ph. continues: pa | na paraloke | pa | yam idam.

<sup>6</sup> Ph. continues: pa | tatra pi.      <sup>7</sup> Ph. T. M<sub>7</sub> tatra pi.



padakkhiṇaṃ katvā yenāyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi; sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā Anando āyasmantaṃ Sāriputtaṃ etad avoca 'siyā nu kho āvuso Sāriputta bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviṣaṇṇī assa . . . pe<sup>1</sup> . . . yam<sup>2</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi<sup>3</sup> na saṇṇī assa, saṇṇī ca pana assā' ti?

2. Siyā āvuso Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviṣaṇṇī assa . . . pe<sup>1</sup> . . . yam<sup>4</sup> p'idaṃ<sup>4</sup> diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ<sup>5</sup> pariyesitaṃ<sup>5</sup> anuvicaritaṃ<sup>5</sup> manasā<sup>5</sup>, tatrāpi<sup>3</sup> na saṇṇī assa, saṇṇī ca pana assā ti.

3. 'Yathākathaṃ paṇāvuso Sāriputta siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviṣaṇṇī assa<sup>6</sup> . . . pe<sup>7</sup> . . . yam<sup>4</sup> p'idaṃ<sup>4</sup> diṭṭhaṃ suttaṃ muttaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi<sup>8</sup> na saṇṇī assa, saṇṇī ca pana assā' ti?

4. Idhāvuso Ānanda bhikkhu evaṃsaṇṇī hoti 'etaṃ sattaṃ, etaṃ paṇitaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evaṃ kho āvuso Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviṣaṇṇī assa . . . pe<sup>7</sup> . . . yam<sup>2</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi<sup>8</sup> na saṇṇī assa, saṇṇī ca pana assā ti.

5. Acchariyaṃ āvuso, abbhutaṃ āvuso, yatra hi nāma Satthu ca sāvakassa ca atthena atthaṃ vyañjanena vyañjanam samsandissati samessati<sup>9</sup> na viggahissati<sup>10</sup>, yad idaṃ aggapadasmiṃ. Idānāhaṃ<sup>11</sup> āvuso Bhagavantaṃ upasaṅ-

<sup>1</sup> M. Ph. pa.      <sup>2</sup> S. yam idaṃ.

<sup>3</sup> Ph. T. M<sub>7</sub> tatra pi.      <sup>4</sup> Ph. S. yam idaṃ.

<sup>5</sup> omitted by T.      <sup>6</sup> T. M<sub>7</sub> assā ti.

<sup>7</sup> M. la; Ph. pa; omitted by T. M<sub>7</sub>.      <sup>8</sup> T. M<sub>7</sub> tatra pi.

<sup>9</sup> M. Ph. samissati.      <sup>10</sup> M. Ph. S. viggahissati.

<sup>11</sup> T. idhā°

kamitvā etam atthaṃ apucchim<sup>1</sup>. Bhagavā pi me etehi padehi etehi vyañjanehi etam atthaṃ vyākāsi, seyyathā pi āyasmā Sāriputto. Acchariyaṃ āvuso, abbhutaṃ āvuso, yatra hi nāma Satthu ca sāvakassa ca atthena atthaṃ vyañjanena vyañjanaṃ saṃsandissati samessati<sup>2</sup> na vigga-hissati<sup>3</sup>, yad idaṃ aggapadasmin ti.

## IX.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā<sup>4</sup> na cakkhum manasikareyya, na rūpaṃ manasikareyya, na sotaṃ manasikareyya, na saddaṃ manasikareyya, na ghānaṃ manasikareyya, na gandhaṃ manasikareyya, na jivhaṃ manasikareyya, na rasaṃ manasikareyya, na kāyaṃ manasikareyya, na phoṭṭhabbaṃ manasikareyya, na paṭhaviṃ manasikareyya, na āpaṃ manasikareyya, na tejaṃ manasikareyya, na vāyaṃ manasikareyya, na ākāsaṇācāyatanam manasikareyya, na viññāṇācāyatanam manasikareyya, na ākiñcaññāyatanam manasikareyya, na nevaśāññānāśāññāyatanam manasikareyya, na idhalokaṃ manasikareyya, na paralokaṃ manasikareyya, yam<sup>5</sup> p'idaṃ<sup>5</sup> diṭṭham sutam mutaṃ viññātam pattam pariyesitam anuvaritāṃ manasā, tam pi na manasikareyya, manasi ca pana kareyyā' ti?

2. Siyā Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā na cakkhum manasikareyya, na rūpaṃ manasikareyya, na sotaṃ manasikareyya, na saddaṃ manasikareyya, na ghānaṃ manasikareyya, na gandhaṃ manasikareyya, na jivhaṃ manasikareyya, na rasaṃ manasikareyya, na kāyaṃ manasikareyya, na phoṭṭhabbaṃ manasikareyya, na paṭhaviṃ manasikareyya, na āpaṃ manasikareyya, na tejaṃ

<sup>1</sup> T. āp°      <sup>2</sup> M. Ph. samissati.

<sup>3</sup> M. Ph. S. vigayhissati.      <sup>4</sup> T. M., insert ca pana.

<sup>5</sup> Ph. S. yam idaṃ.

manasikareyya, na vāyaṃ manasikareyya, na ākāsānañcāyatanam manasikareyya, na viññāṇañcāyatanam manasikareyya, na ākiñcaññāyatanam manasikareyya, na neva-saññānāsaññāyatanam manasikareyya, na idhalokaṃ manasikareyya, na paralokaṃ manasikareyya, yam<sup>1</sup> p'idaṃ<sup>1</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anu-vicaritam manasā, tam pi na manasikareyya, manasi ca pana kareyyā ti.

3. 'Yathākatham pana bhante siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā na cakkhum manasikareyya, na rūpaṃ manasikareyya . . . pe<sup>2</sup> . . . yam<sup>1</sup> p'idaṃ<sup>1</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tam pi na manasikareyya, manasi ca pana kareyyā' ti?

4. Idh' Ānanda bhikkhu evaṃ manasikaroti 'etaṃ santam, etaṃ paṇitam, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evaṃ kho Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā na cakkhum manasikareyya, na rūpaṃ manasikareyya<sup>3</sup>, na sotam manasikareyya, na saddam manasikareyya, na ghānam manasikareyya, na gandham manasikareyya, na jivham manasikareyya, na rasam manasikareyya, na kāyaṃ manasikareyya, na phoṭṭhabbam manasikareyya, na paṭhavim manasikareyya, na āpam manasikareyya, na tejam manasikareyya, na vāyaṃ manasikareyya, na ākāsānañcāyatanam manasikareyya, na viññāṇañcāyatanam manasikareyya, na ākiñcaññāyatanam manasikareyya, na idhalokaṃ manasikareyya, na paralokaṃ manasikareyya, yam<sup>1</sup> p'idaṃ<sup>1</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tam pi na manasikareyya, manasi ca pana kareyyā ti.

## X.

1. Ekam samayaṃ Bhagavā Nātike<sup>4</sup> viharati Giṇjakā-

<sup>1</sup> Ph. S. yam idaṃ.      <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. *continues*: pa || yam p'idaṃ.

<sup>4</sup> M. Nātike; M<sub>7</sub>. S. Nādike; T. Nādite.

vasathe<sup>1</sup>. Atha kho āyasmā Sandho<sup>2</sup> yena Bhagavā ten' upasāṅkami, upasāṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Sandham Bhagavā etad avoca: —

2. Ājāṇiyajjhāyitaṃ<sup>3</sup> kho<sup>4</sup> Sandha jhāyatha<sup>5</sup>, mā khaḷuṅkajjhāyitaṃ<sup>6</sup>. Kathaṅ<sup>7</sup> ca<sup>7</sup> Sandha<sup>7</sup> khaḷuṅkajjhāyitaṃ<sup>7</sup> hoti?

3. Assakhaḷuṅko hi Sandha doṇiyā baddho<sup>8</sup> 'yavasam<sup>9</sup> yavasān'<sup>10</sup> ti jhāyati<sup>11</sup>. Tam kissa hetu? Na hi Sandha assakhaḷuṅkassa doṇiyā baddhassa evaṃ hoti 'kin nu kho maṃ ajja assadammaśārathi kāraṇaṃ<sup>12</sup> kāressati<sup>13</sup>, kim<sup>14</sup> assāhaṃ<sup>14</sup> paṭikaromi' ti? So doṇiyā baddho 'yavasam yavasān'<sup>15</sup> ti jhāyati. Evaṃ eva kho Sandha idh' ekacco purisakhaḷuṅko araṇṇagato pi rukkhamaḷagato pi suṇṇāgāragato pi kāmarāgapariyutṭhitena cetasā viharati kāmarāgaparetena, uppannaṃ ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ na ppajānāti. So kāmarāgaṃ yeva antaraṃ<sup>16</sup> karitvā<sup>17</sup> jhāyati pajjhāyati nijjhāyati avajjhāyati<sup>18</sup>. Vyāpādapariyutṭhitena cetasā viharati . . . thinamidhāpariyutṭhitena cetasā viharati . . . uddhaccakukkucapariyutṭhitena cetasā viharati . . . vicikicchāpariyutṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ na ppajānāti. So vicikicchaṃ yeva antaraṃ<sup>16</sup> karitvā<sup>17</sup> jhāyati pajjhāyati

<sup>1</sup> S. Injakā°; T. M, Satikajā.

<sup>2</sup> M. Ph. Saddho, *and so throughout*; M, *often Saddha and Saddho*.

<sup>3</sup> T. ajāṇīyya°; M. Ph. S. °ṇiyajjhāyitaṃ.

<sup>4</sup> *omitted by* M. Ph. <sup>5</sup> S. jhāya; M. Ph. *omit* jh° *and* mā.

<sup>6</sup> M. Ph. S. khaluṅga°, *also* °jhāyitaṃ, *and so in every similar case*.

<sup>7</sup> *omitted by* T. M, <sup>8</sup> M. Ph. S. bandho *always*.

<sup>9</sup> Ph. S. yavasassaṃ *throughout*.

<sup>10</sup> S. yavasassaṃ; Ph. va rūpaṃ.

<sup>11</sup> T. M, jjhāyati *throughout*. <sup>12</sup> T. M, ka°

<sup>13</sup> M. Ph. karissati.

<sup>14</sup> M. Ph. kammaśāhaṃ; T. M, kim issāhaṃ.

<sup>15</sup> S. yavasassaṃ; Ph. vasaṃ. <sup>16</sup> S. anantaraṃ.

<sup>17</sup> M. Ph. katvā. <sup>18</sup> T. M, apa°

nijjhāyati avajjhāyati<sup>1</sup>. So paṭhavim pi nissāya jhāyati, āpam pi nissāya jhāyati, tejam pi nissāya jhāyati, vāyam pi nissāya jhāyati, ākāsānañcāyatanam pi nissāya jhāyati, viññānañcāyatanam pi nissāya jhāyati, ākiñcaññāyatanam pi nissāya jhāyati, nevasaññānāsaññāyatanam pi nissāya jhāyati, idhalokam pi nissāya jhāyati, paralokam pi nissāya jhāyati, yam p'idaṃ<sup>2</sup> ditṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tam pi nissāya jhāyati. Evaṃ kho Sandha purisakhaḷuñkajjhāyitam hoti. Kathaṃ ca Sandha ajāṇiyajjhāyitam hoti?

4. Bhadro hi Sandha assājāṇīyo doṇiyā baddho<sup>3</sup> na 'yavasam<sup>4</sup> yavasan'<sup>5</sup> ti<sup>5</sup> jhāyati. Tam kissa hetu? Bhadrassa hi Sandha assājāṇīyassa doṇiyā baddhassa evaṃ hoti 'kin nu kho maṃ ajja assadammasārathi kāraṇam kāressati<sup>6</sup>, kim assāhaṃ<sup>7</sup> paṭikaromi' ti? So doṇiyā baddho<sup>3</sup> na 'yavasam yavasan'<sup>5</sup> ti<sup>5</sup> jhāyati. Bhadro hi Sandha assājāṇīyo yathā iṇam yathā baddham<sup>8</sup> yathā jāṇim yathā kalim evaṃ patodassa ajjhoharaṇam<sup>9</sup> samanupassati. Evaṃ eva kho Sandha bhadro purisājāṇīyo araññagato pi rukkhamaḷagato pi suññāgāragato pi na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇam yathābhūtam pajānāti. Na vyāpādapariyuṭṭhitena cetasā viharati . . . na thinamiddhapariyuṭṭhitena cetasā viharati . . . na uddhaccakukkuccapariyuṭṭhitena cetasā viharati . . . na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppaññāya ca vicikicchāya nissaraṇam yathābhūtam pajānāti. So neva paṭhavim nissāya jhāyati, na āpam nissāya jhāyati, na tejam nissāya jhāyati, na vāyam nissāya jhāyati, na ākāsānañcāyatanam nissāya jhāyati, na viññānañcāyatanam nissāya jhāyati<sup>10</sup>, na ākiñcaññāyatanam nissāya jhāyati, na nevasaññānāsaññāyatanam nissāya jhāyati, na

<sup>1</sup> T. M<sub>7</sub> apa°      <sup>2</sup> Ph. S. yam idaṃ.

<sup>3</sup> T. here bandho.      <sup>4</sup> T. yañcasam.

<sup>5</sup> T. vasan; omitted by Ph.

<sup>6</sup> M. karissati; Ph. kareyyāti.      <sup>7</sup> M. Ph. kammassāham.

<sup>8</sup> M. Ph. S. bandham.      <sup>9</sup> M. °saraṇam.

<sup>10</sup> T. continues: jjhāya (sic) ca pana, omitting all the rest.

idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yaṃ<sup>1</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, taṃ pi nissāya na<sup>3</sup> jhāyati, jhāyati<sup>4</sup> ca pana. Evaṃ jhāyiṇ ca pana Sandha bhadraṃ purisājāṇiyaṃ sa-indā<sup>5</sup> devā sabrahmakā sapajāpatikā ārakā 'va namassanti:

Namo te purisājaṇña namo te purisuttama  
yassa tenābhijāṇāma yam pi nissāya jhāyasi<sup>6</sup> ti.

5. Evaṃ vutte āyasmā Sandho Bhagavantaṃ etad avoca 'kathaṃ jhāyi<sup>7</sup> pana bhante bhadro purisājāṇīyo jhāyati<sup>8</sup>? So neva paṭhaviṃ nissāya jhāyati, na āpaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāsānañcāyatanaṃ nissāya jhāyati, na viññāṇaṇcāyatanaṃ nissāya jhāyati, na ākiñcaṇñāyatanaṃ nissāya jhāyati, na nevasaṇṇāsaṇṇāyatanaṃ nissāya jhāyati, na idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yaṃ<sup>1</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, taṃ pi nissāya na<sup>9</sup> jhāyati, jhāyati ca pana. Kathaṃ jhāyiṇ<sup>10</sup> ca pana bhante bhadraṃ purisājāṇiyaṃ sa-indā<sup>11</sup> devā sabrahmakā sapajāpatikā ārakā 'va namassanti:

Namo te purisājaṇña namo te purisuttama  
yassa tenābhijāṇāma<sup>12</sup> yam pi nissāya jhāyasi<sup>6</sup> ti?

6. Idha Sandha bhadraṃ purisājāṇiyassa paṭhaviyā<sup>13</sup> paṭhavisāṇṇā vibhūtā hoti, āpasmim āposāṇṇā vibhūtā hoti, tejasim tejosaṇṇā vibhūtā hoti, vāyasmim vāyosaṇṇā vibhūtā hoti, ākāsānañcāyatane ākāsānañcāyatanaṇṇā vibhūtā hoti, viññāṇaṇcāyatane viññāṇaṇcāyatanaṇṇā

<sup>1</sup> M. Ph. na yam.      <sup>2</sup> Ph. S. yam idaṃ.

<sup>3</sup> omitted by M. Ph. M<sub>7</sub>.      <sup>4</sup> omitted by M<sub>7</sub>.

<sup>5</sup> T. M<sub>7</sub> sa-inda.      <sup>6</sup> Ph. S. °ti.      <sup>7</sup> T. jjhāya.

<sup>8</sup> T. continues: na vāya (sic) nissāya jhāyati and so on; M<sub>7</sub> omits jhāyati and so on.

<sup>9</sup> omitted by M. Ph. T. M<sub>7</sub>.      <sup>10</sup> T. jjhāyati.

<sup>11</sup> T. sa-inda.      <sup>12</sup> T. °mi.      <sup>13</sup> M. °yap.

vibhūtā hoti, ākiñcaññāyatane ākiñcaññāyatanaśāññā vibhūtā hoti, nevaśāññāśāññāyatane nevaśāññāśāññāyatanaśāññā vibhūtā hoti, idhaloke idhalokaśāññā vibhūtā hoti, paraloke paralokaśāññā vibhūtā hoti, yam<sup>1</sup> p'idaṃ<sup>1</sup> diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvaritaṃ manasā, tatrāpi śāññā vibhūtā hoti. Evaṃ jhāyī kho Sandha bhadro purisājāniyo neva paṭhaviṃ nissāya jhāyati<sup>2</sup>, na āpaṃ nissāya jhāyati, na tejaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāśānañcāyatanaṃ nissāya jhāyati, na viññānañcāyatanaṃ nissāya jhāyati, na ākiñcaññāyatanaṃ nissāya jhāyati, na nevaśāññāśāññāyatanaṃ nissāya jhāyati, na idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yam<sup>3</sup> p'idaṃ<sup>1</sup> diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvaritaṃ manasā, taṃ pi nissāya na<sup>4</sup> jhāyati, jhāyati ca pana. Evaṃ jhāyī ca pana Sandha bhadrā purisājāniyaṃ sa-inda<sup>5</sup> devā sabrahmakā sapajāpatikā ārakā 'va namassanti:

Namo te purisājāniṃ namo te purisuttama  
yassa tenābhijānāma yaṃ pi nissāya jhāyasi<sup>6</sup> ti.

## XI.

1. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Moranivāpe<sup>7</sup> Paribbājakārāme. Tatra kho Bhagavā bhikkhū āmantesi: — Bhikkhavo ti. Bhadante<sup>8</sup> ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Tīhi bhikkhave dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ. Katamehi tīhi?

3. Asekhena<sup>9</sup> silakkhandhena asekhena samādhikkhandhena asekhena paññakkhandhena

Imehi kho bhikkhave tīhi dhammehi samannāgato bhikkhu

<sup>1</sup> Ph. S. yaṃ idaṃ.

<sup>2</sup> M. *continues*: la ṃ na yaṃ p'idaṃ. <sup>3</sup> M. Ph. na yaṃ.

<sup>4</sup> omitted by M. Ph. <sup>5</sup> T. M<sub>7</sub> sa-inda.

<sup>6</sup> Ph. T. M<sub>7</sub>. S. oti. <sup>7</sup> Ph. o'vāse.

<sup>8</sup> M. Ph. bhaddante. <sup>9</sup> S. asekkhena *throughout*.

accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī<sup>1</sup> accantapariyosāno seṭṭho devamanussānaṃ.

4. Aparehi pi bhikkhave tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ. Katamehi tīhi?

5. Iddhipāṭihāriyena ādesanāpāṭihāriyena anusāsanipāṭihāriyena.

Imehi kho bhikkhave tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

6. Aparehi pi bhikkhave tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ. Katamehi tīhi?

7. Sammādiṭṭhiyā sammāñāṇena sammāvimuttiyā.

Imehi kho bhikkhave tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

8. Dvīhi bhikkhave dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ. Katamehi dvīhi?

9. Vijjāya<sup>2</sup> caraṇena<sup>3</sup>.

Imehi kho bhikkhave dvīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

10. Brahmunā p'esā bhikkhave Saṃkumārena gāthā bhāsītā:

Khattiyo seṭṭho jane tasmim ye gottapaṭisārino  
vijjācaraṇasampanno so seṭṭho devamānuse<sup>4</sup> ti.

Sā kho pan' esā bhikkhave Brahmunā<sup>5</sup> Saṃkumārena  
gāthā sugītā<sup>6</sup> no<sup>7</sup> duggītā<sup>7</sup> subhāsītā no<sup>8</sup> dubbhāsītā

<sup>1</sup> T. *continues*: yena. Imehi and so on, as in § 5.

<sup>2</sup> T. M<sub>7</sub> add ca. <sup>3</sup> T. M<sub>7</sub> add ca; M. adds la.

<sup>4</sup> M. T. M<sub>7</sub> °manusse. <sup>5</sup> omitted by M. Ph. S.

<sup>6</sup> M. Ph. bhāsītā.

<sup>7</sup> T. na d°; omitted by M. Ph.; M<sub>7</sub> omits no. <sup>8</sup> M. Ph. na.



atthasamhitā no anatthasamhitā anumatā mayā, ahaṃ pi bhikkhave evaṃ vadāmi:

Khattiyo seṭṭho jane tasmim ye gottapaṭisārino  
vijjācaraṇasampanno so seṭṭho devamānuse<sup>1</sup> ti.

Nissayavaggo<sup>2</sup> paṭhamo.

Tatr<sup>3</sup> uddānaṃ:

Kim-atthiyā<sup>4</sup> cetanā tayo upanisā<sup>5</sup> vyasanena<sup>6</sup> ca<sup>7</sup>  
Saññāmanasikārā<sup>8</sup> sekho<sup>9</sup> Moranivāpanena<sup>10</sup> cā<sup>11</sup> ti<sup>12</sup>.

## XII.

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavattusmiṃ Nigrodhārāme. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Assosi kho Mahānāmo Sakko: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Atha kho Mahānāmo Sakko yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahānāmo Sakko Bhagavantam etad avoca: — Sutaṃ<sup>13</sup> me<sup>13</sup> taṃ<sup>13</sup> bhante: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Tesam no bhante nānavihārehi viharataṃ ken'assa<sup>14</sup> vihārena vihātabban ti?

<sup>1</sup> M. T. M<sub>7</sub> °manusse.

<sup>2</sup> S. Nissāya°; Ph. T. M<sub>7</sub> Vaggo. <sup>3</sup> S. tass'.

<sup>4</sup> S. °yo. <sup>5</sup> T. °sa. <sup>6</sup> M. °sana. <sup>7</sup> omitted by M. Ph.

<sup>8</sup> S. °ro; M. dve saññā°; T. °manasi; M<sub>7</sub> °masi.

<sup>9</sup> Ph. pekkhā; M. Saddho; M. Ph. T. M<sub>7</sub> add ca.

<sup>10</sup> M. °vāpan; Ph. °vāsaṃ. <sup>11</sup> Ph. niṭṭhā; omitted by M.

<sup>12</sup> omitted by T. M<sub>7</sub>. S. <sup>13</sup> Ph. S. sutam etaṃ. <sup>14</sup> S. kena.

2. Sādhu sādhu Mahānāma, etaṃ kho Mahānāma tumhākaṃ patirūpaṃ<sup>1</sup> kulaputtānaṃ, yaṃ tumhe Tathāgataṃ upasaṅkamitvā puccheyyātha ‘tesaṃ<sup>2</sup> no<sup>2</sup> bhante nānāvihārehi<sup>3</sup> viharataṃ ken’assa<sup>4</sup> vihārena vihātabban’ ti. Saddho kho Mahānāma ārādhako hoti no asaddho, āradhaviṛiyo ārādhako hoti no kusito, upaṭṭhitasati ārādhako hoti no muṭṭhassati, samāhito ārādhako hoti no asamāhito, paññavā ārādhako hoti no duppañño.

Imesu kho tvaṃ Mahānāma pañcasu dhammesu<sup>5</sup> paṭiṭṭhāya cha<sup>6</sup> dhamme uttarim<sup>7</sup> bhāveyyāsi.

3. Idha tvaṃ Mahānāma Tathāgataṃ anussareyyāsi ‘iti pi so Bhāgavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisaḍaṃmasārathi Satthā devamanussānaṃ buddho Bhāgavā’ ti. Yasmiṃ Mahānāma samaye ariyasāvako Tathāgataṃ anussarati, nev’ assa tasmim samaye<sup>8</sup> rāgapariyuṭṭhitam cittaṃ hoti, na dosapariyuṭṭhitam cittaṃ hoti, na mohapariyuṭṭhitam cittaṃ hoti, ujugataṃ ev’ assa tasmim samaye cittaṃ hoti Tathāgataṃ ārabha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pānujjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati. Ayaṃ vuccati Mahānāma ariyasāvako visumagatāya pajāya samappatto<sup>9</sup> viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno buddhānussatiṃ bhāveti.

4. Puna ca paraṃ tvaṃ Mahānāma dhammaṃ<sup>10</sup> anussareyyāsi<sup>11</sup> ‘svākkhāto<sup>11</sup> Bhāgavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko<sup>13</sup> paccattaṃ veditabbo viññūhi’ ti. Yasmiṃ Mahānāma samaye ariyasāvako dhammaṃ anussarati, nev’ assa tasmim samaye<sup>8</sup> rāgapariyuṭṭhitam

<sup>1</sup> T.<sup>2</sup> adds kātum.      <sup>2</sup> T. ye santo; M<sub>7</sub> ye sante.

<sup>3</sup> T. °rena; M<sub>7</sub> °re.      <sup>4</sup> S. kena.      <sup>5</sup> omitted by M. Ph.

<sup>6</sup> omitted by T.      <sup>7</sup> M. Ph. °ri.      <sup>8</sup> T. inserts na.

<sup>9</sup> M. Ph. samap°; T. M<sub>7</sub> sampanno throughout.

<sup>10</sup> M. Ph. saddhammaṃ.      <sup>11</sup> T. °yyatha.

<sup>12</sup> M. Ph. svākhyāto.      <sup>13</sup> M. °nayyiko; Ph. °neyyiko.

cittam hoti, na dosapariyuṭṭhitam cittam hoti, na mohapariyuṭṭhitam cittam hoti, ujugatam ev' assa tasmim samaye cittam hoti dhammam ārabha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedam, labhati dhammavedam, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vediyati, sukhino cittam samādhiyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno dhammānussatiṃ bhāveti.

5. Puna ca param tvaṃ Mahānāma saṅgham anussareyyāsi 'supaṭipanno Bhagavato sāvakaśaṅgho, ujuṭipanno Bhagavato sāvakaśaṅgho, nāyapaṭipanno Bhagavato sāvakaśaṅgho, sāmīcipaṭipanno Bhagavato sāvakaśaṅgho, yad idaṃ cattāri purisayugāni, aṭṭha purisapuggalā, esā Bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā' ti. Yasmiṃ Mahānāma samaye ariyasāvako saṅgham anussarati, nev' assa tasmim samaye rāgapariyuṭṭhitam cittam hoti, na dosapariyuṭṭhitam<sup>1</sup> cittam hoti, na mohapariyuṭṭhitam cittam hoti, ujugatam ev' assa tasmim samaye cittam hoti saṅgham ārabha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedam, labhati dhammavedam, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vediyati, sukhino cittam samādhiyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno saṅghānussatiṃ bhāveti.

6. Puna ca param tvaṃ Mahānāma attano silāni anussareyyāsi 'akkhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni<sup>2</sup> viññūpasatṭhāni<sup>3</sup> aparāmatṭhāni samādhisaṃvattanikāni' ti. Yasmiṃ Mahānāma samaye ariyasāvako silam anussarati, nev' assa tasmim samaye rāgapariyuṭṭhitam cittam hoti, na dosapariyuṭṭhitam cittam hoti, na

T. M, dosa | pe | na moha°

M. Ph. bhū°; T. bhūj°     3 T. °ppasatṭhāni.

mohapariyuṭṭhitam cittam hoti, ujugatam ev' assa tasmim samaye cittam hoti silam ārabha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedam, labhati<sup>1</sup> dhammavedam, labhati dhammūpasamhitam pāmujjam, pamuditassa piti jāyati, pīmanassa kāyo passambhati, passaddhakāyo sukham vediyati, sukhino cittam samādhiyati. Ayam vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno silānussatiṃ bhāveti.

7. Puna ca param tvam Mahānāma attano cāgam anussareyyāsi 'lābhā vata me suladdham vata me, yo 'ham maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāram ajjhāvasāmi muttacāgo payatapāṇi vossaggarato<sup>2</sup> yācayogo dānasamvibhāgarato' ti. Yasmim Mahānāma samaye ariyasāvako cāgam anussarati, nev' assa tasmim samaye rāgapariyuṭṭhitam cittam hoti<sup>3</sup>, na dosapariyuṭṭhitam cittam hoti, na mohapariyuṭṭhitam cittam hoti, ujugatam ev' assa tasmim samaye cittam hoti cāgam ārabha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedam, labhati dhammavedam, labhati dhammūpasamhitam pāmujjam, pamuditassa piti jāyati, pīmanassa<sup>4</sup> kāyo passambhati, passaddhakāyo sukham vediyati, sukhino cittam samādhiyati. Ayam vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno cāgānussatiṃ bhāveti.

8. Puna ca param tvam Mahānāma devatā<sup>5</sup> anussareyyāsi 'santi devā Cātummahārājikā<sup>6</sup>, santi devā Tāvatisā, santi devā Yāmā, santi devā Tusitā, santi devā Nimmānaratino, santi<sup>7</sup> devā<sup>7</sup> Paranimmitavasavattino<sup>7</sup>, santi devā Brahmakāyikā, santi devā Tatuttari<sup>8</sup>; yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha<sup>9</sup>

<sup>1</sup> M. pa || sukhino.      <sup>2</sup> M. Ph. vosagga°

<sup>3</sup> M. *continues*: pa || ujugatam ev' assa.

<sup>4</sup> M. Ph. piti | pa | pajāya abyāpajjho.

<sup>5</sup> M. devatānu°      <sup>6</sup> M. Ph. cātumahā° *throughout*.

<sup>7</sup> *omitted by S.*      <sup>8</sup> T. M<sub>7</sub>, °rim; S. tad° *throughout*.

<sup>9</sup> M. tatthūpa°; Ph. tatth' upa° *always*.

upapannā<sup>1</sup>, mayham pi tathārūpā<sup>2</sup> saddhā<sup>2</sup> samvijjati; yathārūpena silena samannāgatā tā devatā cutā tattha upapannā, mayham pi tathārūpaṃ silaṃ samvijjati; yathārūpena sutena samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpaṃ sutam samvijjati; yathārūpena cāgena samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpo cāgo samvijjati; yathārūpāya paññāya samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpā paññā samvijjati<sup>3</sup> ti. Yasmim Mahānāma samaye ariyasāvako attano ca<sup>3</sup> tāsāṃ ca devatānaṃ saddhaṃ ca silāṃ ca sutaṃ ca cāgaṃ ca paññaṃ ca anussarati, nev' assa tasmim samaye rāgapariyutthitaṃ cittaṃ hoti, na dosapariyutthitaṃ cittaṃ hoti, na mohapariyutthitaṃ cittaṃ hoti, ujugatam ev' assa tasmim samaye cittaṃ hoti devatā ārabhha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasambhitaṃ pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto<sup>4</sup> viharati, savyāpajjhāya pajāya avyapajjho viharati, dhammasotasamāpanno devatānussatiṃ bhāveti ti.

### XIII.

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavattusmim Nigrodhārāme. Tena kho pana samayena Mahānāmo Sakko gilānā vuṭṭhito hoti aciravuṭṭhito gelaṇṇā. Tena kho pana samayena sambahulā bhikkhū Bhagavato civarakammāṃ karonti 'niṭṭhitacivaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti . . . pe<sup>5</sup> . . . Atha kho Mahānāmo Sakko yena Bhagavā ten' upasaṅkami, upasaṅ-

<sup>1</sup> T. M<sub>7</sub>. S. uppannā *throughout*.

<sup>2</sup> M<sub>7</sub> 'rūpo cāgo *as below, omitting the intermediate locutions.* <sup>3</sup> omitted by M. <sup>4</sup> T. here samappatto.

<sup>5</sup> M. Ph. assosi kho Mahā° S° yena Bh°; S. *in full*.

kamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Mahānāmo Sakko Bhagavantam etad avoca: — Sutaṃ<sup>1</sup> me<sup>1</sup> taṃ<sup>1</sup> bhante: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti ‘niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati’ ti. Tesam no bhante nānāvihārehi viharataṃ ken’assa<sup>2</sup> vihārena vihātabban’ ti?

2. Sādhu sādhu Mahānāma, etaṃ<sup>3</sup> kho Mahānāma tumhākaṃ patirūpaṃ kulaputtānaṃ, yaṃ tumhe Tathāgataṃ upasaṅkamitvā puccheyyātha ‘tesam no bhante nānāvihārehi<sup>4</sup> viharataṃ ken’assa<sup>5</sup> vihārena vihātabban’ ti. Saddho kho Mahānāma ārādhako hoti no asaddho, āradhaviṛiyo ārādhako hoti no kusito, upaṭṭhitasati ārādhako hoti no muṭṭhassati, samāhito ārādhako hoti no asamāhito, paññavā ārādhako hoti no duppañño.

Imesu kho tvaṃ Mahānāma pañcasu dhammesu paṭiṭṭhāya cha dhamme uttariṃ<sup>6</sup> bhāveyyāsi.

3. Idha tvaṃ Mahānāma Tathāgataṃ anussareyyāsi ‘iti pi so Bhagavā . . . pe<sup>7</sup> . . . Satthā devamanussānaṃ buddho Bhagavā’ ti. Yasmiṃ Mahānāma samaye ariyasāvako Tathāgataṃ anussarati, nev’ assa tasmim samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugataṃ ev’ assa tasmim samaye cittaṃ hoti Tathāgataṃ ārabhā, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati<sup>8</sup> dhammavedaṃ, labhati dhammūpasamhitaṃ pamujjaṃ, pamuditassa pīti jāyati, pītimaṇassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Imaṃ kho tvaṃ Mahānāma buddhānussatiṃ gacchanto pi bhāveyyāsi, ṭhito pi bhāveyyāsi, nisīno pi bhāveyyāsi, sayāno pi bhāveyyāsi, kammantaṃ adhiṭṭhahanto<sup>9</sup> pi bhāveyyāsi, puttasaṃbadhasayanaṃ ajjhāvasanto pi bhāveyyāsi.

<sup>1</sup> Ph. S. sutam etaṃ.      <sup>2</sup> Ph. S. kena.

<sup>3</sup> T. M. evam eva.      <sup>4</sup> T. °rena.      <sup>5</sup> M. Ph. S. kena.

<sup>6</sup> M. Ph. °ri.      <sup>7</sup> M. la; Ph. pa.      <sup>8</sup> M. pa || sukhino.

<sup>9</sup> T. adhiḡanto.

4. Puna ca param tvaṃ Mahānāma dhammaṃ anussareyyāsi . . . pe<sup>1</sup> . . . saṅghaṃ anussareyyāsi . . . pe<sup>1</sup> . . . attano silāni<sup>2</sup> anussareyyāsi . . . pe<sup>3</sup> . . . attano cāgaṃ anussareyyāsi . . . pe<sup>1</sup> . . . devatā anussareyyāsi<sup>4</sup> ‘santi devā Cātummahārājikā<sup>5</sup> . . . santi devā<sup>6</sup> Tatuttari; yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpā saddhā saṃvijjati; yathārūpena silena . . . sutena . . . cāgena . . . paññāya samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpā paññā saṃvijjati’ ti. Yasmim Mahānāma samaye ariyasāvako attano ca tāsāṃ ca devatānaṃ saddhaṃ ca silāṃ ca sutaṃ ca cāgaṃ ca paññaṃ ca anussarati, nev’ assa tasmim samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatam ev’ assa tasmim samaye cittaṃ hoti devatā ārabhha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmujjam, pamuditassa pīti jāyati, pītimaṇassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Imaṃ<sup>7</sup> kho tvaṃ Mahānāma devatānussatiṃ gacchanto pi bhāveyyāsi, thito pi bhāveyyāsi, nisinno pi bhāveyyāsi, sayāno pi bhāveyyāsi, kammantaṃ adhiṭṭhahanto pi bhāveyyāsi, puttasaṃbādhasayanam ajjhāvasanto pi bhāveyyāsi ti.

#### XIV.

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmim Nigrodhārāme. Tena kho pana samayena Bhagavā Sāvatthiyaṃ vassāvāsaṃ upagantukāmo hoti<sup>8</sup>. Assosi kho Nandiyo Sakko ‘Bhagavā kira Sāvatthiyaṃ vassāvāsaṃ upagantukāmo’ ti. Atha kho Nandiyassa

<sup>1</sup> M. la; Ph. pa; *omitted by S.*      <sup>2</sup> M. Ph. silam.

<sup>3</sup> M. la; Ph. pa; *omitted by T. M., S.*

<sup>4</sup> M. *adds* la.      <sup>5</sup> T. M., *add* ti.

<sup>6</sup> M. Ph. *add* pa.      <sup>7</sup> Ph. idam.

<sup>8</sup> M. Ph. ahoṣi.

Sakkassa etad ahoṣi 'yaṇ nūnāhaṃ pi<sup>1</sup> Sāvattthiyaṃ vassāvāsaṃ upagaccheyyaṃ, tattha kammantaṃ c'eva aditṭhahissāmi Bhagavantaṃ ca lacchāmi kālena kālaṃ dassanāyā' ti. Atha kho Bhagavā Sāvattthiyaṃ vassāvāsaṃ upagañchi<sup>2</sup>, Nandiyo pi kho Sakko Sāvattthiyaṃ vassāvāsaṃ upagañchi<sup>2</sup>, tattha kammantaṃ c'eva adhiṭṭhāsi<sup>3</sup> Bhagavantaṃ ca labhi<sup>4</sup> kālena kālaṃ dassanāya.

2. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Assosi kho Nandiyo Sakko: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Atha kho Nandiyo Sakko yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Nandiyo Sakko Bhagavantam etad avoca: — Sutaṃ<sup>5</sup> me<sup>5</sup> taṃ<sup>5</sup> bhante: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Tesam no bhante nānāvihārehi viharitaṃ ken'assa<sup>6</sup> vihārena vihātabban ti?

3. Sādhu<sup>7</sup> sādhu Nandiya, etaṃ kho Nandiya tumhakaṃ patirūpaṃ kulapattānaṃ, yaṃ tumhe Tathāgataṃ upasaṅkamitvā puccheyyātha 'tesam no bhante nānāvihārehi viharitaṃ ken'assa<sup>8</sup> vihārena vihātabban' ti. Saddho kho Nandiya ārādhako hoti no asaddho, sīlavā ārādhako hoti no dussīlo, āraddhaviriyo ārādhako hoti no kusīto, upaṭṭhitasati ārādhako hoti no muṭṭhassati, samāhito ārādhako hoti no asamāhito, paññavā ārādhako hoti no duppañño.

Imesu kho te Nandiya chasu dhammesu patitṭhāya pañcasu dhammesu ajjhattaṃ sati upaṭṭhapetabbā<sup>9</sup>.

4. Idha tvaṃ Nandiya Tathāgataṃ anussareyyāsi 'iti

<sup>1</sup> omitted by M. Ph.      <sup>2</sup> M. Ph. S. °gacchi.

<sup>3</sup> M. Ph. °tṭhāti; S. °tṭhāya.

<sup>4</sup> T. M<sub>7</sub> labhati; M. Ph. S. lacchati.

<sup>5</sup> Ph. S. sutam etaṃ.      <sup>6</sup> Ph. S. kena.

<sup>7</sup> M<sub>7</sub> omits this sentence.      <sup>8</sup> M. Ph. S. kena.

<sup>9</sup> M. upaṭṭhā° always; Ph. mostly.



pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā' ti. Iti kho te Nandiya Tathāgatam ārabha ajjhattam sati upatthapetabbā.

5. Puna ca param tvam Nandiya dhammam anussareyyāsi 'svākkhāto' Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko<sup>2</sup> paccattam veditabbo viññūhi' ti. Iti kho te Nandiya dhammam ārabha ajjhattam sati upatthapetabbā.

6. Puna ca param Nandiya kalyāṇamitte anussareyyāsi 'lābhā vata me suladdham vata me, yassa<sup>3</sup> me<sup>3</sup> kalyāṇamittā anukampakā atthakāmā ovādakā anusāsakā'<sup>4</sup> ti. Iti kho te Nandiya kalyāṇamitte ārabha ajjhattam sati upatthapetabbā.

7. Puna ca param tvam Nandiya attano cāgam anussareyyāsi 'lābhā vata me suladdham vata me, yo<sup>5</sup> haṃ maccheramalapariyutthitāya pajāya vigatamalamaccherena cetasā agāram ajjhāvasāmi muttacāgo payatapāni vossaggarato yācayogo dānasamvibhāgarato' ti. Iti kho te Nandiya cāgam ārabha ajjhattam sati upatthapetabbā.

8. Puna ca param tvam Nandiya devatā anussareyyāsi 'yā tā<sup>6</sup> devatā atikkamm' eva kabalīkārabhakkhānaṃ<sup>7</sup> devānaṃ saḥavyatam aññataram manomayaṃ<sup>8</sup> kāyaṃ<sup>5</sup> upapannā, tā karaṇiyaṃ attano na<sup>5</sup> samanupassanti katassa<sup>9</sup> vā<sup>6</sup> paṭicayaṃ<sup>10</sup>; seyyathā pi Nandiya bhikkhu asamayavimutto<sup>11</sup> karaṇiyaṃ attano na samanupassati katassa<sup>9</sup> vā<sup>6</sup> paṭicayaṃ, evam eva kho Nandiya yā<sup>5</sup> tā devatā atikkamm' eva kabalīkārabhakkhānaṃ devānaṃ saḥavyatam aññataram manomayaṃ<sup>12</sup> kāyaṃ upapannā<sup>13</sup>, tā<sup>13</sup>

<sup>1</sup> M. Ph. svākhyāto.      <sup>2</sup> M. Ph. °neyyiko.

<sup>3</sup> T. assa me; M. Ph. S. omit me.      <sup>4</sup> S. °sāsītā.

<sup>5</sup> omitted by T. M<sub>7</sub>.      <sup>6</sup> omitted by M. Ph.

<sup>7</sup> T. M<sub>7</sub> °limkāra°; M. Ph. °kārahārabh° throughout.

<sup>8</sup> T. panāmayam; M<sub>7</sub> pānamayaṃ.

<sup>9</sup> T. katamāssa and kātassa; M<sub>7</sub> katamassa both times.

<sup>10</sup> S. paṭicayaṃ throughout.      <sup>11</sup> T. M<sub>7</sub> asamavi°

<sup>12</sup> T. eva hemayaṃ; M. paṇamahetayaṃ (sic).

<sup>13</sup> T. uppannānaṃ.

karaniyam attano na<sup>1</sup> samanupassanti katassa vā patiyāyati<sup>2</sup> ti. Iti kho te Nandiya devatā ārabha ajjhataṃ sati upatthapetabbā.

Imehi kho 'Nandiya ekādasahi dhammehi samannāgato ariyasāvako pajahat' eva pāpake akusale dhamme na upādiyati. Seyyathā pi Nandiya kumbho nikkujjo 'va<sup>3</sup> tam<sup>3</sup> eva<sup>3</sup> udakam<sup>2</sup> no vantaṃ paccāvamati<sup>4</sup>, seyyathā pi vā<sup>5</sup> pana<sup>5</sup> Nandiya sukkhe<sup>6</sup> tiṇāḍāye<sup>7</sup> aggi mutto<sup>8</sup> ḍaḥam yeva gacchati, no daḍḍham<sup>9</sup> paccudāvattati<sup>10</sup>, evam eva kho Nandiya imehi ekādasahi dhammehi samannāgato ariyasāvako pajahat' eva pāpake akusale dhamme na upādiyati ti.

## XV.

1. Atha kho āyasmā Subhūti saddhena bhikkhunā saddhiṃ yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Subhūtiṃ Bhagavā etad avoca 'ko nāmāyaṃ<sup>11</sup> Subhūti bhikkhū' ti? 'Saddho nāmāyaṃ bhante bhikkhu saddhassa<sup>12</sup> upāsakassa putto<sup>13</sup> saddhā agārasmā anagāriyaṃ pabbajito' ti. 'Kacci<sup>14</sup> panāyaṃ Subhūti saddho bhikkhu saddhassa<sup>12</sup> upāsakassa putto<sup>13</sup> saddhā agārasmā anagāriyaṃ pabbajito sandissati saddhāpadānesu' ti. 'Etassa Bhagavā kālo, etassa Sugata kālo, yaṃ<sup>2</sup> Bhagavā saddhassa saddhāpadānāni bhāseyya; idānāhaṃ jānissāmi: yadi vā<sup>15</sup> ayaṃ<sup>15</sup> bhikkhu sandissati saddhāpadānesu yadi vā no' ti. 'Tena hi Subhūti suṇāhi<sup>16</sup> sādhukaṃ manasikarohi, bhāsissāmi' ti. 'Evaṃ bhante' ti kho āyasmā Subhūti Bhagavato paccassosi. Bhagavā etad avoca: —

<sup>1</sup> omitted by T.      <sup>2</sup> omitted by S.

<sup>3</sup> M. Ph. mato 'va; omitted by S.      <sup>4</sup> S. paccāmasati.

<sup>5</sup> omitted by M. Ph. S.      <sup>6</sup> omitted by T. M., S.

<sup>7</sup> S. tiṇā.      <sup>8</sup> Ph. phuttho.

<sup>9</sup> T. daḍḍha; M., adds vā.      <sup>10</sup> T. vāccudāvatti.

<sup>11</sup> S. nāma ayaṃ; M. T. M., nāmo ayaṃ.

<sup>12</sup> M. Ph. Sudattassa.      <sup>13</sup> M., vutto.

<sup>14</sup> T. kacca; M., kaccam; then both pān°

<sup>15</sup> M. Ph. kimdisaṃ.      <sup>16</sup> M. Ph. suṇohi.

2. Idha Subhūti bhikkhu sīlavā hoti, pātimokkhasamvara-samvuto viharati ācāragocarasaṃpanno, anumattesu<sup>1</sup> vajjesu bhayadassāvi samādāya sikkhati sikkhāpadesu. Yam pi Subhūti bhikkhu sīlavā hoti . . . pe<sup>2</sup> . . . samādāya sikkhati sikkhāpadesu: idam<sup>3</sup> pi<sup>3</sup> Subhūti saddhassa saddhāpadānaṃ hoti.

3. Puna ca paraṃ Subhūti bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevala-paripunṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpassa<sup>4</sup> dhammā bahussutā honti dhatā<sup>5</sup> vacasā paricitā manasānupekkhitā ditṭhiyā suppaṭividdhā. Yam pi Subhūti bhikkhu bahussuto hoti . . . pe<sup>6</sup> . . . ditṭhiyā suppaṭividdhā: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

4. Puna ca paraṃ Subhūti bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yam pi Subhūti bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko: idam pi Saddhassa saddhāpadānaṃ hoti.

5. Puna ca paraṃ Subhūti bhikkhu suvaco<sup>7</sup> hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ. Yam pi Subhūti<sup>8</sup> bhikkhu suvaco<sup>7</sup> hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

6. Puna ca paraṃ Subhūti bhikkhu yāni tāni sabrahmacāriṇaṃ uccāvacānaṃ kiṃkaraṇiyāni, tattha dakkho hoti analaso tatrūpāyāya<sup>9</sup> vimaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ. Yam pi Subhūti bhikkhu yāni tāni sabrahmacāriṇaṃ . . . pe<sup>10</sup> . . . alaṃ kātuṃ alaṃ saṃvidhātuṃ: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

<sup>1</sup> S. aṇu°    <sup>2</sup> omitted by M. Ph.

<sup>3</sup> omitted by T. M<sub>7</sub>.    <sup>4</sup> S. °rūpāssa.    <sup>5</sup> M. Ph. dhātā.

<sup>6</sup> M. pa; omitted by Ph.; T. M<sub>7</sub> put pe after bhikkhu, then they only have bahu° hoti.

<sup>7</sup> M. Ph. subbaco.

<sup>8</sup> T. M<sub>7</sub> continue: Saddhassa saddhā°

<sup>9</sup> T. °ppādāya; S. °pādāya.    <sup>10</sup> Ph. pa; M. T. M<sub>7</sub> in full.

7. Puna ca param Subhūti bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmuḷlo<sup>1</sup>. Yam pi Subhūti bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmuḷlo<sup>1</sup>: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

8. Puna ca param Subhūti bhikkhu āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃvaḷaḷaparakkamo anikkhitadhuro kusalesu dhammesu. Yam pi Subhūti bhikkhu āradhaviṛiyo viharati . . . pe<sup>2</sup> . . . kusalesu dhammesu: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

9. Puna ca param Subhūti bhikkhu catunnaṃ jhānaṃ ābhicetasikānaṃ<sup>3</sup> diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī. Yam pi Subhūti bhikkhu catunnaṃ jhānaṃ ābhicetasikānaṃ<sup>3</sup> diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

10. Puna ca param<sup>4</sup> Subhūti bhikkhu anekavihitam pubbenivāsam anussarati, seyyathidaṃ 'ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa<sup>5</sup> pi jātiyo visam pi jātiyo timsam pi jātiyo cattārisam<sup>6</sup> pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe amutrāsīm<sup>7</sup> evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ<sup>8</sup>, tatrāpāsīm<sup>7</sup> evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idhupapaṇṇo<sup>7</sup> ti iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsam anussarati. Yam pi Subhūti

<sup>1</sup> M<sub>7</sub> °pāmoḷlo.

<sup>2</sup> Ph. pa; M. T. M<sub>7</sub> in full; Ph. omits viharati, S. kusalesu dhammesu.

<sup>3</sup> M. S. ābhī<sup>o</sup>

<sup>4</sup> T. M<sub>7</sub> continue: [vi]sam vā sattha (sic) vā kamati as in No. XVI, 2; all the rest of our Sutta is wanting.

<sup>5</sup> M. Ph. dasam. <sup>6</sup> S. °ḷsam. <sup>7</sup> M. °si. <sup>8</sup> M. °di.

bhikkhu anekavihitam pubbenivāsam anussarati, seyyathīdam ekam pi jātiṃ dve pi jātiyo . . . pe<sup>1</sup> . . . iti sākāram sa-uddesam anekavihitam pubbenivāsam anussarati: idam pi Subhūti saddhassa saddhāpadānam hoti.

11. Puna ca param Subhūti bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena<sup>2</sup> satte passati cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bheda parammaraṇā apāyam duggatiṃ vinipātam nirayam upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokam upapannā' ti iti dibbena cakkhunā visuddhena atikkantamānusakena<sup>2</sup> satte passati cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Yam pi Subhūti bhikkhu dibbena cakkhunā visuddhena . . . pe<sup>3</sup> . . . yathākammūpage satte pajānāti: idam pi Subhūti saddhassa saddhāpadānam hoti.

12. Puna ca param Subhūti bhikkhu āsavānam khayā anāsavam cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Yam pi Subhūti bhikkhu āsavānam khayā . . . pe<sup>4</sup> . . . sacchikatvā upasampajja viharati: idam pi Subhūti saddhassa saddhāpadānam hoti ti.

13. Evaṃ vutte āyasmā Subhūti Bhagavantam etad avoca: — 'Yan' imāni bhante Bhagavatā saddhassa saddhāpadānāni bhāsītāni, samvijjanti tāni imassa bhikkhuno, ayaṃ ca bhikkhu etesu sandissati. Ayaṃ bhante bhikkhu silavā hoti, pātimokkhasamvarasamvuto viharati ācārago-carasampanno, anumattesu<sup>4</sup> vajjesu bhayadassāvī samādāya

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> M. Ph. °mānussakena *always*.

<sup>3</sup> M. pa; *omitted by* Ph.      <sup>4</sup> S. aṇṇo

sikkhati sikkhāpadesu. Ayaṃ bhante bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyoṣānakalyāṇā sātthaṃ savyañjanam kevalaparipunṇam parisuddham brahmacariyaṃ abhivadanti, tathārūpassa<sup>1</sup> dhammā bahussutā honti dhatā<sup>2</sup> vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Ayaṃ bhante bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko. Ayaṃ bhante bhikkhu suvaco<sup>3</sup> hoti sovacassakaranehi<sup>4</sup> dhammehi samannāgato khamo padakkhinaggāhī anusāsaniṃ. Ayaṃ bhante bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho hoti analaso tatrūpāyāya vīmaṃsāya samannāgato alaṃ kātum alaṃ samvidhātum. Ayaṃ bhante bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷarapāmuḷlo. Ayaṃ bhante bhikkhu āradhaviṛiyo viharati<sup>5</sup> thānavā dāḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Ayaṃ bhante bhikkhu catunnaṃ jhānaṃ abhicetasikānaṃ<sup>6</sup> diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī. Ayaṃ bhante bhikkhu anekavihitam pubbenivāsam anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>7</sup> . . . iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsam anussarati. Ayaṃ bhante bhikkhu dibbena cakkhunā visuddhena atikkantamānusa-kena . . . pe<sup>8</sup> . . . yathākammūpage satte pajānāti. Ayaṃ bhante bhikkhu āsavānaṃ khayā . . . pe<sup>9</sup> . . . sacchikatvā upasampajja viharati. Yān'imāni bhante Bhagavatā saddhassa saddhāpadānāni bhāsītāni, samvijjanti tāni imassa bhikkhuno, ayaṃ ca bhikkhu etesu sandissati' ti.

14. Sādhu sādhu Subhūti, tena hi tvam Subhūti iminā saddhena bhikkhunā saddhiṃ vihareyyāsi<sup>10</sup>, yadā ca tvam Subhūti ākaṅkheyyāsi Tathāgatam dassanāya iminā ca saddhena bhikkhunā saddhiṃ upasaṅkameyyāsi Tathāgatam dassanāya ti.

<sup>1</sup> S. °rūpāssa.    <sup>2</sup> M. Ph. dhātā.    <sup>3</sup> M. Ph. subbaco.

<sup>4</sup> M. pa || anusāsaniṃ.    <sup>5</sup> Ph. adds pa.

<sup>6</sup> M. Ś. ābhi°    <sup>7</sup> M. Ph. pa.    <sup>8</sup> M. pa; omitted by Ph.

<sup>9</sup> M. la; Ph. pa.    <sup>10</sup> M. °yyāhi.

## XVI.

1. Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisamsā pāṭikaṅkhā. Katame ekādasa?

2. Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭṭaṃ<sup>1</sup> cittaṃ samādhiyati, mukhavaṇṇo vipasīdati, asammūḷho kālaṃ karoti, uttarim<sup>2</sup> appaṭivijjhanto brahmalokūpago hoti.

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānisamsā pāṭikaṅkhā ti.

## XVII.

1. Ekaṃ samayaṃ āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake<sup>3</sup>. Tena kho pana samayena Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputtaṃ anuppatto hoti kenaci-deva karaṇiyena. Atha kho Dasamo gahapati Aṭṭhakanāgaro yena Kukkuṭārāmo yena aññataro bhikkhu ten' upasaṅkami, upasaṅkamitvā taṃ bhikkhuṃ etad avoca 'kahaṃ<sup>4</sup> nu kho bhante āyasmā Ānando etarahi viharati, dassana-kāmā hi mayaṃ bhante āyasmantaṃ Ānandaṃ<sup>5</sup> ti? 'Eso gahapati āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake' ti.

2. Atha kho Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputte taṃ<sup>5</sup> karaṇiyaṃ<sup>6</sup> tīretvā yena Vesālibeluvagāmake yena āyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho Dasamo gahapati Aṭṭhakanāgaro

<sup>1</sup> M. Ph. S. tuvaṭṭaṃ.

<sup>2</sup> M. Ph. ori.

<sup>3</sup> M. Ph. S. Veluva<sup>o</sup> throughout.

<sup>4</sup> T. M<sub>7</sub> kin.

<sup>5</sup> T. yaṃ.

<sup>6</sup> T. adds taṃ.

āyasmantaṃ Ānandaṃ etaḍ avoca ‘atthi nu kho bhante Ānanda tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpuṇāti’ ti? ‘Atthi gahapati tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpuṇāti’ ti. ‘Katamo ca’ pana bhante Ānanda tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpuṇāti’ ti?

3. Idha gahapati bhikkhu vivicc’ eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam<sup>2</sup> jhānam<sup>2</sup> upasampajja viharati. So iti paṭisañcikkhati ‘idaṃ pi<sup>3</sup> kho paṭhamam jhānam abhisamkhatam abhisañcetayitam<sup>4</sup>, yam kho pana kiñci abhisamkhatam abhisañcetayitam<sup>4</sup>, tad aniccam nirodhadhamman’ ti pajānāti. So tattha t̥hito āsavānam khayam pāpuṇāti; no ce āsavānam khayam pāpuṇāti, ten’ eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānam samyojanānam parikkhayā opapātiko hoti tattha<sup>5</sup> parinibbāyi anāvattidhammo tasmā lokā. Ayam pi<sup>3</sup> kho gahapati tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpuṇāti.

<sup>1</sup> omitted by M. Ph. S.

<sup>2</sup> T. M., °majjh° and so in every similar case.

<sup>3</sup> omitted by S.      <sup>4</sup> T. M., °kam.      <sup>5</sup> T. M., tatra.



4. Puna ca paraṃ gahapati bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ<sup>1</sup> . . . pe<sup>2</sup> . . . tatiyaṃ jhānaṃ<sup>1</sup> . . .<sup>3</sup> catutthaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati 'idaṃ pi<sup>4</sup> kho catutthaṃ jhānaṃ abhisamkhatam abhisāñceta-yitaṃ<sup>5</sup>, yaṃ kho pana kiñci abhisamkhatam<sup>4</sup> abhisāñceta-yitaṃ<sup>5</sup>, tad aniccaṃ nirodhadhammaṃ' ti pajānāti. So tatha t̥hito āsavānaṃ khayam pāpuṇāti; no ce āsavānaṃ khayam pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tatha parinibbāyi anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo samma-dakkhāto, yattha bhikkhuno appamattassa ātāpino palitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

5. Puna ca paraṃ gahapati bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ<sup>6</sup>. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya<sup>7</sup> sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamañena averena avyāpajjhena pharitvā viharati. So iti paṭisañcikkhati 'ayam pi kho mettācetovimutti abhisamkhatā abhisāñceta-yitā<sup>8</sup>, yaṃ kho pana kiñci abhisamkhatam abhisāñceta-yitaṃ<sup>5</sup>, tad aniccaṃ nirodhadhammaṃ' ti pajānāti. So tatha t̥hito āsavānaṃ khayam pāpuṇāti; no ce āsavānaṃ khayam pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tatha parinibbāyi anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā

<sup>1</sup> T. M<sub>7</sub> add upasampajja viharati.

<sup>2</sup> M. pa; omitted by Ph. S. <sup>3</sup> M. pa.

<sup>4</sup> omitted by T. M<sub>7</sub>. <sup>5</sup> T. °kam. <sup>6</sup> T. °tthim.

<sup>7</sup> T. sabbattatāya; M<sub>7</sub> sabbattāya; S. sabbattatāya.

<sup>8</sup> T. M<sub>7</sub> °kā.

passatā<sup>1</sup> arahatā sammāsambuddhena ekadhammo sammad-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

6. Puna ca paraṃ gahapati bhikkhu karuṇāsahagatena cetasā . . . pe<sup>2</sup> . . . muditāsahagatena cetasā . . . upekhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ<sup>3</sup>. Iti uddham adho tiriyaṃ sabbadhi sabbatthatāya<sup>4</sup> sabbāvantaṃ lokaṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharivā viharati. So iti paṭisañcikkhati 'ayam pi kho upekhācetovimutti abhisamkhatā abhisāñcetayitā<sup>5</sup>, yaṃ kho pana kiñci abhisamkhatāṃ abhisāñcetayitaṃ<sup>6</sup>, tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha t̥hito āsavānaṃ khayāṃ pāpuṇāti; no ce āsavānaṃ khayāṃ pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā passatā<sup>1</sup> arahatā sammāsambuddhena ekadhammo sammad-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

7. Puna ca paraṃ gahapati bhikkhu sabbaso rūpasāññānaṃ samatikkamā<sup>7</sup> paṭighasaññānaṃ atthaṅgamā<sup>8</sup> nānattasaññānaṃ amanasikārā 'ananto ākāso' ti ākāsaññācāyatanāṃ upasampajja viharati. So iti paṭisañcikkhati 'ayam pi kho ākāsaññācāyatanasamāpatti abhisamkhatā abhisāñcetayitā<sup>5</sup>, yaṃ kho pana kiñci abhisamkhatāṃ abhisāñcetayitaṃ tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha t̥hito āsavānaṃ khayāṃ pāpuṇāti; no ce

<sup>1</sup> M. pa || ananuppattaṃ. <sup>2</sup> omitted by M. Ph. S.

<sup>3</sup> T. °tthiṃ. <sup>4</sup> T. M<sub>7</sub>. S. sabbattatāya.

<sup>5</sup> T. M<sub>7</sub> °kā. <sup>6</sup> T. °kam.

<sup>7</sup> T. °kkamma; M<sub>7</sub> °katam. <sup>8</sup> T. M<sub>7</sub> atthag°

āsavānaṃ khayam pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā passatā<sup>1</sup> arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayam gacchanti, ananuppattaṃ vā anuttaram yoggakkhemaṃ anupāpuṇāti.

8. Puna ca paraṃ gahapati bhikkhu sabbaso ākāsaṇāñcāyatanam samatikkamma 'anantaṃ viññānaṃ' ti viññāṇāñcāyatanam upasampajja viharati . . . sabbaso viññāṇāñcāyatanam samatikkamma 'natthi kiñci' ti ākiñcaññāyatanam upasampajja viharati. So iti paṭisañcikkhati 'ayam pi kho ākiñcaññāyatanasamāpatti abhisamkhatā abhisāñcetaṃ, yaṃ kho pana kiñci abhisamkhatam abhisāñcetaṃ, tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha t̥hito āsavānaṃ khayam pāpuṇāti; no ce āsavānaṃ khayam pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā<sup>2</sup>. Ayam pi<sup>3</sup> kho gahapati tena Bhagavatā jānatā passatā<sup>1</sup> arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayam gacchanti ananuppattaṃ vā anuttaram yoggakkhemaṃ anupāpuṇāti ti.

9. Evaṃ vutte Dasamo gahapati Aṭṭhakanāgaro āyasmantaṃ Ānandaṃ etad avoca: —

Seyyathā pi bhante Ānanda puriso ekaṃ nidhimukhaṃ<sup>4</sup> gavesanto saki-d-eva ekādasa nidhimukhāni<sup>4</sup> adhigaccheyya, evam eva kho ahaṃ bhante ekaṃ amatadvāraṃ gavesanto saki-d-eva ekādasannaṃ amatadvārānaṃ alattaṃ sevānāya<sup>5</sup>. Seyyathā pi bhante purisassa agāraṃ ekādasadvāraṃ

<sup>1</sup> M. pa || ananuppattaṃ.      <sup>2</sup> M. Ph. add ti.

<sup>3</sup> omitted by M. T. M<sub>7</sub>.      <sup>4</sup> T. M<sub>7</sub> niya<sup>o</sup>

<sup>5</sup> T. M<sub>7</sub>. S. savanāya.

so tasmim̐ agāre āditte ekamekena dvārena sakkuṇeyya attānaṃ sotthim̐<sup>1</sup> kātum, evam eva kho ahaṃ bhante imesaṃ ekādasannaṃ amatadvārānaṃ ekamekena amata-dvārena sakkuṇissāmi attānaṃ sotthim̐<sup>1</sup> kātum. Ime hi nāma bhante aññatitthiyā ācariyassa ācariyadhanaṃ<sup>2</sup> pariyesissanti, kiṃ panāhaṃ āyasmato Ānandassa pūjaṃ na<sup>3</sup> karissāmi ti?

10. Atha kho Dasamo gahapati Atthakanāgaro Vesālīkaṇ ca Pāṭaliputtakaṇ ca bhikkhusaṅghaṃ sannipātapetvā<sup>4</sup> pañitena khādaniyena bhojaniyena sahatthā santappesi sampavāresi ekamekaṇ ca bhikkhūṃ paccekadussayugeṇa acchādesi āyasmantaṇ ca Ānandaṃ ticivarena<sup>5</sup> āyasmato ca Ānandassa pañcasataṃ vihāraṃ kārapesi ti.

## XVIII.

1. Ekādasahi bhikkhave aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum̐ phātikātum̐<sup>6</sup>. Katamehi ekādasahi?

2. Idha bhikkhave gopālako na rūpaññū<sup>7</sup> hoti, na lakkhaṇakusalo hoti, na āsātikam̐ sāteta<sup>8</sup> hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti<sup>9</sup>, na pītaṃ jānāti, na viṭhim̐ jānāti, na gocarakusalo hoti, anavasesadohi<sup>10</sup> hoti, ye te usabhā gopitaro gopari-nāyakā<sup>11</sup>, te na atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum̐ phātikātum̐.

3. Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim̐ dhammavinaye vuddhim̐<sup>12</sup> virūlhim̐ vepullaṃ āpajjitum̐. Katamehi ekādasahi?

<sup>1</sup> T. M<sub>7</sub> sotthi.      <sup>2</sup> M. Ph. dhanam.

<sup>3</sup> omitted by Ph. T. S.      <sup>4</sup> T. M<sub>7</sub> sannipāpetvā.

<sup>5</sup> T. M<sub>7</sub> civarena.

<sup>6</sup> T. M<sub>7</sub> °kattum; Ph. phātīnk°; M. phātīm° throughout.

<sup>7</sup> T. °ñō; M<sub>7</sub> °ñā.      <sup>8</sup> M. Ph. hāretā throughout.

<sup>9</sup> T. M<sub>7</sub> pajā°      <sup>10</sup> T. anavasesā°

<sup>11</sup> M. Ph. °ñāyakā throughout.

<sup>12</sup> M. Ph. bu°; S. vuddhim̐ throughout.

4. Idha bhikkhave bhikkhu na rūpaññū<sup>1</sup> hoti, na lakkhaṇakusalo hoti, na āsāṭikam sāṭetā hoti, na vaṇam paṭicchādetā hoti, na dhūmam kattā hoti, na tittham jānāti, na pītam jānāti, na vīthim jānāti, na gocarakusalo hoti, anavasesadohi hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te na atirekapūjāya pūjetā hoti. Kathaṅ ca bhikkhave bhikkhu na rūpaññū hoti?

5. Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ<sup>2</sup> cattāri ca mahābhūtāni catunnaṅ ca mahābhūtānaṃ upādāya rūpaṃ<sup>3</sup> ti yathābhūtaṃ na ppajānāti.

Evam kho bhikkhave bhikkhu na rūpaññū hoti. Kathaṅ ca bhikkhave bhikkhu na lakkhaṇakusalo hoti?

6. Idha bhikkhave bhikkhu 'kammalakkhaṇo<sup>3</sup> bālo<sup>3</sup>, kammalakkhaṇo paṇḍito' ti yathābhūtaṃ na ppajānāti.

Evam kho bhikkhave bhikkhu na lakkhaṇakusalo hoti. Kathaṅ ca bhikkhave bhikkhu na āsāṭikam sāṭetā hoti?

7. Idha bhikkhave bhikkhu uppannaṃ kāmavitakkaṃ adhivāseti na ppajahati na vinodeti na vyantīkaroti<sup>4</sup> na anabhāvaṃ gameti, uppannaṃ vyāpādavitakkaṃ . . . uppannaṃ vihiṃsāvitakkaṃ . . . uppānuppanne pāpake akusale dhamme adhivāseti na ppajahati na vinodeti na vyantīkaroti na anabhāvaṃ gameti.

Evam kho bhikkhave bhikkhu na āsāṭikam sāṭetā hoti. Kathaṅ ca bhikkhave bhikkhu na vaṇam paṭicchādetā hoti?

8. Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ<sup>5</sup>, tassa<sup>6</sup> saṃvarāya na<sup>7</sup> ppaṭipajjati<sup>7</sup>, na rakkhati cakkhundriyaṃ, cakkhundriye na<sup>8</sup> saṃvaram āpajjati<sup>9</sup>, sotena saddaṃ sutvā . . . ghānena

<sup>1</sup> T. oño.    <sup>2</sup> T. M<sub>7</sub> add sabbam rūpaṃ.

<sup>3</sup> omitted by T.    <sup>4</sup> M. Ph. byantim k<sup>o</sup> throughout.

<sup>5</sup> M. anvassa<sup>o</sup>; Ph. anvāsa<sup>o</sup> throughout.    <sup>6</sup> T. adds na.

<sup>7</sup> T. M<sub>7</sub> āpajjati.    <sup>8</sup> omitted by M. Ph. M<sub>7</sub>.

<sup>9</sup> M. Ph. nāpajjati.

gandham ghāyivā . . . jivhāya rasam sāyivā . . . kāyena phoṭṭhabbam phusivā . . . manasā dhammam viññāya nimittaggāhī hoti anuvyañjanaggāhī yatvādhikaraṇam enam manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya na ppaṭipajjati, na rakkhati manindriyam, manindriye na<sup>1</sup> saṃvaram āpajjati<sup>2</sup>.

Evam kho bhikkhave bhikkhu na vaṇam paṭicchādetā hoti. Kathaṅ ca bhikkhave bhikkhu na dhūmam kattā hoti?

9. Idha bhikkhave bhikkhu na<sup>3</sup> yathāsutaṃ yathāpariyattam dhammam vitthārena paresam desetā<sup>4</sup> hoti<sup>4</sup>.

Evam kho bhikkhave bhikkhu na<sup>3</sup> dhūmam kattā hoti. Kathaṅ ca bhikkhave bhikkhu na tittham jānāti?

10. Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā, te kālena kālam upasaṅkamitvā na<sup>5</sup> pari-pucchati na<sup>5</sup> pari-pānhati 'idaṃ<sup>6</sup> bhante katham<sup>7</sup>, imassa ko attho' ti? Tassa te āyasmanto avivaṭaṅ c'eva na vivaranti, anuttānī-kataṅ<sup>8</sup> ca na uttānīkaronti<sup>9</sup>, anekavihitesu ca<sup>10</sup> kaṅkhā-ṭhānīyesu<sup>11</sup> dhammesu kaṅkham na ppaṭivindenti.

Evam kho bhikkhave bhikkhu na tittham jānāti. Kathaṅ ca bhikkhave bhikkhu na pītam jānāti?

11. Idha bhikkhave bhikkhu Tathāgatappavedite dhammavinaye desiyamāne na labhati atthavedaṃ, na labhati dhammavedaṃ, na labhati dhammūpasamhitam pāmujjam.

Evam kho bhikkhave bhikkhu na pītam jānāti. Kathaṅ ca bhikkhave bhikkhu na vithim jānāti?

12. Idha bhikkhave bhikkhu ariyam aṭṭhaṅgikam maggam yathābhūtam na ppajānāti.

Evam kho bhikkhave bhikkhu na vithim jānāti. Kathaṅ ca bhikkhave bhikkhu na gocarakusalo hoti?

<sup>1</sup> omitted by M. Ph. M<sub>7</sub>.      <sup>2</sup> M. Ph. nāpajjati.

<sup>3</sup> omitted by S.      <sup>4</sup> T. M<sub>7</sub> sato sotā hoti; M. Ph. deseti.

<sup>5</sup> omitted by T. M<sub>7</sub>.      <sup>6</sup> T. idha.

<sup>7</sup> T. kathā.      <sup>8</sup> T. uttānī<sup>o</sup>

<sup>9</sup> M. Ph. uttānīm k<sup>o</sup>      <sup>10</sup> omitted by T. S.

<sup>11</sup> Ph. kaṅkhaṭṭhā<sup>o</sup>; S. kaṅkhaṭṭhā<sup>o</sup>; T. kaṅkhaṭṭhānānīyesu.

13. Idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathābhūtam na ppajānāti.

Evam kho bhikkhave bhikkhu na gocarakusalo hoti. Kathaṅ ca bhikkhave bhikkhu anavasesadohī hoti?

14. Idha bhikkhave bhikkhu saddhā gahapatikā<sup>1</sup> abhihaṭṭhum pavārenti cīvarapiṇḍapātāsenāsanagilānapaccaya-bhesajjaparikkhārena, tatra<sup>2</sup> bhikkhu mattam na jānāti paṭiggahaṇāya.

Evam kho bhikkhave bhikkhu anavasesadohī hoti. Kathaṅ ca bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te na atirekapūjāya pūjetā hoti?

15. Idha bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, tesu na mettam kāyakammaṃ paccupaṭṭhāpeti āvī<sup>3</sup> c'eva raho ca, na mettam vacikammaṃ . . . na mettam manokammaṃ paccupaṭṭhāpeti āvī c'eva raho ca.

Evam kho bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te na atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhim virūlhim vepullam āpajjitum.

16. Ekādasahi bhikkhave aṅgehi samannāgato gopālako bhabbo gogaṇam pariharitum phātikātum. Katamehi ekādasahi?

17. Idha bhikkhave gopālako rūpaññū hoti, lakkhaṇakusalo hoti, āsātikam sātetā hoti, vanam paṭicchādetā hoti, dhūmam kattā hoti, tittam jānāti, pitam jānāti, vīthim jānāti, gocarakusalo hoti, sāvasesadohī hoti, ye te usabhā gopitaro goparināyakā, te atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇam pariharitum phātikātum.

18. Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmim dhammavinaye vuddhim virūlhim vepullam āpajjitum. Katamehi ekādasahi?

<sup>1</sup> T. M<sub>7</sub> gahapati.      <sup>2</sup> all MSS. insert bhikkhave.

<sup>3</sup> M. āvī throughout.

19. Idha bhikkhave bhikkhu rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikam sāṭetā hoti, vaṇam paṭicchādetā hoti, dhūmaṃ kattā hoti, tittham jānāti, pītam jānāti, viṭhim jānāti, gocarakusalo hoti, sāvasesadḍhi hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te atirekapūjāya pūjetā hoti. Kathaṃ ca bhikkhave bhikkhu rūpaññū hoti?

20. Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ<sup>1</sup> ‘cattāri ca mahābhūtāni catunnaṃ ca mahābhūtānaṃ upādāya rūpan’ ti yathābhūtaṃ pajānāti.

Evam kho bhikkhave bhikkhu rūpaññū hoti. Kathaṃ ca bhikkhave bhikkhu lakkhaṇakusalo hoti?

21. Idha bhikkhave bhikkhu ‘kammalakkhaṇo<sup>2</sup> bālo, kammalakkhaṇo<sup>3</sup> paṇḍito’ ti yathābhūtaṃ pajānāti.

Evam kho bhikkhave bhikkhu lakkhaṇakusalo hoti. Kathaṃ ca bhikkhave bhikkhu āsāṭikam sāṭetā hoti?

22. Idha bhikkhave bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti vyantikaroti anabhāvaṃ gameti, uppannaṃ vyāpādativakkaṃ . . . uppannaṃ vihiṃsāvitakkaṃ . . .<sup>4</sup> uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti vyantikaroti anabhāvaṃ gameti.

Evam kho bhikkhave bhikkhu āsāṭikam sāṭetā hoti. Kathaṃ ca bhikkhave bhikkhu vaṇam paṭicchādetā hoti?

23. Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhi hoti nānuvyañjanaggāhi, yatvādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati, sotena saddaṃ sutvā . . . ghānena gandhaṃ ghāyivā . . . jivhāya rasaṃ sāyivā . . . kāyena phoṭṭhabbaṃ plusitvā . . . manasā dhammaṃ viññāya na nimittaggāhi hoti nānuvyañjanaggāhi yatvādhikaraṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa

T. M<sub>7</sub> add sabbataṃ rūpaṃ.      <sup>2</sup> T. M<sub>7</sub> add vā.  
T. adds vā.      <sup>4</sup> T. M<sub>7</sub> pe.



samvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye samvaram āpajjati.

Evam kho bhikkhave bhikkhu vaṇaṃ paṭicchādetā hoti. Kathañ ca bhikkhave bhikkhu dhūmaṃ kattā hoti?

24. Idha bhikkhave bhikkhu yathāsutaṃ yathāpariyat-  
taṃ<sup>1</sup> dhammaṃ vitthārena paresaṃ desitā<sup>2</sup> hoti.

Evam kho bhikkhave bhikkhu dhūmaṃ kattā hoti. Ka-  
thañ ca bhikkhave bhikkhu titthaṃ jānāti?

25. Idha bhikkhave bhikkhu ye te bhikkhū bahussutā  
āgatāgamā dhammadharā vinayadharā mātikādharā, te kā-  
lena kālaṃ upasaṅkamitvā paripucchati 'idaṃ bhante  
kathaṃ, imassa ko attho' ti? Tassa te āyasmanto avivaṭaṇ  
c'eva vivaranti, anuttānikatañ ca uttānikaronti<sup>3</sup>, anekavi-  
hitesu ca<sup>4</sup> kaṅkhāṭṭhānīyesu dhammesu kaṅkhaṃ<sup>5</sup> paṭivi-  
nodenti.

Evam kho bhikkhave bhikkhu titthaṃ jānāti. Kathañ  
ca bhikkhave bhikkhu pītaṃ jānāti.

26. Idha bhikkhave bhikkhu Tathāgatappavedite dham-  
mavinaye desiyamāne labhati atthavedaṃ, labhati dhamma-  
vedaṃ, labhati dhammūpasamhitāṃ pāmujjāṃ.

Evam kho bhikkhave bhikkhu pītaṃ jānāti. Kathañ  
ca bhikkhave bhikkhu vithiṃ jānāti?

27. Idha bhikkhave bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ  
yathābhūtaṃ pajānāti.

Evam kho bhikkhave bhikkhu vithiṃ pajānāti. Kathañ  
ca bhikkhave bhikkhu gocarakusalo hoti?

28. Idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathā-  
bhūtaṃ pajānāti.

Evam kho bhikkhave bhikkhu gocarakusalo hoti. Ka-  
thañ ca bhikkhave bhikkhu sāvasesadohī hoti?

29. Idha bhikkhave bhikkhu saddhā gāhapatikā abhi-  
haṭṭhuṃ pavārenti cīvarapiṇḍapātasenāsanagilānapaccaya-  
bhesajjaparikkhārena, tatra<sup>6</sup> bhikkhu mattaṃ jānāti paṭi-  
ggahaṇāya.

<sup>1</sup> T. °yantaṃ.

<sup>2</sup> S. desetā; T. M., desatā.

<sup>3</sup> M. uttāniṃ k°

<sup>4</sup> omitted by S.

<sup>5</sup> S. adds vinodenti.

<sup>6</sup> M. inserts bhikkhave.

Evam kho bhikkhave bhikkhu sāveṣṣadolī hoti. Kathañ ca bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te atirekapūjāya pūjetā hoti?

30. Idha bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, tesu mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi c'eva raho ca, mettaṃ vacikammaṃ . . .<sup>1</sup> mettaṃ manokammaṃ paccupaṭṭhāpeti āvi c'eva raho ca.

Evam kho bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā te atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ<sup>2</sup> virūlhiṃ vepullaṃ āpajjitun ti.

### XIX<sup>3</sup>.

1. Atha kho sambahulā bhikkhū yena Bhagavā ten' upasaṅkamim̐su, upasaṅkamitvā Bhagavantam̐ abhivādetvā ekamantam̐ nisidim̐su. Ekamantam̐ nisinnā kho te bhikkhū Bhagavantam̐ etad avocum̐ 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam̐ paṭhaviṣaṅñi assa, na āpasmiṃ āposaṅñi assa, na tejasmiṃ tejosaṅñi assa, na vāyasmim̐ vāyosaṅñi assa, na ākāsānañcāyatane ākāsānañcāyatanaṣaṅñi assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanaṣaṅñi assa<sup>4</sup>, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaṣaṅñi assa, na nevasaṅñānāsaṅñāyatane nevasaṅñānāsaṅñāyatanaṣaṅñi assa, na idhaloke idhalokaṣaṅñi assa, na paraloke paralokaṣaṅñi assa, yam<sup>5</sup> p'idam<sup>5</sup> diṭṭham̐ sutam̐ mutam̐ viññātam̐ pattam̐ pariyesitam̐ anu-vicaritam̐ manasā, tatrāpi<sup>6</sup> na saṅñi assa, saṅñi ca pana assa'<sup>7</sup>ti? 'Siyā bhikkhave bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam̐ paṭhaviṣaṅñi assa . . .

<sup>1</sup> T. M<sub>7</sub> pe.    <sup>2</sup> M. here vu<sup>o</sup>    <sup>3</sup> M<sub>6</sub> here sets in again.

<sup>4</sup> T. M<sub>7</sub> continue: yam p'idam̐ and so on.

<sup>5</sup> Ph. S. yam idam̐.    <sup>6</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> tatra pi.

pe<sup>1</sup> . . . yam<sup>2</sup> p'idaṃ<sup>3</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvaritam manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā<sup>7</sup> ti. 'Yathākatham<sup>4</sup> pana bhante siyā bhikkhuno yathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhavisaññi assa . . . pe<sup>5</sup> . . . yam<sup>2</sup> p'idaṃ<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvaritam manasā, tatrāpi na saññi assa, saññi ca pana assā<sup>7</sup> ti?

2. Idha bhikkhave bhikkhu evaṃsaññi hoti 'etaṃ santam, etaṃ paṇitam, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhaya virāgo nirodho nibbānan' ti. Evaṃ kho bhikkhave siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhavisaññi assa, na āpasmim āposaññi assa, na tejasim tejosaññi assa, na vāyasmim vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanasaññi assa, na viññānañcāyatane viññānañcāyatanasaññi assa, na ākiñcaññāyatane ākiñcaññāyatanaññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>2</sup> p'idaṃ<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvaritam manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā ti.

## XX.

1. Tatra<sup>6</sup> kho Bhagavā bhikkhū āmantesi; — Bhikkhavo ti. Bhadante<sup>7</sup> ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca 'siyā nu kho bhikkhave bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhavi-

<sup>1</sup> M. Ph. pa.      <sup>2</sup> Ph. S. yam idaṃ.

<sup>3</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> tatra pi.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> omit this question.

<sup>5</sup> M. la; omitted by Ph.

<sup>6</sup> M<sub>6</sub> only has siyā bh<sup>o</sup> bhikkhuno tathā<sup>o</sup> samādhi<sup>o</sup>, then kasaññi assa, yam p'idaṃ diṭṭham sutam vimñātam pattam pari<sup>o</sup> anuvi<sup>o</sup> manasā, tatra pi na saññi assa, saññi ca pana assā ti, omitting also Nos. XXI, XXII.

<sup>7</sup> M. Ph. bhaddante.

saññī assa, na āpasmim āposaññī assa, na<sup>1</sup> tejasmim tejosaññī assa, na vāyasmim vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>3</sup> na saññī assa, saññī ca pana assā' ti? 'Bhagavaṃmūlakā no bhante dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā, sādhu vata bhante Bhagavantaṃ yeva paṭibhātu etassa bhāsitassa attho, Bhagavato sutvā bhikkhū dhāressanti' ti. 'Tena hi bhikkhave suṇātha sādhukaṃ manasikarotha, bhāsissāmi' ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Siyā bhikkhave bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññī assa . . . pe<sup>4</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>3</sup> na saññī assa, saññī ca pana assā ti.

'Yathākathaṃ pana bhante siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññī assa . . . pe<sup>5</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pariyesitam anuvicaritam manasā, tatrāpi<sup>3</sup> na saññī assa, saññī ca pana assā' ti?

3. Idha bhikkhave bhikkhu evaṃsaññī hoti 'etaṃ santam, etaṃ paṇitam, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhaya virāgo nirodho nibbānan' ti. Evaṃ kho bhikkhave siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññī assa, na<sup>6</sup> āpasmim āposaññī assa, na tejasmim tejosaññī assa, na vāyasmim vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇaṇcāyatane viññāṇaṇcāyata-

<sup>1</sup> M. pa || na ākiñcaññāyatane. <sup>2</sup> Ph. S. yam idaṃ.

<sup>3</sup> Ph. T. M<sub>7</sub> tatra pi. <sup>4</sup> M. Ph. pa.

<sup>5</sup> M. Ph. pa; omitted by T. M<sub>7</sub>. <sup>6</sup> M. pa || yam p'idam.

nasaññi assa, na ākiñcaññāyatane ākiñcaññāyatana-saññi  
 assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatana-  
 saññi assa, na idhaloke idhalokasaññi assa, na paraloke  
 paralokasaññi assa, yam<sup>1</sup> p'idaṃ<sup>1</sup> diṭṭhaṃ suttaṃ mutaṃ  
 viññātaṃ pattaṃ pariyesitaṃ anuvicāritaṃ manasā, tatrā-  
 pi<sup>2</sup> na saññi assa, saññi ca pana assā ti.

## XXI.

1. Atha kho sambahulā bhikkhū yenāyasmā Sāriputto  
 ten' upasaṅkamim̐su, upasaṅkamitvā āyasmatā Sāriputtena  
 saddhiṃ sammodim̐su; sammodaniyaṃ kathaṃ sārāṇiyaṃ  
 vītisāretvā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho  
 te bhikkhū āyasmantaṃ Sāriputtaṃ etad avocaṃ 'siyā nu  
 kho āvuso Sāriputta bhikkhuno tathārūpo samādhipaṭi-  
 lābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa, na<sup>3</sup>  
 āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na  
 vāyasmim̐ vāyosaññi assa, na ākāsaññācāyatane ākāsañ-  
 cāyatana-saññi assa, na viññāṇaṇcāyatane viññāṇaṇcāyata-  
 na-saññi assa, na ākiñcaññāyatane ākiñcaññāyatana-saññi  
 assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatana-  
 saññi assa, na idhaloke idhalokasaññi assa, na paraloke  
 paralokasaññi assa, yam<sup>1</sup> p'idaṃ<sup>1</sup> diṭṭhaṃ suttaṃ mutaṃ  
 viññātaṃ pattaṃ pariyesitaṃ anuvicāritaṃ manasā, tatrā-  
 pi<sup>4</sup> na saññi assa, saññi ca pana assā' ti? 'Siyā āvuso  
 bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭha-  
 viyaṃ paṭhavisaññi assa . . . pe<sup>5</sup> . . . yam<sup>1</sup> p'idaṃ<sup>1</sup>  
 diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anu-  
 vicāritaṃ manasā, tatrāpi<sup>4</sup> na saññi assa, saññi ca pana  
 assā' ti. 'Yathākathaṃ pañāvuso Sāriputta siyā bhikkhuno  
 tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭha-  
 visaññi assa . . . pe<sup>5</sup> . . . yam<sup>1</sup> p'idaṃ<sup>1</sup> diṭṭhaṃ suttaṃ  
 mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicāritaṃ manasā,  
 tatrāpi<sup>4</sup> na saññi assa, saññi ca pana assā' ti?

<sup>1</sup> Ph. S. yam idaṃ.      <sup>2</sup> Ph. M<sub>7</sub> tatra pi.

<sup>3</sup> M. Ph. pa | yam p'idaṃ (Ph. yam idaṃ).

<sup>4</sup> Ph. T. M<sub>7</sub> tatra pi.      <sup>5</sup> M. Ph. pa.

2. Idha āvuso<sup>1</sup> bhikkhu evamsaññi hoti 'etaṃ santam, etaṃ paṇitam, yad idam sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan'<sup>2</sup> ti. Evaṃ kho āvuso siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa, na<sup>3</sup> āpasmim āposaññi assa, na tejasim tejosaññi assa, na vāyasmim vāyosaññi assa, na ākāsānañcāyatane ākāsānañcāyatanasaññi assa, na viññāṇañcāyatane viññāṇañcāyatanasaññi assa, na ākiñcaññāyatane ākiñcaññāyatanasaññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>3</sup> p'idam<sup>3</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>4</sup> na saññi assa, saññi ca pana assā ti.

## XXII.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi 'siyā nu kho āvuso bhikkhuno tathārūpo samādhipaṭilābho. yathā neva paṭhaviyaṃ paṭhavisaññi assa, na āpasmim āposaññi assa, na tejasim tejosaññi assa, na vāyasmim vāyosaññi assa, na ākāsānañcāyatane ākāsānañcāyatanasaññi assa, na viññāṇañcāyatane viññāṇañcāyatanasaññi assa, na ākiñcaññāyatane ākiñcaññāyatanasaññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>3</sup> p'idam<sup>3</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>4</sup> na saññi assa, saññi ca pana assā<sup>5</sup> ti?

'Dūrato pi kho mayaṃ āvuso āgaccheyyāma āyasmato Sāriputtassa santike etassa bhāsitassa attham aññātum, sādhu vatāyasmantaṃ yeva Sāriputtaṃ paṭibhātu etassa bhāsitaṃ attho, āyasmato Sāriputtassa sutvā bhikkhū dhāressanti<sup>5</sup> ti. 'Tena h'āvuso<sup>5</sup> suṇātha sādhukaṃ manasi-

<sup>1</sup> T. M, *continue*: yad idam.      <sup>2</sup> M. pa || yaṃ p'idam.

<sup>3</sup> Ph. S. yam idam.      <sup>4</sup> Ph. T. M, tatra pi.

<sup>5</sup> S. *adds* tam.

karotha, bhāsissāmi' ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: —

2. 'Siyā āvuso bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa . . . pe<sup>1</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā' ti.

'Yathākatham panāvuso Sāriputta siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa . . . pe<sup>1</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā' ti?

3. Idha āvuso bhikkhu evaṃsaññi hoti 'etaṃ santam, etaṃ paṇitam, yad idam sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evam pi kho āvuso siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa, na āpasmim āposaññi assa, na tejasim tejosaññi assa, na vāyasmim vāyosaññi assa, na ākāsaññi assa, na ākāsaññi assa, na viññānañcāyatane viññānañcāyatanaññi assa, na ākiñcaññāyatane ākiñcaññāyatanaññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanaññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā ti.

Anussativaggo<sup>4</sup> dutiyo<sup>5</sup>.

Tatr' uddānam<sup>6</sup>:

Dve<sup>7</sup> Mahānāmā<sup>8</sup> Nandiyena<sup>9</sup> Subhūtinā ca<sup>10</sup> mettā Dasamo c'eva<sup>11</sup> gopālo<sup>12</sup> cattāro ca samādhino ti.

<sup>1</sup> M. Ph. pa. <sup>2</sup> Ph. S. yam idam. <sup>3</sup> Ph. T. M<sub>7</sub> tatra pi.

<sup>4</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> Vaggo; S. Dutiyavaggo.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> cuddasamo.

<sup>6</sup> S. tass' uddo; T. M<sub>6</sub> M<sub>7</sub> put tatr' uddo before Vaggo.

<sup>7</sup> M. adds vuttā. <sup>8</sup> M. °nāmena; Ph. M<sub>6</sub>. M<sub>7</sub>. S. add ca.

<sup>9</sup> Ph. °ya saddha; M<sub>7</sub> °yo tam. <sup>10</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>11</sup> omitted by M. T. M<sub>6</sub>. M<sub>7</sub>. S. <sup>12</sup> T. M<sub>7</sub>. S. °lako.

1. Ekādasahi bhikkhave aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikātum. Katamehi ekādasahi?

2. Idha bhikkhave gopālako na rūpaññū<sup>1</sup> hoti, na lakkhaṇakusalo hoti, na āsātikam sāṭetā<sup>2</sup> hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na piṭaṃ jānāti, na viṭhiṃ jānāti, na gocarakusalo hoti, anavasesadohi hoti, ye te usabhā gopitaro goparināyakā, te na atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikātum.

3. Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo cakkhusmiṃ aniccānupassī viharitum . . . pe<sup>3</sup> . . . abhabbo cakkhusmiṃ dukkhānupassī viharitum . . . abhabbo cakkhusmiṃ anattānupassī viharitum . . . abhabbo cakkhusmiṃ khayānupassī viharitum . . . abhabbo cakkhusmiṃ vayānupassī viharitum . . . abhabbo cakkhusmiṃ virāgānupassī viharitum . . . abhabbo cakkhusmiṃ nirodhānupassī viharitum . . . abhabbo cakkhusmiṃ paṭinissaggānupassī viharitum . . . sotasmim<sup>4</sup> . . . ghānasmiṃ . . . jivhāya . . . kāyasmim . . . manasmim . . . rūpesu . . . saddesu . . . gandhesu . . . rasesu . . . phoṭṭhabbesu . . . dhammesu . . . cakkhaviññāṇe . . . sota-viññāṇe . . . ghānaviññāṇe . . . jivhāviññāṇe<sup>5</sup> . . . kāyaviññāṇe . . . manoviññāṇe . . . cakkhusamphasse . . . sotasamphasse . . . ghānasamphasse . . . jivhāsamphasse . . . kāyasamphasse . . . manosamphasse . . . cakkhusamphassa-jāya vedanāya . . . sotasamphassajāya vedanāya . . . ghānasamphassajāya vedanāya . . . jivhāsamphassajāya vedanāya . . . kāyasamphassajāya vedanāya . . . manosamphassajāya vedanāya . . . rūpasaññāya . . . saddasaññāya . . . gandhasaññāya . . . rasasaññāya . . . phoṭṭhabba-

<sup>1</sup> T. M<sub>7</sub> °ño.

<sup>2</sup> T. M<sub>7</sub> sāvetā; M<sub>6</sub> sāmētā; M. Ph. hāretā.

<sup>3</sup> M. Ph. pa.

<sup>4</sup> S. abhabbo so°

<sup>5</sup> M<sub>6</sub> continues: ekādasā dhammā bhāvetabbā ti, then Rāgassa as in the last section.



saññāya . . . dhammasaññāya . . . rūpasañcetanāya<sup>1</sup> . . .  
 saddasañcetanāya . . . gandhasañcetanāya . . . rasasañ-  
 cetanāya . . . phoṭṭhabbasañcetanāya . . . dhammasañce-  
 tanāya . . . rūpatañhāya . . . saddatāñhāya . . . gandha-  
 tāñhāya . . . rasatāñhāya . . . phoṭṭhabbatāñhāya . . . dham-  
 matāñhāya . . . rūpavitakke . . . saddavitakke . . . gandha-  
 vitakke . . . rasavitakke . . . phoṭṭhabbavitakke . . . dham-  
 mavitakke . . . rūpavicāre . . . saddavicāre . . . gandhavicāre  
 . . . rasavicāre . . . phoṭṭhabbavicāre . . . dhammavicāre  
 aniccānupassī viharitum . . . dukkhānupassī viharitum . . .  
 anattānupassī viharitum . . . khayānupassī viharitum . . .  
 vayānupassī viharitum . . . virāgānupassī viharitum . . . niro-  
 dhānupassī viharitum . . . paṭinissaggānupassī viharitum<sup>2</sup>.

4. Ekādasahi<sup>3</sup> bhikkhave aṅgehi samannāgato gopālako  
 bhabbo gogaṇaṃ pariharitum phātikātum. Katamehi ekā-  
 dasahi?

5. Idha<sup>3</sup> bhikkhave gopālako rūpaññū hoti . . . pe . . .

6. Evaṃ<sup>3</sup> eva kho bhikkhave ekādasahi dhammehi sam-  
 annāgato bhikkhu bhabbo cakkhusmiṃ aniccānupassī  
 viharitum . . . pe . . . paṭinissaggānupassī viharitum ti.

1. Rāgassa bhikkhave abhiññāya ekādasa dhammā bhā-  
 vetabbā. Katame ekādasa?

2. Paṭhamaṃ<sup>4</sup> jhānaṃ<sup>4</sup> dutiyaṃ jhānaṃ tatiyaṃ jhānaṃ  
 catutthaṃ jhānaṃ mettāceto vimutti karuṇāceto vimutti mu-  
 ditāceto vimutti upekkhāceto vimutti<sup>5</sup> ākāsānañcāyatanam  
 viññānañcāyatanam ākiñcaññāyatanam<sup>6</sup>.

Rāgassa bhikkhave abhiññāya ime ekādasa dhammā  
 bhāvetabbā ti<sup>2</sup>.

1. Rāgassa bhikkhave abhiññāya pariññāya parikkhayāya  
 pahānāya khayāya vayāya virāgāya nirodhāya cāgāya paṭi-  
 nissaggāya . . . ime ekādasa dhammā bhāvetabbā ti<sup>2</sup>.

<sup>1</sup> in T. M<sub>7</sub> the list of notions enumerated here is not complete.

<sup>2</sup> omitted by M. Ph. <sup>3</sup> M. Ph. omit this §.

<sup>4</sup> T. M<sub>7</sub>. S. °majjh° and so in every similar case.

<sup>5</sup> M. Ph. S. upekkhā° <sup>6</sup> Ph. adds nevasaññā°

<sup>7</sup> omitted by M. Ph. S.

2. Dosassa<sup>1</sup> . . . mohassa . . . kodhassa . . . upanāhassa . . . makkhassa . . . palāsassa<sup>2</sup> . . . issāya . . . macchariyassa . . . māyāya . . . sātheyyassa . . . thambhassa . . . sārāmbhassa . . . mānassa . . . atimānassa<sup>3</sup> . . . madassa . . . pamādassa abhiññāya pariññāya parikkhayāya pahānāya khayāya vayāya virāgāya nirodhāya cāgāya paṭinissaggāya . . . ime ekādasa dhammā bhāvetabbā ti.

Idam<sup>4</sup> avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

Navasuttasahassāni<sup>5</sup> bhiyyo pañcasatāni ca  
sattapaññāsasuttantā<sup>6</sup> Āṅuttarasamāyutā<sup>6</sup> ti

Ekādasakanipāto<sup>7</sup> niṭṭhito<sup>8</sup>.

<sup>1</sup> M<sub>6</sub> omits this ṣ.    <sup>2</sup> S. paḷ°    <sup>3</sup> omitted by S.

<sup>4</sup> Idam . . . abhinandun ti is wanting in M. Ph. T. M<sub>7</sub>.

<sup>5</sup> not in M. Ph. T. M<sub>7</sub>.    <sup>6</sup> M<sub>6</sub> °suttāṅuttara°

<sup>7</sup> M. M<sub>6</sub>. M<sub>7</sub> ekādasa°; Ph. ekādasakaṃ; omitted by T.

<sup>8</sup> Ph. niṭṭhitam; M<sub>6</sub>. M<sub>7</sub> samatto ti; omitted by T.; in M. follow 30 lines in Burmese; Ph. at first has the following verses: —

Jinacakke vijjulakkhe seti bho pūramāpito  
ratṭhaniyyāta-āyehi saddhā tisso vanātuso  
ropitā antepūramhi atthaṃ pekkhiya cintayaṃ  
uyyānuppādāmūlena pūjesi piṭakattayaṃ  
ten' idam amarappūre sāsānupphullasobhitte (sic)

then 5 lines in Burmese; in T. we read imam likhitapuññena mettayaṃ upasaṃkami paṭiṭṭhahitvā sarāṇe supatitṭhāmi sāsāṇe. Siddhir astu. Ārogyam astu. Siddhi [astu]; in M<sub>6</sub> Siddhir astu. Subham astu. Ahaṃ pañnavanto aggo bhaveyyaṃ; in M<sub>7</sub> two lines in Sinhalese.

## INDICES.

[The numbers refer to the pages.]

### I. Index of Words.

- Aggapada, 320, 321 (Com. = nibbāna)  
Aggala, 65 (Com. = kavāṭa)  
Aggāya pareti, 2, 312 (Com. = arahattāya gacchati)  
Aggiparicarika, 263  
Accanta, 326, 327 (Com. = nibbāna)  
Aṇḍaka (adj.), 265, 283, 293  
Atisati, 226, 256 (Com.: atisitivā ti atikkamitvā)  
Atthiya, 1, 2, 311, 312  
Adhikaraṇika, 164 (Com. = adhikaraṇakāraka)  
Adhimānika, 162, 169, 317  
Adhimuttipada, 36 (Com. = adhivacanapada, khandhāyatana dhātudhamma, or = diṭṭhidipakaṃ vacanaṃ, diṭṭhi-vohāro)  
Anupariyāyapatho, 195 (Com.: anupariyāyanāmako maggo)  
Anvad eva, 214 (Com.: taṃ anubandhamānam eva)  
Apadāna, 337—341 (Com. = lakkhaṇa)  
Appaṭimaṃsa, 79 (Com.: a + paṭimaṃsa, *from* paṭimāseti; = acchidida)  
Abhijjhitar, 265  
Abhisajjani (adj. f.), 265  
Abhihaṭṭhum, 350, 352 (Com. = abhiharitvā; cf. S. B. E. vol. XVII, p. 440)  
Avakassati, 74—76 (Com.: avakassanti ti parisam ākaḍḍhanti vijaṭenti ekamantaṃ ussādentī)  
Avatiṭṭhati, 299, 301  
Asaṃhira, 71 (Com.: asaṅṅa-tavacanamattena attano laddhiṃ na vissajjeti)  
Asoceyya, 265  
Ādānapaṭinissagga, 233, 253, 254 (Com.: °ssagge ti gahaṇapaṭinissaggasamkhāte nibbāne)  
Āmisakiñcikkhahetu, 265, 267, 283, 284, 293, 295  
Ārādhaka, 329, 333 (Com. = sampādika, paripūraka, dhammasotasamāpanna)

- Ārādhanā, 211, 212 (Com. = Upāraddha, 230 (Com. = vi-  
 sampādanā, paripūrakārinā) raddha, niggahita)  
 Ālinda, 65 (Com. = pamukha) Ubbāhikā, 71 (Com. sam-  
 patta-adhikaraṇaṃ vūpasa-  
 metuṃ saṅghato ubbāharitvā  
 uddharitvā)  
 Āveni, 74—76 (Com.: āveni-  
 kammāni karontī ti visuṃ  
 saṅghakammāni karonti)  
 Āsabhaṅṭhāna, 33—38 (Com.: Uyyodhika, 65 (Com. = yuddha)  
 setṭhatṭhānaṃ uttamaṭṭhā-  
 naṃ, āsabhā vā pubbabud-  
 dhā, tesam ṭhānan ti attho)  
 Āsāṭikā, 347, 348, 351, 359  
 Ussukkata, 195  
 Ekatta, 202 (Com. = ekibhāva)  
 Oravitar, 149 (Com.: orava-  
 yutto oravanto carati)  
 Iṇa, 324 (Com.: yathā iṇan  
 ti ādisu iṇasadisaṃ dhana-  
 jānisadisam kalisaṃkhātaṃ  
 mahāparādhasadisaṃ ca ka-  
 tvā attano abhimukhassa pa-  
 todassa ajjho haraṇasaṃkhā-  
 taṃ padhānaṃ passatī ti  
 attho)  
 Kakkasa, 265, 283, 293  
 Kappatṭhiya, 75 (Com. =  
 āyukappa)  
 Kamaṇḍaluka, 263  
 Karajakāya, 300, 301  
 Kālānusāriya (n.), 22  
 Kūṭeyya, 167 (Com. = kūṭa-  
 bhāva)  
 Indriyaparopariyatta, 34, 38  
 (Com.: saddhādīnaṃ para-  
 bhāvaṃ ca aparabhāvaṃ ca  
 vuddhi hāni cā ti attho)  
 Kolamkola, 120  
 Kosātakī, 212  
 Iriṇa, 156, 158, 160 (Com. Khārika, 173 (*from khāri,*  
*a measure of grain*)  
 Iriyati, 41 (Com. = vattati)  
 Gotrabhū, 23 (Com.: sikhā-  
 ppattavipassanābhūtonibbā-  
 nārammaṇe gotrabhū, nā-  
 ṇena samannāgato)  
 Udakorohaka, 263  
 Uddāpa, 194 (Com. = pākā-  
 rapāda)  
 Upanihātuṃ, 43, 45 (Com.: Ghaṭika, 203 (Com.: dīgha-  
 niharitvā dātuṃ) danḍake rassadanḍakam pa-  
 haraṇakīḷam)  
 Upavāsa, 40 (Com.: nissāya  
 upasaṅkamtivā vasanto)  
 Upavicāra, 134 (Com.: mātu-  
 gāmopavicāro ti mātuḡā-  
 massa samīpacāritā)  
 Carapurā, 133, 134 (Com.:  
 °purā ti caram vuccati pac-  
 chimabhāgo, purā ti puri-

- mabhāgo, purato dhāvantena Dhanuka, 203 (Com. = khud-  
pacchato anubandhantena, dakadhanu)  
mahāparivārenā ti attho Dhovana<sup>1</sup>, 216
- Ciṅgulaka, 203 (Com.: tāla-  
paṇṇādihi katam vātappa-  
hārena paribbhamanacak-  
kam)  
Nijjara (*destruction*), 215, 216  
Nijjinna (*destroyed, ruined*),  
215, 216
- Cittantara, 300, 301 (Com.:  
cittakāraṇe, atha vā citten'  
eva anattiko)  
Ninnetar, 226, 227, 256 (Com.:  
atthassa ninnetā ti attham  
niharitvā dasseta)
- Jaṅgala, 21 (Com. *has jai-  
gama*)  
Nissaṭa, 151, 152 (p. p. p.  
*from nissarati*)
- Jāna, 226, 227, 256 (Com. =  
jānitabba)  
Necayika, 149 (*from nicaya,  
one who stores up*)
- Jimha, 289, 290  
Paccāvamati, 337
- Jimheyya, 167 (Com. = uju-  
kabhāva, *for ujukā°?*)  
Pacchābhūmaka, 263
- Tintiṇa, 149 (Com.: tintiṇam  
vuccati taṇhā, tāya saman-  
nāgato āsaṅkābahulo vā)  
Paticaya, 336, 337 (*see Part  
III, 455*)
- Tuvaṭam, 342  
Pattālhaka, 203 (Com.: vuc-  
cati paṇṇanāli, tāya vālikādi  
minanto kiḷanti)
- Dahara-t-agge, 300, 301 (Com.  
= daharakālato paṭṭhāya)  
Parinibbuta, 233, 253, 254  
(Com. °tā ti apaccayapari-  
nibbānena parinibbutā nā-  
mā ti veditabbā)
- Dummaṅku, 70 (*see Preface*)  
Pareti, 2, 139—143, 312 (Com.  
= pavattati)
- Dohin, 347, 348, 350—353, 359  
Pavattar, 226, 227, 256 (Com.  
= pavattasamattha)
- Dhata, 154, 155, 163, 199,  
338, 341  
Passa, 226, 227, 256 (Com.  
= passitabbaka)
- Dhamsati, 76, 77 (Com. =  
vigacchati)

<sup>1</sup> Dhovanan ti atṭhidhovanam. Tasmiṃ hi janapade ma-  
nussā nātake mate na jhāpenti, āvāṭam khanitvā bhūmiyam  
nidahanti, atha nesam pūtibhūtānam atṭhīni haritvā dho-  
vitvā paṭipāṭiyā ussāpetvā gandhamālehi pūjetvā ṭhapenti,  
nakkhatte patte tāni galetvā rodanti paridevanti vā nak-  
khattam kiḷanti (Com.).

- Pākārasandhi, 195 (Com. dvinnam itṭhakānaṃ apaga taṭṭhānaṃ)
- Buddhasiḷa, 66 (Com.: vuddhasiḷo ti vadḍhitasiḷo)
- Brahmabhūta, 226, 227 (Com. = seṭṭhabhūta)
- Mālāguṇaparikkhittā, 264, 267, 283, 284, 292, 295
- Mokkhaṇḍika, 203 (Com.: sam-parivattakakīḷanaṃ, ākāse daṇḍakaṃ gaḥetvā bhūmiyam vā saṅṭhapetvā hetṭh-uppariyabhāvena parivattana-kīḷanaṃ ti vuttaṃ hoti)
- Rathaka, 203 (Com. = khud-dakaratha)
- Vaṅka, 203 (Com.: kumāra-kānaṃ kīḷanaṃ khudda-kanaṅgaḷaṃ)
- Vaikeyya, 167 (Com. = vaṅka-bhāva)
- Vattar, 226, 227, 256 (Com. = vattasattha)
- Vavakassati, 74—76 (Com.: vavakassanti ti ativiya akaḍḍhanti, yathā visuṃ sattaḥonti, evaṃ karonti)
- Vassika, 22 (Com. = samapuppha)
- Vijina, 156, 158, 160 (Com. vijinaṃ ti guṇavivittakaṃ nigguṇabhāvaṃ, atha vā ariyasamkhāta-araṇṇaṃ vijinasamkhātagahanaṃ ca āpanno viya hoti)
- Vibhūta, 325, 326 (Com. = pākaṭa)
- Vimariyādikata, 151, 152 (Com.: kilesamariyādaṃ bhinditvā vimariyādaṃ kata)
- Virādhanā, 211, 212 (Com.: saggato maggato idha viraj-jhanaṃ)
- Venayika, 190 (Com.: venayiko ti sayamaṃ vimto aññehi vinetabbo, atha vā venayiko ti sattavināyako)
- Vevañña, 210
- Vodāyati, 169, 317 (Com. = vōḍanaṃ gacchati)
- Vyāpatti, 292—294, 297, 298
- Samsappaniya, 288, 291
- Saṅkhalikhita, 204
- Saddha (n.), 269, 273
- Sandosa, 292—294, 296, 298
- Saparidaṇḍa, 264, 266, 283, 292, 295
- Samanuṇṇa, 305—308
- Samanugāhāti, 156, 158, 160
- Samanubhāsati, 156, 158, 160
- Samanuṇṇajāti, 156, 158, 160
- Samayavimutta, 336 (Com. = abhisamayavimutta, kluṇṇasava)
- Samodhānaṃ gacchati, 21 (Com. = odhānapakkhepaṃ g°)
- Sāmpada (n.), 228, 256
- Sāmpayati, 50 (Com. = sam-padetvā kathetunna sakkoti)

Sāci, 206	ham = sabbapucchānaṃ ut-
Sāṭetar, 347, 348, 351,	tamā)
359	Sāyatatiyaka, 263, 266, 268
Sāmukkaṃsika, 194 (Com.:	Sevālamālaka, 263
sabbasāmukkaṃsikaṃ pañ-	Soceyya, 263, 264, 266—268

## II. Index of Proper Names.

Aṭṭhakanāgara, 342, 346, 347	Kapilavatthu, 83, 328, 332, 334
Aciravati, 22	Kammāsadhamma, 29
Ajita, 229, 230 (Com. <i>has</i>	Kalandakanivāpa, 161
ājiviko ti evaṃnāmako)	Kaḷimba, 133, 134
Anāthapiṇḍika, 1, 48, 65, 88,	Kālaka, 164
92, 108, 128, 131, 137, 176,	Kāsi-Kosalā, 59
182, 185, 186, 188, 189	Kukkuṭārāma, 342
Andhavana, 9	Kumāripaṅhā, 46, 47
Aparagoyāna, 59	Kuraraghara, 46
Avanti, 46	Kuraragharikā, 46
	Kurū, 29, 30
Ānanda, 1, 2, 6—9, 36—38,	Kusinārā, 79
75, 76, 108—112, 137—144,	Kūṭāgārasālā, 86, 133
152—154, 196, 198, 225—229,	Kokanuda, 196
311, 312, 316, 318—322, 342,	Kokalika, 170—173
343, 346, 347	Kosala, <i>see</i> Pasenadi
Ābhassarā (devā), 60	Kosalaka, 173
	Kosalā, 122
Isidatta, 138, 139, 143, 144	Gaggarā, 159, 189
Uttarakuru, 59	Gaṅgā, 22
Uttiya, 193—195	Giṅjakāvasatha, 322
Upacāla, 133, 134	Girimānanda, 108, 112
Upāli, 70—74, 77—79, 201—204,	Gotama, 48, 49, 64, 185, 186,
207—209	189, 190, 193, 194, 230, 232,
	234—236, 249—252, 269—
Kakkaṭa, 133, 134	271, 273, 301—303
Kaccāna, 255, 257 ( <i>see</i> Mahā°)	Gosiṅgasālavanadāya, 133, 134
Kajaṅgala, 54; 55, 58, 59	
Kajaṅgalā, 54	Campā, 151, 189, 190
Kaṭissaha, 133, 134	Cāla, 133, 134

- Cātummahārājikā (devā), 59, Pāvā, 263  
     331, 334  
 Cunda, 263—268  
 Cetī, 41, 157
- Jambudīpa, 59  
 Jāṇussoṇi, 233, 234, 249, 250,  
     269  
 Jetavana, 1, 48, 65, 88, 92,  
     108, 128, 131, 137, 172, 176,  
     185
- Ñātika, 322
- Tatuttari (devā), 331, 334  
 Tapodā, 196  
 Tapodārāma, 196  
 Tāvatiṃsā (devā), 59, 331  
 Tuduppaccekabrahmā, 171  
 Tusita (kāya), 138, 139  
 Tusitā (devā), 59, 331
- Dasama, 342, 346, 347
- Nandiya, 334—337  
 Naḷakapāna, 122, 125  
 Nālakagāmaka, 120, 121  
 Nikāṭa, 133, 134  
 Niḡaṇṭha, 150  
 Niḡrodhārāma, 83  
 Nimmānaratī (devā), 59
- Palāsavana, 122, 125  
 Paraniṃmitavasavattī (devā),  
     59, 331  
 Paribbājakārāma, 326  
 Pasenadi-Kosala, 59, 65, 66, 69  
 Pāṭaliputta, 342  
 Pāṭaliputtaka, 347
- Bāhuna, 151, 152  
 Beluvagāmaka, 342  
 Brahmakāyikā (devā), 331  
 Brahmāloka, 59  
 Brahmā Sahampati, 172  
 Brahmā Saṃkumāra, 327
- Magadhā, 120, 121  
 Mahākaccāna, 46, 255—257,  
     259, 260  
 Mahākassapa, 161, 162  
 Mahācunda, 41, 42, 157  
 Mahānāma, 328—334  
 Mahāpaṇhā, 54, 58  
 Mahābrahmā, 59, 60  
 Mahāmogallāna, 155  
 Mahāli, 86, 87  
 Mahāvana, 86, 133, 134  
 Mahī, 22  
 Migasālā, 137—139, 153  
 Moggallāna, *see* Sāriputta-  
     Mogg°  
 Moranivāpa, 326
- Yamunā, 22  
 Yāmā (devā), 59, 331
- Rājagaha, 161, 196, 326  
 Licchavi, 86, 133
- Vajjiyamāhita, 189—192  
 Veluvana, 54, 161  
 Vesālī, 86, 133



Vesālika, 347	Sāriputta, 5, 8, 9, 94, 102, 103,
Vesālibeluvagāmaka, 342	120—128, 174, 315, 320, 321,
	356—358
Sakka, 328, 332, 333—335	Sāriputta-Moggallāna, 170—
Sakkā, 86—96, 328, 332, 334	173
Saṅgārava, 232, 252	Sāvatti, 1, 48, 65, 88, 92,
Sandha, 323—326	108, 128, 131, 137, 176,
Sarabhū, 22	185, 334, 335
Sahajāti, 41, 157	Sineru, 59
Sāmaṇḍakāni, 120, 121	Subhūti, 337—341

### III. Index of Gāthās.

Atthassa pattim, 46, 47 sq.	Namo te purisājañña, 325, 326
Appakā te manussesu, 232 sq.;	Purisassa hi jātassa, 171, 174
253 sq.	Ye ca kho samma-d-akkhāte,
Appatto ayaṃ kali, 171,	232 sq.; 253 sq.
174	Yesam sambodhiyaṅgesu, 233,
Kaṇhaṃ dhammaṃ vip- hāya, 232 sq.; 253 sq.	253 sq.
Khattiyo seṭṭho jane, 327, 328	Yo nindiyam pasamsati, 171,
Tatrābhiratim iccheyya, 232	174
sq.; 253 sq.	Satam sahasānam, 171, 174
Dhanena dhaññaena ca, 137	Saddhāya silena ca, 137

# APPENDIXES.

## LIST OF APPENDIXES.

---

- I. Analytical Table of the eleven Nipātas of the A. N.
- II. List of Suttas (and Gāthās) occurring more than once in the A. N.
- III. List of Suttas treating the same subject first briefly and then in detail.
- IV. List of Suttas where the component parts make up the number just required.

**APPENDIX I.**  
**ANALYTICAL TABLE**

OF THE

ELEVEN NIPĀTAS OF THE AṄGUTTARA-NIKĀYA<sup>1</sup>.

---

I. EKA-NIPĀTA (part I, p. 1—46).

- I. Rūpa-Vagga (p. 1—2) 10 Suttas: —  
Woman is man's proper cittapariyādāna (1—5), and  
so is man woman's (6—10).
- II. Nivaraṇapahāna-Vagga (p. 3—5) 10 Suttas: —  
Both for the arising of each of the five nīvaraṇas  
(1—5) and for the freeing oneself from them (6—10)  
there exists a proper cause.
- III. Akammaniya-Vagga (p. 5—6) 10 Suttas: —  
On the mind, as untrained and as trained, in its  
different aspects.
- IV. Adanta-Vagga (p. 6—7) 10 Suttas: —  
On the same, as untamed and as tamed, and the like.
- V. Paṇihita-Vagga (p. 8—10) 10 Suttas: —  
Results to be derived from (1) micchā paṇihittā  
cittassa, (2) sammā paṇi<sup>o</sup> c<sup>o</sup>, (3) cetopadosa, (4) cetopa-  
sāda, (5) āvilattā cittassa, (6) anāvilattā c<sup>o</sup>; besides  
(7—10) some other peculiarities of mind are indicated.

<sup>1</sup> The reader is asked to take the translation of Pāli words into English as a merely provisional one, and to be indulgent, considering the double difficulty of rendering into a European language and this not German, my own natural instrument of interpretation.

- VI. *Accharāsaṅghāta-Vagga* (p. 10—11) 10 Suttas: —  
 1—2. Reasons for the non-existence or existence, of *cittabhāvanā*; 3—5. on the value of friendliness to every true *Bhikkhu*; 6—7. on the priority of *manas* to all *akusalā* and *kusalā dhammā*; 8—10. on the relation in which *pamāda*, *appamāda*, *kosajja*, and likewise
- VII. *Viriyārambhādi-Vagga* (p. 12—13) 10 Suttas: —  
 1—10. *viriyārambha*, *mahicchātā*, *appi°*, *asantuṭṭhitā*, *sant°*, *ayonisomanasikāra*, *yoniso°*, *asampajañña*, *samp°*, *pāpamittatā*, and further
- VIII. *Kalyāṇamittādi-Vagga* (p. 14—15) 10 Suttas: —  
 1—3. *kalyāṇamittatā*, *anuyoga*, and *ananuyoga* stand to the *akusalā* and the *kusalā dhammā*; 4—5. the *bojjhaṅgā* are said to depend upon *ayonisomanasikāra* and *yoniso°*; 6—10. *paññāparihāni* and *paññāvuddhi* are set over against some other species of *parihāni* and *vuddhi*.
- IX. *Pamādādi-Vagga* (p. 15—16) 17 Suttas: —  
 On *pamāda*, as giving rise to great disadvantages, and on *appamāda*, as giving rise to great advantages; in like manner down to *anuyoga* and *ananuyoga*.
- X. *Adhammādi-Vagga* (p. 16—19) 42 Suttas: —  
 First comes (1—32) a so-called *catukoṭikaṃ* i. e. four-pointed, the four points (or heads) being, of course, *ajjhattikaṃ aṅgaṃ*, *bāhiraṃ aṅgaṃ*, *sammoso*, and *asammoso*, towards which the above (IX) named terms point. Then follow (33—42) ten modes of bringing the 'Good Law' to nought by untrue statements on the part of the *Bhikkhus*.
- XI. *Ekādasama-Vagga* (p. 19—20) 10 Suttas: —  
 Ten modes of establishing the 'Good Law' by true statements on the part of the *Bhikkhus*.
- XII. *Anāpattādi-Vagga* (p. 20—21) 20 Suttas: —  
 The subject-matter of the two preceding *Vaggas* is continued.
- XIII. *Ekapuggala-Vagga* (p. 22—23) 7 Suttas: —  
 On the *Tathāgata* (1—6) and *Sāriputta* (7).

## XIV. Etadagga-Vagga (p. 23—26) 80 Suttas: —

The names of the chief Sāvakas, and Sāvikās, each distinguished by some special virtue, are given.

## XV. Aṭṭhāna-Vagga (p. 26—30) 28 Suttas:

On things that will never happen (aṭṭhāna, anavakāsa), and on such things as will do so (ṭhāna).

## XVI. Ekadhamma-Vagga (p. 30) 10 Suttas: —

Ten subjects to be recollected (anussatis) are pointed to as being conducive to inner emancipation.

## XVII. Bija-Vagga (p. 30—32) 10 Suttas: —

On the influence which micchādīṭṭhi and sammā° exercise on the akusalā and ku° dhammā, (1—4) and likewise ayonisomanasikāra and yoniso° on micchā° and sammā° (5—6), and the latter again on the 'Hereafter' of man (7—8). — Dīṭṭhi is to man what the seed is to the plant: everything goes on accordingly (9—10).

## XVIII. Makkhali-Vagga (p. 33—35) 17 Suttas: —

Micchādīṭṭhi is censured (1—3), moreover it is illustrated by Makkhali 'the foolish man' (4); various sayings on durakkhātattā and svākkhātattā dhammassa, the former being, in every respect, the very reverse of the latter (5—12); existence, however short it may be, is contemned (13—17).

XIX. Appamattaka-Vagga (p. 35—38) 25 Suttas<sup>1</sup>: —

In the Spiritual World, by analogy with Nature, only a few are selected out of many who will be lost.

## XX. Jhāna-Vagga (p. 38—46) 262 Suttas: —

In the first part, comprising about 200 short Suttas, many spiritual exercises are enumerated and recommended to the Bhikkhus who deserve this name. In the second part, beginning with No. XXI of the Edition, kāyagatā sati is extolled and spoken of in such terms as to connect it with the supreme goal of holiness (amata).

Sum total of the Suttas: — 608.

---

<sup>1</sup> The Edition has divided this Vagga into two parts only.

## II. DUKA-NIPĀTA (part I, p. 47—100).

### I. Kammakāraṇa-Vagga (p. 47—52) 10 Suttas: —

1. That which should be avoided (*vajja*) here and hereafter; 2. on worldly and spiritual striving; 3. what is tormenting to man; 4. what is not tormenting; 5. exhortation to the Bhikkhus concerning relentless mental struggle (*appaṭivāṇitā padhānasmim*); 6. on the enjoyment of, or the disgust with things involving attachment; 7. on two dark things; 8. on two bright things; 9. on two guardians of the world (*hiri, ottappa*); 10. on two terms for entrance upon *Vassa*.

### II. Adhikaraṇa-Vagga (p. 52—59) 10 Suttas: —

1—3. On two *balas* (*paṭisaṅkhāna*°, *bhāvanā*°); 4. on two forms of instruction; 5. on the duties of a Bhikkhu who has fallen into sin and of another who has to rebuke him; 6—7. how does it come that some beings go to hell and others to heaven? 8. on the consequences of doing that which should not be done and that which should be done; 9. it is possible to avoid sin and to practise virtue; 10. the very letter of the holy writ is of importance.

### III. Bāla-Vagga (p. 59—61) 10 Suttas: —

1. Foolish and 2. wise men; 3—6. slanderers of the *Tathāgata*, and their opposite; 7. future state of one who conceals his deeds; 8. the same of one who holds false doctrines, and of one who holds true doctrines, and of one who is of evil life; 9. two reasons for life in the forest; 10. two ingredients of *vijjā*.

### IV. Samacitta-Vagga (p. 61—69) 10 Suttas: —

1. The bad are *au fond* ungrateful, and the good are grateful; 2. on filial piety; 3. on *kiriya*vāda and *akiriya*vāda; 4. it is stated to whom offerings are to be made; 5. one who bears the fetters (of existence) within and another who bears them without; much stress is to be laid upon calmness of senses and mind; 6. the Buddha is free from every passion of lust and (philosophical) views; 7. those who have no sensual desires are to be

reckoned as old, even if they are in their first youth; 8. all will go on well when good monks preponderate; 9. verdict on laymen and ascetics according to their conduct; 10. the attitude of the Bhikkhus as to the meaning and text of the Suttantas is of great moment.

V. Parisā-Vagga (p. 70—76) 10 Suttas: —

Ten statements are made about two different assemblages (of Bhikkhus).

VI. Puggala-Vagga (p. 76—80) 12 Suttas: —

1—4. Statements about the Tathāgata and the universal monarch are made; 5. on two sorts of Buddhas; 6—8. on two beings that are not terrified; 9. in two circumstances the kimpurisas utter no human speech; 10. concerning two things women are never to be satisfied; 11. on two forms of life in community (asanta-sannivāsa, santa°); 12. matters of dispute will be settled, in a friendly way if the disputants are themselves pacified.

VII. Sukha-Vagga (p. 80—82) 13 Suttas: —

Thirteen statements are made about two different kinds of comfort.

VIII. Nimitta-Vagga (p. 82—83) 10 Suttas: —

Ten conditions are enumerated, under which the pāpakā akusalā dhammā originate.

IX. Dhamma-Vagga (p. 83—84) 11 Suttas: —

In every Sutta two coordinate notions are named.

X. Bāla-Vagga (p. 84—86) 20 Suttas: —

1—10. Two foolish and two wise men are alternately dealt with; 11—20. the same with two other men, in whom there is increase or decrease of the āsavas.

XI. Āsā-Vagga (p. 86—88) 12 Suttas: —

1. On two longings difficult to get rid of; 2—3. on two individuals difficult to meet with; 4—5. on two individuals difficult to satisfy and on two others easy to satisfy; 6—9. on two causes of rāga, dosa, micchā-ditthi, and sammā°; 10—12. on two kinds of offences.

XII. Āyācana-Vagga (p. 88—91) 11 Suttas: —

1—4. Wishes recommended to a faithful Bhikkhu, Bhikkhuni, Upāsaka, and Upāsikā; 5—8. on mental



dispositions and modes of conduct, by which man eradicates or holds on to self; 9—11. two dhammas are placed in coordination one with another.

XIII. *Dāna-Vagga* (p. 91—92) 10 Suttas: —

Material gifts as opposed to religious gifts.

XIV. *Santhāra-Vagga* (p. 93—94) 12 Suttas: —

The same distinction between a material and religious meaning is further applied to a series of otherwise incoherent notions.

XV. *Samāpatti-Vagga* (p. 94—95) 17 Suttas: —

On seventeen couples of coordinate dhammas, beginning with *samāpattikusalatā* and *samāpattivuṭṭhāna°*

XVI. *Kodha-Vagga* (p. 95—98) 100 Suttas: —

1—10. On ten couples of coordinate dhammas, beginning with *kodha* and *upanāha*; 11—20. by five of them one incurs trouble, and by five others one gains ease; 21—30. five of them produce loss, and five others effect gain to one still under training (*sekha*); 31—50. they lead to hell or to heaven; 51—60. the same dhammas are marked as *akusalā* and *kusalā*; 61—70. as *sāvajjā* and *anavajjā*; 71—80. as *dukkhudrayā* and *sukhu°*; 81—90. as *dukkhavipākā* and *sukha°*; 91—100. as *savyāpajjhā* and *avy°*

XVII. *Atthavasa-Vagga* (p. 98—100) 33 Suttas: —

1—30. Thirty commands are laid by the Tathāgata on his disciples in respect of two matters; [31—33] supplements dealing with the practice of *samatha* and *vipassanā*, to be employed as remedies against lust and all that follows on it.—These supplements recur with some amplifications at the concluding parts of the following *Nipātas*.

Sum total of the Suttas: — 311.

### III. TIKA-NIPĀTA (part I, p. 101—299).

I. *Bāla-Vagga* (p. 101—105) 10 Suttas: —

1. Fear, danger, and distress arise in fools, not in the wise; 2—8. three signs of both classes of men;

9. by bad conduct in deed, word, and thought fools eradicate self and earn blame and dismerit; wise men do the contrary by their right conduct; 10. he that does not give up bad habits, jealousy, and avarice, goes to hell, but he that gives them up, goes to heaven.

II. Rathakāra-Vagga (p. 106—118) 10 Suttas: —

1. Due order is to be observed in deeds, words, and mental conditions (dhammā); 2. three occurrences are always to be called to mind by a universal monarch as well as by a Bhikkhu; 3. both among ordinary men as well as among Bhikkhus there are some without any longing, some having it in part, and some who are free from it (nirāso, āsaṃso, vigatāso); 4. dhamma is the king of the 'king of justice' in his twofold aspect, as universal monarch and Tathāgata; 5. Buddha was once (in his former birth) a clever coachmaker (rathakāra) of king Pacetana; 6. holiness originates in keeping well the door of the senses, in moderation in eating, and in watchfulness; 7. on deeds, words and thoughts, which are harmful or profitable to ourselves and others; 8. a Bhikkhu should dislike sin more than any other thing; 9. three times in the day, he should devote himself to meditation just as a tradesman devotes himself to his trade; 10. like a tradesman he should be circumspect, always having some deficiency, and enjoying the assistance of others.

III. Puggala-Vagga (p. 118—131) 10 Suttas: —

1. On three persons (kāyasakkhī, ditṭhippatto, saddhāvimutto), none of whom may be spoken of as being more accomplished than the other two; 2. on three sick persons differing from one another and three who resemble one another; 3. on three persons as considered in their different modes of effecting kāyasaṅkhāra, vacī°, and mano°; 4. on three persons most helpful to others; 5. on three persons said to have a wound-like, a knowledge-like, and a thunderbolt-like mind; 6—7. on the respect and disrespect to be shown towards three different persons; 8. on three persons said to be

excrement-talking, flower-talking, and honey-talking; 9. moreover on three persons styled blind, one-eyed, and two-eyed; 10. furthermore styled upside-down-wise, hip-wise, and broad-wise.

IV. Devadūta-Vagga (p. 132—150) 10 Suttas: —

1. On filial piety; 2. on a threefold way to the suppression of selfishness and the like; 3. on three causes for the rise of kamma, and their extinction; 4. how the Buddha lives at ease; 5. on the three messengers from the gods (old age, sickness, and death); on some punishments of the bad; Yama's wish to convert himself to the doctrine of the Buddha is spoken of; 6. how great an interest the angels (Tāvātimsā devā) take in the observance of Uposatha on the 8th, 14th, and 15th day of the lunar fortnight; 7. only those that are free from lust, hatred, and delusion and are released from birth and the like can declare themselves models for others; 8. how the future Buddha, although he had been delicately nurtured, abandoned the pride of youth, of health, and of life; 9. on the threefold pride; 10. on the influence of self, of the world, and of the Dhamma of the Blessed-One.

V. Cūḷa-Vagga (p. 150—155) 10 Suttas: —

1. If faith, offerings, and men worthy of them are present with him, a noble man produces much merit; 2. on three things in which a faithful man rejoices; 3. on the conditions under which one is fit for preaching the truth to others, or 4. a (religious) speech may take place; 5. three enactments made by the wise and good; 6. the presence of virtuous ascetics gives men many opportunities of merit by deed, word, and thought; 7. on three properties of aggregated and non-aggregated things; 8. through a faithful head of the family all around him increase in faith, moral conduct, and wisdom; 9. exertions to be made against bad dispositions, towards good dispositions, and with the intention to endure bodily pains; 10. a bad Bhikkhu is to be compared with a robber that lives in an inaccessible place, haunts jungles, and is under the protection of mighty persons.

## VI. Brāhmaṇa-Vagga (p. 155—173) 10 Suttas: —

1—2. By threefold restraint one gets comfort after having departed from this life; 3—5. on three immediate results of the Dhamma; 6. on three reasons by which death now rules on earth; 7. he that prevents men from making offerings to ascetics of the opposite party, falls into three dangers, he must, however, fulfil five conditions in order to render his almsgiving highly meritorious; 8—9. on the three vijjās in the buddhistic sense of the word; 10. on three miracles, one of them being more excellent than the other two.

## VII. Mahā-Vagga (p. 173—215) 10 Suttas: —

1. Three equally enervating doctrines on the actual individual experiences of men, as propounded by some ascetics and brahmins, are refuted and Buddha's own doctrines taught *in extenso*; 2. there is an outlet from the threefold fear of old age, of sickness, and of death; 3. on three classes of high seats, styled divine, great, and noble; 4. on Sarabha, the braggart and vain imitator of the Buddha; 5. there needs no official tradition nor subtle reasoning and the like, in order to ascertain the true doctrine; four consolations arrived at by one whose mind is pure; 6. on the same subject-matter as before with slight differences in tenor and wording; 7. on three subjects of discourse; on those that are versed in it, or not; strictly speaking, there is only one object for discourse and deliberation; 8. on the difference between rāga, dosa, moha; on the special causes for the rise and development of these dhammās as well as for the getting free from them; 9. on the three roots of sin and of goodness, considered, besides, in their consequences; 10. on three forms of the Uposatha, viz. gopālakūposatha, nigaṇṭhū°, and ariyū°; the lastnamed again is subdivided into brahmū°, dhammū°, saṅghū°, silū°, and devatū°; the eightfold Uposatha is exalted, reference being made to the saying: — human royalty, if brought near divine bliss, appears to be miserable.

## VIII. Ānanda-Vagga (p. 215--228) 10 Suttas: —

1. On rāga, dosa, moha, and on the way to get rid of them; 2. a simple method to solve the question of the real possession of truth, and so on, when laid claim to by various teachers; 3. on sila, samādhi, and paññā, styled here sekha; 4. on three 'Purities', as contrasted with those which were taught by Nātaputta; 5. the four elements undergo alterations sooner than does a disciple having faith in the Buddha, Dhamma, and Saṅgha; 6—7. on the three bhavas, how they appear and perpetuate themselves; 8. not every religious life bears fruits of holiness; 9. on the perfume of righteousness; 10. the Tathāgata is able to cause his voice to be heard through the whole universe; prophecy about Ānanda.

## IX. Samaṇa-Vagga (p. 229--239) 10 Suttas: —

1. There are ascetics by mere imagination and in reality; 2. the three sikkhās (adhisiḷa, adhicitta, and adhipaññā) are indispensable to a Bhikkhu; 3. and these three suffice; 4. thence a Bhikkhu is called sekha; 5—7. further explanation of the three sikkhās, in which everything coincides; 8. the three sikkhās defined; 9. as in 8, the third sikkhā, however, is defined differently; 10. only those that are fond of sikkhā and urge it on others, deserve praise.

## X. Loṇaphala-Vagga (p. 239--258) 10 Suttas: —

1. Mind is released not by supernatural power, but by a threefold training; 2. on heretical modes of renouncing all ease in dress, food, and couch, and the opposite of these in the 'Doctrine and Discipline' of the Buddha; 3. on three parisās, styled aggavati, vaggā, and samaggā; 4—6. the Bhikkhu is likened to a wellbred horse; 7. he should not be like a rough cloth, but 8. like a fine one; 9. reason, why for the same trifling sin one goes to hell, and another suffers pain in this world; 10. on the gradual progress in ecstatic meditation, the first step of which is the extermination of gross sins.

XI. Sambodhi-Vagga (p. 258—265) 10 Suttas: —

1—2. On the perfect Enlightenment, and its consequences; 3. Bhikkhus are allowed only to smile moderately, if they are rejoiced by the Dhamma; 4. in indulging in three things there is no satiety; 5. how important it is to guard one's mind; 6. to have a benevolent mind; 7—8. on three causes of kamma, viz. lobha, dosa, moha, and their negative counterparts; 9—10. also on three causes of kamma, viz. an object, past, future, and present, from which chanda arises or does not arise.

XII. Āpāyika-Vagga (p. 265—273) 10 Suttas: —

1. On three future inhabitants of hell; 2. on three persons difficult to meet with; 3. on three persons widely differing from each other; 4. on three other persons; 5—6. on three failures and successes; 7. on three other failures and successes; 8. on three 'Purifications'; 9. as in 8. the third Purification, however, is explained differently and more in detail; 10. on the three 'Silences' (partly identical with 8).

XIII. Kusināra-Vagga (p. 274—284) 10 Suttas: —

1. Offerings bring no great reward to a Bhikkhu, if he is slothful, on the contrary they bring great reward to him, if he is strenuous; 2. reasons why, in company of Bhikkhus who are contentious, one cannot attain perfection, but one can certainly do so in company of Bhikkhus who live together in concord; 3. the Bhikkhus are fully entitled to be joyful; 4. on three teachers; 5. in three things in which one will never believe, when dying, that he has done enough; 6. simile illustrating covetousness, malevolence, and sinful thoughts; 7. women go to hell for three reasons; 8. pride, vanity, and indecision are obstacles to complete salvation; 9. three beings prosper secretly, and three others shine in the open air; 10. men in their anger are likened to lines drawn in stone, ground or water.

XIV. Yodhājīva-Vagga (p. 284—292) 10 Suttas: —

1. A Bhikkhu is like one whose profession is the art of war; 2. three parisās are named; 3. what friend one

should resort to; 4. all saṅkhāras are impermanent, painful, and unreal; 5. Gotama Buddha *versus* Makkhali as regards kamma, kiriya, viriya; 6. three kinds of success and increase are named; 7—9. on three sorts of horses and Bhikkhus; 10. by perfect sila, samādhi, and paññā a Bhikkhu is accomplished in every respect.

XV. Maṅgala-Vagga (p. 292—294) 10 Suttas: —

1—4. By reason of three things one goes to hell or heaven and, 5—8. one eradicates or holds on to self and produces much demerit or merit; 9. three modes of paying reverence; 10. by good conduct in deed, word, and thought every part of the day is lucky.

XVI. Acelaka-Vagga (p. 295—299) 13 Suttas: —

1. Details of certain bodily tortures practised by the Acelakas; 2. details of certain mental exercises in conformity with the doctrine of the Buddha; 3—12. by reason of three things one goes to hell or heaven; [13.] supplement on the practice of three kinds of samādhi (suññata, animitta, appaṇihita) against lust, and so on.

Sum total of the Suttas: — 163.

#### IV. CATUKKA-NIPĀTA (part II).

I. Bhaṅḍagāma-Vagga (p. 1—12) 10 Suttas: —

1. An outlet from existence has been found, viz. sila, samādhi, paññā, vimutti; 2. who are backsliders and who are not? 3. on abusive speech and its opposite; 4. on wrong and right conduct towards four persons; 5. on four persons, more or less distant from or near to the final end of man; 6. not learning alone, but living according to our learning is what we need most; 7. on those who illumine the Saṅgha; 8. on the four subjects of confidence (vesārajjas) to a Tathāgata; 9. the four sources of desire in a Bhikkhu; 10. on the four attachments (yogas) and their abandonment.

II. Cara-Vagga (p. 13—19) 10 Suttas: —

1. In every posture one must strive against lustful,

malevolent, and injuring thoughts; 2. one must have a tranquil mind; 3. on the four right exertions; 4. on the four exertions in detail; 5. four beings said to be the principal; 6. on the four kinds of knowledge which prepare one to penetrate or comprehend the subtle properties (sokhummāni = sukhumalakkhanapaṭivijjhana-kāni ñāṇāni, Com.) i. e. of rūpa, vedanā, saññā, and the saṅkhāras; 7. the four evil states; 8. their opposite; 9. the two states together; 10. the same with reference to an official of the Order.

III. Uruvelā-Vagga (p. 20—31) 10 Suttas: —

1—2. The Buddha relates what has happened once when he was seated under the Ajapāla-fig-tree (differently from M. I, 5); 3. on the meaning of the name »Tathāgata«; 4. there is no superior to the Tathāgata in knowledge; 5. to what end a holy life is lived; 6. on false and true Bhikkhus; 7. the Bhikkhu should be content with little; 8. on the four noble families (ariya-vamsas); 9. on the four dhammapadas; 10. on the same subject, but at great length.

IV. Cakka-Vagga (p. 32—44) 10 Suttas: —

1. The four happy states (cakkas); 2. the four elements of popularity; 3. how the Devas have been terrified by the preaching of the Tathāgata; 4. on the fourfold highest joy; 5. on the man born to wisdom and greatness; 6. 'I am the Buddha'; 7. on him who is not liable to fall away from holiness; 8. on four qualities of a perfect Bhikkhu; 9—10. on two kinds of sacrifices.

V. Rohitassa-Vagga (p. 44—54) 10 Suttas: —

1. On four sorts of samādhibhāvanā; 2. four modes of answering questions; 3. two pairs of four persons; 4. of evil states; 5—6. on the world's end; 7. four things very distant from each other; 8. praise of religious discourse; 9. four perversions of saññā, citta, diṭṭhi, and four non-perversions of them; 10. on four stains of the sun and moon and likewise of some ascetics and brahmins.

VI. Puññābhisanda-Vagga (p. 54—65) 10 Suttas: —

1—2. On four modes of producing a superabundance



of merit; 3—4. on the living together of married people, if both are vile or both are noble, or one is vile and one is noble; 5—6. on likeness of husband and wife in spiritual things; 7. a faithful wife who offers food partakes of four things; 8. the same with a faithful husband; 9. with every benefactor; 10. when does a householder live in discharge of his duties, receive honour and heavenly bliss?

VII. *Pattakamma-Vagga* (p. 65—76) 10 Suttas: —

1. The four wishes of a householder are fulfilled, if he lives in conformity with the doctrine of the Buddha; 2. on four kinds of comfort to be acquired from time to time by a householder; 3. on families where filial piety prevails; 4. four persons going to hell; 5. four persons distinguished by their mode of measuring things; 6. four persons, as distinguished by *rāga*, *dosa*, *moha*, and *māna*; 7. on friendliness, against the four chief classes of snakes (a snake-charm); 8. on the son of perdition (*Devadatta*); 9. on the four exertions (*padhānas*); 10. happy the kingdom which is governed by a religious king!

VIII. *Apaṇṇaka-Vagga* (p. 76—83) 10 Suttas: —

1—2. On four things rendering a *Bhikkhu* sure of his salvation; 3. characteristics of the bad man and the good one; 4. intimacy expels modesty; 5. two pairs of four *aṅgas*; 6. one of the last discourses of the Buddha (= M. P. S. VI, § 5—9); 7. on four things beyond the reach of thought; 8. offerings are made pure sometimes by the giver and sometimes by the receiver, sometimes by neither and sometimes by both; 9. why it comes that trade sometimes leads to loss, sometimes is not according to one's wish, sometimes according to it, and sometimes beyond it; 10. reasons why women are excluded from public assemblages and serious business.

IX. *Macala-Vagga* (p. 83—91) 10 Suttas: —

1—4. Four things that bring man to hell and four others that bring him to heaven; 5. there are persons who are darkness and attached to darkness, others who

are darkness and attached to light, others again who are light and attached to darkness and others who are light and attached to light; 6. the same persons, but designated by other names; 7—10. on four persons metaphorically named after four different sorts of lotuses.

X. Asura-Vagga (p. 91—101) 10 Suttas: —

Classifications of four individuals followed by more or less detailed descriptions.

XI. Valāhaka-Vagga (p. 102—111) 10 Suttas: —

Four individuals are by turns compared with four clouds (1—2), four waterpots (3), four water-pools (4—5), four mango fruits (6), four mice (7), four oxen (8), four trees (9), four snakes (10).

XII. Kesi-Vagga (p. 112—121) 10 Suttas: —

1. The Buddha as trainer of the human steer, his manner of doing so; 2. the Bhikkhu is likened to a horse of good breed; 3. on four kinds of such horses and of Bhikkhus who are like them; 4. on four properties of a royal elephant and of a Bhikkhu; 5. on four conditions, and how to act accordingly; 6. with regard to four states one should be zealous; 7. against four states one should stand upon one's guard; 8. four places, which the believing man should visit with emotion; 9. the fourfold fear; 10. another fourfold fear.

XIII. Bhaya-Vagga (p. 121—133) 10 Suttas: —

1. On the fear of blame by oneself and by others, of punishment, and of suffering in hell; 2. on four dangers which a young man of good family has to expect, when he has given up the world; 3—6. on four individuals practising the same mystic meditations and yet differing, as to their future state, because the one is an unconverted man and the others are walking in one of the Four Paths; 7—8. on four wonderful and marvellous things occurring at the manifestation of the Tathāgata; 9—10. on four wonderful and marvellous qualities in Ānanda.

XIV. Puggala-Vagga (133—139) 10 Suttas: —

1—8. Further classifications of four individuals; 9. on four kinds of preachers; 10. on four speakers.

XV. Ābhā-Vagga (p. 139—141) 10 Suttas: —

1—5. Four splendours and the like, the first of them always being wisdom; 6—7. on four due seasons; 8—9. four sins and four virtues of speech; 10. four choicest parts (sāras).

XVI. Indriya-Vagga (p. 141—149) 10 Suttas: —

1. Four indriyas; 2—5. four balas; 6. that which cannot be exactly counted of a kalpa; 7. on four diseases of one who has become an ascetic; 8. four things which indicate with certainty spiritual loss or gain; 9. Ānanda converts a Bhikkhunī who has sent for him, using illness as a pretext; 10. who the Sugata is and the Discipline taught by the S.; on four causes by which the 'Good Law' is brought to nought or not.

XVII. Paṭipadā-Vagga (p. 149—157) 10 Suttas: —

1. Four practices (paṭipadās); 2—3. explained differently in each of both Suttas; 4—5. on four other practices, with different explanations for the two former; 6. an estimation of the four practices, named *sub* 1, is made; 7—8. two of these practices are conducive to emancipation, one to incomplete and one to complete emancipation; 9. on four individuals, two enjoying Nirvāṇa during this life and two after the dissolution of the body; 10. Ānanda makes four statements about those who declare their attainment of Arhatship.

XVIII. Sañcetanika-Vagga (p. 157—170) 10 Suttas: —

1. Origin and end of pleasure and pain; 2. on four sorts of attabhāvapaṭilābha; reasons why some beings return to this world after death and others do not return; 3. on a special practice of the four paṭisambhīdās; 4. the world of delusion stands or falls with the six Objects of Contact; 5. only he who is endowed with good conduct comprehends rightly and, therefore, succeeds in putting an end (to sorrow); 6. wishes that are to be recommended to a faithful Bhikkhu, Bhikkhunī, Upāsaka,

and Upāsikā; 7. there is no reality whatever in the four elements, be they considered from within or from without; 8. on four individuals, for two of whom true salvation cannot be expected, while, on the other hand, it may be so with the others; 9. why some beings do not attain Nirvāṇa in this life, and some others attain it; 10. on four criterions (mahāpadesā) to ascertain the word of the Buddha.

**XIX. Yodhajīva-Vagga** (p. 170—184) 10 Suttas: —

1. A Bhikkhu is like one whose profession is the art of war (Cf. III, xiv, 1); 2. against old age, sickness, death, and the result of bad actions there is no surety; 3. one should not speak before judiciously discriminating the effects of speech; 4. on those who fear death and on those who have no fear of it; 5. the Buddha maintains that he has proclaimed four truths, styled truths of the brahmins; 6. the Buddha answers some questions, saying *inter alia* that he who understands the Dhamma by the Gāthā having four Pādas is versed in the Scriptures; 7. no one but the good man is able to perceive who is the good and who is the bad man; 8. the layman Maṇḍikāputta plans to lay hands upon the Buddha; 9. four means by which certain states are to be realised; 10. four terms are explained, viz. devapatta, brahma°, ānejja°, and ariya°.

**XX. Mahā-Vagga** (p. 185—216) 10 Suttas: —

1. On four blessings which are to be expected for those who have well mastered the Dhamma; 2. how righteousness is appropriate to living together, candour to bargains and selling, firmness to misfortune, and wisdom to conversation; 3. blessed is the magic art by which the Buddha draws men over to him; 4. on four Purities to be striven after (pārisuddhipadhāniyaṅgas); 5. after hearing the quintessence of the doctrine of the Buddha, a disciple of the Nigaṅṭhas confesses that till now he has been like one standing in water and yet being thirsty; 6. those ascetics and brahmins who abhor tapas as a means to escape from the flood are refuted,

purity of conduct in every respect is needed by him who aspires to the supreme knowledge; simile of the yodhājīva (Cf. XIX, 1); 7. on the reason why some women are ugly and poor, some ugly and rich, some beautiful and poor, and some other women beautiful and rich; 8. on four individuals, some of whom being austere towards themselves, some towards others, some both towards themselves and others, some neither towards themselves nor others; 9. doctrines about desire (taṇhā); 10. on the way to complete extinction of the pride that says 'I am'.

**XXI. Sappurisa-Vagga** (p. 217—225) 10 Suttas: —

On the bad man and on him who is worse than the bad man, and likewise on the good man and on him who is better than the good man.

**XXII. Sobhaṇa-Vagga** (p. 225—228) 10 Suttas: —

1. Four persons defile an assemblage and four give splendour to it; 2—10. four things lead to hell and four to heaven.

**XXIII. Sucarita-Vagga** (p. 228—230) 10 Suttas: —

1. The four sins of speech and the four virtues of it; 2—10. four things by which man eradicates or holds on to self.

**XXIV. Kamma-Vagga** (p. 230—239) 10 Suttas: —

1. Four deeds; 2—6. the same explained; 7—8. four kinds of deeds lead to hell, and four other kinds to heaven; 9. four degrees of ascetics; 10. four blessings to be expected for a good man.

**XXV. Āpatti-Vagga** (p. 239—246) 10 Suttas: —

1. On four reasons why a bad Bhikkhu is pleased to cause divisions among the Saṅgha; 2. on the fear of sin in its fourfold aspect as bringing about Defeat, as requiring formal meeting of the Order, or repentance and confession, respectively; 3. on four aims with which a religious life is lived; 4. on four modes of lying; 5. four persons are worthy of a dāgaba; 6. four things conducing to the increase of wisdom, are most helpful to

human beings; 7. four dishonourable practices; 8. four honourable ones; 9—10. on the same subject.

**XXVI. Abhiññā-Vagga** (p. 246—253) 10 Suttas: —

1. On four classes of dhammas; 2. on four ignoble and noble searches; 3. the four elements of popularity; 4. the four sources of desire and the checking of them; 5. why some families do not last long and others do; 6—7. the Bhikkhu is likened to a well-bred horse (Cf. III, x, 4—6); 8. four Forces (balas); 9. four reasons why a Bhikkhu is unable to live a retired life in the forest, and four reasons why another Bhikkhu is able to do so; 10. four conditions by which man eradicates or holds on to self.

**XXVII.** (p. 253—257) 11 Suttas: —

1—10. By four things one goes to hell and by four others to heaven; [11.] supplement on four things to be practised, for the sake of the knowledge which causes the abandoning of lust and all that follows on it.

Sum total of the Suttas: — 271.

**V. PAÑCAKA-NIPĀTA** (part III, p. 1—278).

**I. Sekhabala-Vagga** (p. 1—9) 10 Suttas: —

1. The (5) sekhabalas enumerated; 2.—described; 3.—lead to both pleasures, earthly and 4. heavenly; 5.—secure a holy life; 6.—protect against sin; 7.—make a man independent of external guard and 8—9. steadfast in the 'Good Law'; 10.—give him increase in the 'Doctrine and Discipline'.

**II. Bala-Vagga** (p. 9—14) 10 Suttas: —

1. The (5) balas (= sekha°); 2. the foremost amongst the sekhabalas is pannā°; 3. a partly different list is given; 4.—described; 5. where each of them is to be seen; 6. = 2.; 7—10. four modes of practising sila, samādhi, paññā, vimutti, and vimuttiñāpadassana.

**III. Pañcaṅgika-Vagga** (p. 14—32) 10 Suttas: —

1—2. No spiritual welfare without compliance to those living with us in the same community; 3. a mind

not depraved by the (5) depravities easily realizes the (5) abhiññās; 4. where is sīla, there is sammāsamādhi (up to vimuttiñānadassana); 5. sammādiṭṭhi bears fruits of salvation only when favoured by five things; 6. the (5) vimuttāyatanas described; 7. the (5) nāṇas arising from the practice of appamāṇa samādhi; 8. methods of practising the fivefold samādhi, and powers attained by doing so; 9. blessings of caṅkama; 10. on some (5) nissandas.

#### IV. Sumanā-Vagga (p. 32—44) 10 Suttas: —

1. On the meritoriousness of almsgiving; 2. in the first place donations are to be made to the Order of the Enlightened-One; 3. on the duties of women; 4. on the reward of almsgiving in this world and in the next; 5. blessings of almsgiving; 6. gifts made at due season; 7. how alms consisting in food are duly returned to the giver; 8. advantages bestowed upon him who has faith; 9. reasons for parents to wish for a son; 10. everybody reaches prosperity through one who has faith.

#### V. Muṇḍarāja-Vagga (p. 45—62) 10 Suttas: —

1. On five modes of appropriating wealth, approved of by the Buddha; 2. a good man is a benefactor in five respects; 3. on five rare boons which are not to be obtained by prayers or aspirations; 4. he who gives pleasant things receives also pleasant things; 5. on a fivefold superabundance of merits; 6. five blessings are named; 7. on five treasures; 8—9. on five states not to be obtained by anybody in the world; 10. how the venerable Nārada calmed king Muṇḍa at the death of queen Bhaddā.

#### VI. Nivarāṇa-Vagga (p. 63—79) 10 Suttas: —

1. On five obstructions to reasoning; 2. these are a store of evil; 3. five qualities to be striven after; 4. five wrong times for spiritual exertion; 5. womankind is throughout a snare of Māra; 6. how to secure religious life; 7. everybody should consider repeatedly five matters; 8. on five reasons of worldly prosperity; 9—10. five

qualities are difficult to meet with in one who has left the world when he was aged.

VII. Saññā-Vagga (p. 79--83) 10 Suttas: —

1—2. Five ideas, if developed, end in Nirvāṇa; 3—4. the fivefold noble growth; 5—6. how a Bhikkhu may be fit for conversing with and living with his fellow-students; 7. what result is to be expected for a Bhikkhu or Bhikkhunī who practises five conditions; 8. the Buddha himself has practised them before attaining Buddhahood; 9—10. five exercises conducive to the highest perfection.

VIII. Yodhājīva-Vagga (p. 84--110) 10 Suttas: —

1—2. Five epithets of a Bhikkhu released in mind, released by wisdom; 3—4. on the Bhikkhu who has his dwelling in the Law (dhammavihārin); 5—6. on five individuals, resembling five warriors by profession; 7—10. on five disasters to come (anāgatabhayāni).

IX. Thera-Vagga (p. 110--118) 10 Suttas: —

1—5. On five qualities which make an Elder disagreeable to his fellows in the Brotherhood; 6—7. on five qualities which make an Elder agreeable to his fellows in the Brotherhood; 8. on five qualities by which an Elder is unprofitable, and on five by which he is profitable to everyone; 9. five qualities of a Bhikkhu still under training are enumerated, which bring about loss or gain, respectively; 10. the same are explained.

X. Kakudha-Vagga (p. 118--126) 10 Suttas: —

1—2. Five blessings named; 3. five modes of declaring one's own knowledge; 4. five pleasant states of life; 5. by five qualities a Bhikkhu will soon attain the immovable State; 6—8. the same, but adding, as further condition, the exercise which consists in fixing the attention on the inspiration and expiration; 9. the Tathāgata is likened to the lion, king of animals; 10. on five spurious teachers and the one true teacher, i. e. the Blessed-One.

XI. Phāsuvihāra-Vagga (p. 127--136) 10 Suttas: —

1. On five conditions of confidence for a Bhikkhu still under training; 2. what makes a Bhikkhu ill-famed?



3. a bad Bhikkhu is like a bandit full of tricks for escaping; 4. what gives a Bhikkhu the dignity of a tender ascetic (*samaṇasukhumāla*)? 5. five other pleasant states of life (Cf. X, 4); 6. how far can the Order live a pleasant life? 7—8. by five qualities a Bhikkhu deserves worship and gifts; 9. by five qualities a Bhikkhu rules the four quarters; 10. by five qualities he is fit for a solitary life in the forest.

**XII. Andhakavinda-Vagga** (p. 136—142) 10 Suttas: —

1. Five qualities make a Bhikkhu disagreeable and five others make him agreeable to families; 2. five conditions under which an ascetic is unfit for attendance and five others under which he is fit for it; 3. also, unfit or fit for right meditation; 4. the junior Bhikkhus are to be instructed and established in five rules of life; 5—10. five qualities drag a Bhikkhuni down to hell and five others lead her up to heaven.

**XIII. Gilāna-Vagga** (p. 142—147) 10 Suttas: —

1. If a Bhikkhu in illness is not deprived of five qualities, he may hope to find perfect release; 2. what result is to be expected for a Bhikkhu or Bhikkhuni who practises five conditions (Cf. VII, 7); 3. five conditions under which a sick man is hard to tend, and five others, under which he is easy to tend; 4. five qualities which make a person unfit to tend a sick man, and five others which make him fit for such services; 5—6. five things do not bestow long life and five things do so; 7. five conditions under which a Bhikkhu is unfit to live alone, when he is gone away from the Order, and five other conditions under which he is fit to do so (*saṅghamhāvapakāsitun ti saṅghato nikkhamitvā ekato vasitun*, Com.); 8. five troubles and five comforts of an ascetic; 9. five unpardonable sins; 10. five losses and five blessings.

**XIV. Rāja-Vagga** (p. 147—164) 10 Suttas: —

1. The Tathāgata, when founding the kingdom of righteousness, has his counterpart in the universal monarch; 2. and Sāriputta his in the eldest son of the

universal monarch, who succeeds his father on the throne; 3. both the universal monarch and the Tathāgata are subject to the Dhamma, their king (Cf. III, II, 4); 4. as an anointed king, wherever he abides, is in his own realm, even so a Bhikkhu, wherever he abides, has his mind released; 5—6. as the eldest son of a king aspires to royalty, or viceroyalty, respectively, even so does a Bhikkhu with regard to the destruction of sin; 7. five persons who sleep little in the night; 8. a Bhikkhu who deserves this name is likened to a true royal elephant; 9—10. five conditions under which an elephant of State does not deserve this name, or deserves it, respectively, and likewise five conditions under which a Bhikkhu does not deserve worship and gifts, or deserves them, respectively.

**XV. Tikāṇḍaki-Vagga (164—174) 10 Suttas: —**

1—2. On five individuals, each having some noteworthy characteristics; 3. five jewels, the appearance of which is rare on earth; 4. on five modes of arriving at indifference of mind; 5. by five one goes to hell and by five others to heaven; 6. five conditions under which a friend is not to be resorted to, and five others under which he is to be resorted to; 7. how a bad man gives alms, and how a good man does so; 8. on the manner of almsgiving by a good man; 9—10. five conditions bring about deterioration in a Bhikkhu, said to be samayavimutta, but not so their opposite.

**XVI. Saddhamma-Vagga (p. 174—185) 10 Suttas: —**

1—3. On the spirit in which the 'Good Law' must be heard, in order to bring fruit to the hearer; 4—6. the decline of the 'Good Law', as well as its duration, depends upon the wrong or right behaviour of the Bhikkhus; 7. on speeches styled ill placed and well placed, respectively; 8. five reasons for a Bhikkhu to be diffident, and five others for him to be confident; 9. one who is about to instruct others should call to mind five things; 10. five things difficult to remove.

**XVII. Āghāta-Vagga** (p. 185—202) 10 Suttas: —

1—2. On five repressions of ill-will; 3. = VII, 5—6; 5. five reasons why one puts a question to another person; 6. in the first part a dispute between Sāriputta and Udāyi is related, and in the second the Buddha shows how an Elder is agreeable to his fellows in the Order; 7. precepts for him who likes to pronounce an exhortation, and for him who receives it; on those who are not susceptible of exhortation and those who are so; 8. man is compared to a tree the growth of which is stopped or left unchecked; 9. how far a Bhikkhu apprehends quickly and does not forget what he has learnt; 10. what is the best sight, hearing, comfort, perception, and existence?

**XVIII. Upāsaka-Vagga** (p. 203—218) 10 Suttas: —

1—2. Five reasons for a layman to be diffident, and five others for him to be confident; 3. five reasons for going to hell or to heaven; 4. five dangers for a layman; 5. by five qualities one is an outcast, and by five others one is a jewel among laymen; 6. five reasons for a layman to retire into solitude, from time to time; 7. five forbidden trades; 8. one who observes the five Commandments need not be afraid of penalties; 9. a householder too is destined to the supreme Insight (sambodhi); 10. story of the pious Gavesī who, under the supreme Buddha Kassapa, has realized the highest salvation, together with 500 laymen who have become ascetics.

**XIX. Arañña-Vagga** (p. 219—221) 10 Suttas: —

1—10. Ten classes of men, each excelling by a special kind of ascetism, are described, and in every class one is named, as being the best among five who devote themselves to the same life, but from different motives.

**XX. Brāhmaṇa-Vagga** (p. 221—246) 10 Suttas: —

1. On five ancient brahmanic customs, which at present only occur among dogs; 2. on five classes of Brahmins; 3. the Buddha answers a Brahmin asking him the reason why the sacred texts sometimes cannot be

recalled, and sometimes can; 4. a Brahmin praises the Dhamma of the Buddha, extolling it by five exquisite similes; 5. the same Brahmin is allowed to praise the Buddha in the presence of 500 Licchavis; 6. on the five great dreams of the Bodhisat; 7. on five obstacles of the Vassa, unknown to ordinary soothsayers; 8. a word is well spoken, if endowed with five qualities; 9. when virtuous ascetics visit a family, there are five occasions for this to produce merit; 10. on the five elements of deliverance.

**XXI. Kimbila-Vagga** (p. 247—251) 10 Suttas: —

1. Reasons why, after the Parinirvāṇa of the Tathāgata, the 'Good Law' will not endure, and why it will endure; 2. five blessings in hearing the Dhamma; 3. a Bhikkhu is likened to a well-bred horse; 4. the five Forces (balas); 5. the five Cetokhilas; 6. five bondages of heart; 7. five blessings in gruel (yāgu); 8. also in cleaning one's teeth with a toothstick; 9. five evil consequences of reciting the Dhamma with a drawling, singing voice; 10. how one receives in sleep the reward of one's thoughtlessness and thoughtfulness, respectively.

**XXII. Akkosaka-Vagga** (p. 252—256) 10 Suttas: —

Five evil results springing from (1) reviling (2) contentiousness (3) breach of morality (4) talkativeness (5—6) ill-will (7—8) unamiability (9) fire (10) sojourn at Madhurā. [From 3—8 the good results of the opposite good conduct are also named.]

**XXIII. Dīghacārika-Vagga** (p. 257—261) 10 Suttas: —

Five evil results springing from (1—2) roving about (3—4) exceedingly protracted residence (5) living as a family friend (6) too intimate contact with families (7) wealth (8) a family taking its meal at the wrong time (9—10) black snakes, a counterpart of which are women. [At 1—4 and 7—8 the opposite blessings are named.]

**XXIV. Āvāsika-Vagga** (p. 261—267) 10 Suttas: —

1. By five qualities a resident Bhikkhu is unworthy or worthy of honour; 2. he is disagreeable or agreeable

to his fellow-students; 3. he illumines his residence; 4. he is very useful to his residence; 5. he has compassion on householders; 6—10. he goes to hell or heaven.

XXV. Duccarita-Vagga (p. 267—270) 10 Suttas: —

1—8. Five evil and good results springing from bad or good conduct, respectively; 9. five evils i. e. those of a charnel-house and those likened to them, in a man; 10. five evil results to one who is in love with another.

XXVI. [Upasampadā-Vagga] (p. 271—278) 21 Suttas: —

1. Qualities to be sought for in the Bhikkhu who confers the Upasampadā; 2. those in him who gives Nissaya or institutes a novice; 3—8. five sorts of selfishness, for the destruction of which one lives a religious life. After having given them up, one is able to practise the four Jhānas and so on, up to Arhatship; 9—11. qualities necessary to anyone of the (13) officials in the Order; 12—15. the observance or non-observance of the five Commandments decides the heaven or hell for each one, be he Bhikkhu or layman, man or woman, orthodox or sectarian; [16—21.] supplement corresponding with III, xxvii, 11, differing only in number and kind of things to be practised.

Sum total of the Suttas: 271 or about 300, if we count a separate Sutta for each of the different persons mentioned *sub* XXVI, 9—11 and 12—15.

### CHAKKA-NIPĀTA (part III, p. 279—452).

I. Āhuneyya-Vagga (p. 279—288) 10 Suttas: —

1—4. Various reasons, in number six, why a Bhikkhu is qualified to receive homage and presents; 5—7. a Bhikkhu thus qualified is likened to a well-bred royal horse; 8. six Anuttariyas; 9. six subjects to be recollected; 10. the same in detail.

II. Sārāṇiya-Vagga (p. 288—308) 10 Suttas: —

1—2. On six matters that should be remembered; 3. on six principles or elements of Deliverance; 4—5. on

the unhappy and happy death; 6. a wife endeavours to lead her husband, who is ill, to complete indifference of mind; 7. the Buddha exhorts his disciples to spiritual strenuousness; 8. on the sinfulness of hurting any species of living beings; 9. how to dwell on the thought of death; 10. reasons for doing so.

### III. Anuttariya-Vagga (p. 309—329) 10 Suttas: —

1. Three conditions connected with spiritual decay; three further reasons; 2. six conditions, the very reverse of the former; 3. on six denominations of sensual pleasures; 4. a Bhikkhu, if endowed with six qualities, is able to cleave mount Himavat; 5. on six subjects to be recollected (dealt with differently from I, 10); 6. = 5. (only slightly varied); 7. on six seasons for a Bhikkhu to approach another endowed with mental energy, for the sake of being instructed in the Dhamma; 8. dispute among the Elders about the due season for doing the aforesaid (7.); Mahākaccāna repeats what he had heard from the Buddha himself (= 7.); 9. on five subjects to be recollected, propounded by Ānanda, while the sixth is added by the Buddha (differently from I, 9; 10; III, 5; 6); 10. the six Anuttariyas are explained in full.

### IV. Devatā-Vagga (p. 329—344) 12 Suttas: —

1. Six conditions of spiritual decay and their opposite; 2. six conditions of spiritual progress; 3. the same, only 5—6 are given differently; 4. without faith in the Buddha, the Dhamma, and the Saṅgha, and observance of the Commandments nobody, not even the highest angel and archangel, can enter supreme knowledge; 5. six ingredients of vijjā; 6. on six roots of contention; 7. on the almsgiving which has six attributes; 8. a Brahmin who denies action is refuted; 9. three causes of the rise of kamma; three further causes; 10. reasons why the 'Good Law' will be of short or long duration after the Parinirvāṇa; 11. whatever he shall desire, nothing is impossible to a Bhikkhu having his mind under control; 12. what the Buddha likes most.

## V. Dhammika-Vagga (p. 344—373) 12 Suttas: —

1. Who is the true Nāga? 2. how did it come that Migasālā, a lay-woman, was unable to understand how two men, one living in celibacy and one in the married state, could attain the same lot after death; 3. on poverty in a twofold meaning; 4. Bhikkhus who devote themselves to Jhāna should be praised; 5—6. how far the Dhamma of the Buddha is attended with advantages even in this world; 7. it is enough to know oneself free from āsavas; 8. without subjugation of senses there is no final release, just as a tree deprived of branches and leaves is destined to ruin; 9. Ānanda answers a question addressed to him by Sāriputta who in turn says that Ā. himself is a true pattern of a Bhikkhu; 10. on six different ends of life; 11. on appamāda depends both the temporal and the spiritual end of life; 12. the story of the venerable Dhammika who, on account of his quarrelsome disposition, had been banished by native people from seven different abodes, and was gone to the Buddha, who, in his turn, receives him in friendly way, and converts him from his roughness.

## VI. Mahā-Vagga (p. 375—420) 10 Suttas: —

1. A lute with strings too loose or too strained gives no tone, and such is man, when striving after holiness; the Arhat is intent upon six matters; 2. on the occasion of the death of the venerable Phagguṇa the Buddha expounds six blessings of hearing the Dhamma and investigating its sense, in due season; 3. Pūraṇa Kassapa divided mankind into six classes, according to the colour they have by nature, but the Buddha alone knows what is the nature of men, and propounds, therefore, another division of mankind; 4. on six conditions under which a Bhikkhu is worthy of homage and presents, also on six different modes of getting rid of the āsavas; 5. the Buddha exhorts a worker in wood to give alms to the Order; 6. the story of Citta son of Hatthisāri who, after having become a Bhikkhu and attained high spiritual states, returned to the world, but again left the world

and attained Arhatship; 7. whereas the Elders try to guess the meaning of an enigmatical sentence, the true meaning of it is set forth by the Buddha; 8. the Tathāgata possesses full knowledge of the hearts of men; 9. doctrines on sensual pleasures (kāmas), their origin, difference, fruit, cessation, and the way leading to this last; the same doctrines on vedanā, saññā, āsava, kamma, and dukkha; 10. on the six Balas or Forces of the Tathāgata, and how he, therefore, is able to answer every question.

VII. Devatā-Vagga (p. 421—429) 10 Suttas: —

1—2. Without having abandoned six dhammas one is unable to realize the fruition of the State of Anāgāmin and Arhat, respectively; 3. on some consequences of cultivating friendship with sinners and with virtuous men; 4. of delighting in society and of not delighting in it; 5. on six conditions of spiritual gain, concisely and at length; 6. without concentration of mind the various kinds of Iddhi will not arise, with it they will arise; 7—10. six qualities are needed by a Bhikkhu, if he wishes to arrive at readiness in realizing everywhere anything he likes, at strength in contemplation, and at the first stage of trance.

VIII. Arahatta-Vagga (p. 429—434) 10 Suttas: —

1. Six qualities in a Bhikkhu decide his present and future state; 2. six are indispensable for realizing Arhatship; 3. and full knowledge of supreme wisdom; 4. by six a Bhikkhu lives in complete ease, when he has also set about the destruction of āsavas; 5. what is needed to acquire and augment virtue; 6. a Bhikkhu makes swift progress in virtue, if he abides in six conditions; 7—8. he goes to hell or heaven, if he is endowed with six habits; 9. six requisites for a Bhikkhu who will realize Arhatship; 10. under six conditions spiritual loss or gain, respectively, are to be expected.

IX. Sīti-Vagga (p. 435—440) 11 Suttas: —

1. Six conditions under which a Bhikkhu is unable or able to realize the highest calmness of mind;



2—4. to conform his life to the 'Good Law'; 5. to attain truth; 6—7. one who adheres to right views is no longer able to produce six mental states; 8—11. six points of non-liability (abhabbatthānas).

X. Ānisaṃsa-Vagga (p. 441—445) 11 Suttas: —

1. Six rare appearances; 2. six blessings of seeing face to face the Fruition of Sotāpatti; 3—6. unless a Bhikkhu regards saṅkhāras, dhammas, and nibbāna as they ought to be regarded, he cannot reach his goal; 7—9. a Bhikkhu is able to call up in his mind the idea of impermanence, of suffering, and of non-individuality, if he reflects upon six blessings and neglects all existing things; 10. the three bhavas are to be given up, and one should be trained in the three sikkhās; 11. the three taṇhās and the three mānas are to be given up.

XI. Tika-Vagga (p. 445—449) 10 Suttas: —

Ten groups of dhammas each are enumerated.

XII. (p. 449—452) 8 Suttas: —

1. Under six conditions one is unable or able to meditate on the impurity of the body; 2. the same as regards meditation on the evils of sensations, and so on; 3—4. how, on account of six qualities, celebrated householders, beginning with Tapussa, attained the highest consummation; 5—8. supplements.

Sum total of the Suttas: — 124, or about 150 if we count a separate Sutta for each of the Satipaṭṭhānas (XII, 2) and likewise for each householder (XII, 4).

### SATTAKA-NIPĀTA (p. IV, p. 1—149).

I. Dhana-Vagga (p. 1—8) 10 Suttas: —

1—2. Seven conditions under which a Bhikkhu is either not dear or dear to his fellow-students; 3. seven Balas; 4. the same explained; 5. seven Dhanas; 6. the same explained; 7. seven kinds of wealth not shared (with the owner) by others; 8. seven Saṃyojanas; 9. how in order to get rid of them a holy life is lived; 10. also seven S. (the same as *sub* 8 exc. 6 and 7, which are different).

## II. Anusaya-Vagga (p. 9—15) 8 Suttas: —

1. Seven Anusayas; 2. how these are to be abandoned;
3. which families are to be visited; 4. seven individuals are worthy of homage and presents; 5. simile of the water applied to seven individuals; 6—7. on seven individuals, each of whom is worthy of homage and presents;
8. seven constituent parts of a niddasa (= khīṇāsava).

## III. Vajji-Vagga (p. 16—27) 12 Suttas: —

1. Seven conditions of welfare taught to the Licchavis about the Vajjians (sermon referred to *sub* 2 § 3);
2. on the same subject (= M. P. S. I, 1—5); 3. (= M. P. S. I, 6); 4—7. on the same subject with some variations;
- 8—9. seven conditions of loss or welfare for a Bhikkhu under training, and for a lay-disciple; 10—12. seven kinds of failure, success, loss, and gain of a lay-disciple.

## IV. Devatā-Vagga (p. 27—39) 10 Suttas: —

- 1—4. On seven conditions of welfare for a Bhikkhu (in each Sutta with slight variations); 5—6. what Bhikkhu is to be resorted to as a friend; 7. on seven qualities required by a Bhikkhu who will realize the four Paṭi-sambhidās; 8. seven required by him who wishes to get the mind under control (the same with regard to Sāriputta); 9. the Buddha points to the seven constituent parts of a niddasa (Cf. III, 8) as made known by him;
10. = 9 (only the niddasavatthus are differently given).

## V. Mahāyañña-Vagga (p. 39—67) 10 Suttas: —

1. The seven Viññāṇatṭhitis; 2. seven requisites for the attainment of samādhi; 3. seven fires; 4. on the occasion of a great sacrifice the Buddha delivers a speech full of moral instruction; 5. seven ideas to be developed;
6. the same in detail; 7. without complete chastity there is no complete knowledge; 8. on union and separation with regard to both sexes; 9. reasons why the same offerings have, in one case, no great reward, while, in another case, they have a great reward; 10. what a lay-woman called the greatest wonder among seven.

## VI. Avyākata-Vagga (p. 67—98) 10 Suttas: —

1. Why there is no uncertainty about things not

manifested in a holy disciple of the Buddha, learned in the Scriptures? 2. on seven states of man (*purisagatis*) and the so-called *anupādā parinibbāna*; 3. *Moggallāna* receives instruction on the knowledge possessed by the inhabitants of the *Brahma-world*, concerning *sa-upādisesa* and *anupādisesa*, from the mouth of one of them, and the Buddha supplements it; 4. on the immediate fruits of almsgiving; 5. on four matters which a *Tathāgata* need not guard against, and on three in which he is blameless; 6. reasons why the 'Good Law' will have no long duration, and why it will last long; 7. seven qualities in a *Bhikkhu* who wishes to effect the destruction of *āsavas*; 8. rules to overcome somnolence, and some other miscellaneous subjects are dealt with; 9. on seven wives, each of them likened to a murderer, a robber and so on; 10. doctrines on anger.

#### VII. *Mahā-Vagga* (p. 99—139) 10 Suttas: —

1. Simile of a tree without or with branches and leaves applied to the spiritual order; 2. 'on the theme 'impermanent are all component things', with copious illustrations taken from the general dissolution in future times; the example of a former teacher named *Sunetta*; 3. under which conditions *Māra* cannot attack a holy disciple; 4. on seven qualities by which a *Bhikkhu* becomes worthy of homage and presents; 5. on the high dignity of one who is styled *khīṇāsava*; 6. reverence for the Teacher implies also reverence for the *Dhamma* and so on, and the same with irreverence; 7. practice of the *satipaṭṭhānas* and the like is indispensable for arriving at final emancipation; 8. the sermon called *aggi-kkhandhopama*, on the preaching of which a hot stream of blood gushed from the mouth of sixty *Bhikkhus*, and sixty others returned to the world saying 'difficult is this O Blessed-One, difficult is this O Blessed-One', while sixty others reached salvation; 9. on forbearance towards our fellows in religious life; 10. life is short, let us cultivate earnestness!

## VIII. Vinaya-Vagga (p. 140—144) 10 Suttas: —

1—8. Seven qualities of a vinayadhara; 9. on a sure criterion for discerning what is the Dhamma, the Vinaya, and the doctrine of the Buddha; 10. seven rules for settling questions.

## IX. [Vaggasāṅgahitā Suttantā] (p. 144—149)

10 Suttas: —

On some miscellaneous matters, each of which is discussed as comprising seven parts.

Sum total of the Suttas: — 90 or a little more, if we here also count the last Suttas separately.

## AṬṬHAKA-NIPĀTA (part IV, p. 150—350).

## I. Mettā-Vagga (p. 150—172) 10 Suttas: —

1. Eight advantages to be expected from the practice of benevolence; 2. eight reasons and causes which strengthen elementary wisdom (āḍibrahmacariyikā paññā); 3—4. eight qualities which make a Bhikkhu unpleasant or pleasant to his fellow-students; 5. eight conditions inseparable from the 'world'; 6. the same at greater length; 7—8. whosoever will not be subdued by those (worldly) inclinations which have ruined Devadatta must subdue them; 9. on certain practices of Nanda which are conducive to religious life; 10. why it is necessary to remove bad Bhikkhus, in order to save the rest.

## II. Mahā-Vagga (p. 172—208) 10 Suttas: —

1. Some brahmanical statements about the ascetic Gotama put in a true light; 2. Siha, the general, visits the Blessed-One who, in his turn, overcomes the scruples of the former (= M. VI, 31); 3. a Bhikkhu is likened to a well-bred royal horse; 4. difference between horses and men, in respect of their behaviour; 5. eight defects; 6. eight qualities by which a Bhikkhu (and Sāriputta) is suitable for a messenger; 7—8. woman fascinates man, and man woman by reason of eight things; 9—10. on eight wonders of the ocean and on eight of the Doctrine and Discipline.

### III. Gahapati-Vagga (p. 208—235) 10 Suttas: —

1. Ugga of Vesālī, a householder, narrates eight marvellous events which have happened to him, and is proclaimed by the Buddha to be endowed with eight marvels; 2. the same is related of Ugga of Hatthigāma; 3. Hatthaka Ālavaka, another householder, is praised by the Buddha, chiefly on account of his wish that others might not gain knowledge of the good qualities he had; 4. once he gave the reasons of his great popularity to the Buddha, who declared him to be possessed of eight marvels; 5—6. on the Upāsaka as he should be; 7. eight Forces, each being proper to a special kind of man; 8. on eight Forces by which an Arhat is sure to be an Arhat; 9. there are eight wrong times and seasons and only one right time and season for leading a life of holiness; 10. instructions given by the Buddha to the venerable Anuruddha on the value and practice of eight thoughts fitting for eminent men (mahāpurisavitakkā).

### IV. Dāna-Vagga (p. 236—248) 10 Suttas: —

1. Eight kinds of gifts; 2. a strophe on the divine way to the world of gods; 3. eight motives for almsgiving; 4. the image of the field and seed is interpreted and applied to the ascetics and the presents made to them; 5. on eight modes of rebirth of an almsgiver, according to his wish; 6. the three opportunities of acquiring merit considered in the eight different results produced by those who take them; 7. eight gifts dealt out by the good man living in the world; 8. encomium upon him; 9. on eight fountain-heads of merit; 10. the eight mortal sins leading to rebirth in hell, among animals and ghosts.

### V. Uposatha-Vagga (p. 248—273) 10 Suttas: —

1. On the observance of the Uposatha with eight constituent parts; 2—3. how does it come, that such an Up° will bring about great blessings to him who observes it? — 4. all men are equally concerned with it; 5. = 2—3; 6. the Buddha answers the question concerning

the qualities women must possess, in order to be reborn to companionship of the charming angels (*manāpayikā devā*); 7—8. on the same subject-matter; 9—10. by four mental dispositions women are declared to have won this world, and by four others they are declared to have won the next world.

VI. *Sa-ādhāna-Vagga* (p. 274—293) 10 Suttas: —

1. How the Blessed-One permitted women to enter the Order (= C. X, 1); 2. eight requisites needed by a *Bhikkhu* who is to become instructor of another *Bhikkhu*; 3. a rule distinguishing what the doctrine of the Buddha is from what it is not; 4—5. there are four conditions of temporal welfare and four other conditions of spiritual welfare for a man living in the world; 6. eight designations of sensual pleasures are explained; 7—10. by eight qualities a *Bhikkhu* is worthy of worship and offerings.

VII. *Bhūmicāla-Vagga* (p. 293—313) 10 Suttas: —

1. A *Bhikkhu*, living in solitude and free from dependence, may possibly show eight different attitudes of mind towards those wishes for material gifts which have sprung up in him; 2. under which conditions a *Bhikkhu* may be said to please himself and others, or himself and not others, or others and not himself; 3. instruction as to the way to attain a state of mind where there is but one thought, that of holiness; 4. the Buddha relates what has happened to him, when he dwelt at *Gayā* on the *Gayāsisa*, before attaining the supreme Buddhahood; 5. on the eight positions of mastery; 6. on the eight stages of deliverance; 7. on the eight unworthy practices; 8. on the eight worthy practices; 9. on the eight assemblies; 10. how *Ānanda* was incapable of comprehending a suggestion of his Master, and how *Māra* approached the Buddha; eight causes of earthquake.

VIII. *Yamaka-Vagga* (p. 314—335) 10 Suttas: —

1—2. Eight qualities needed by a *Bhikkhu* in order to be completely pleasant and pure; 3. how a *Bhikkhu*

is to dwell on the thought of death; 4. and how this thought will finally lead to Nirvāṇa; 5. on eight blessings; 6. on the same, each single blessing being described; 7. = VII, 1; 8. = VII, 2; 9. eight conditions are conducive to a Bhikkhu still under training, and eight others are not so; 10. on the eight occasions for indolence and on the eight occasions for energy.

IX. Sati-Vagga (p. 336—350) 10 Suttas: —

1. Simile of a tree without or with branches and leaves applied to the spiritual order (Cf. VIII, vii, 1); 2. under which conditions a sermon presents itself to the mind of the Tathāgata; 3. what answer the followers of the Buddha have to give, if asked about the origin, the end, and the essence of all dhammas; 4. under eight conditions a bandit will soon be seized, and under eight others he will be undisturbed at his profession; 5. on eight different denominations of the Tathāgata; 6. what the Buddha likes most (Cf. VI, iv, 12); 7. the Order is entitled to overturn the begging-bowl or to set it up again before a layman on account of eight reasons; 8. the laymen are entitled to manifest dissatisfaction or satisfaction against a Bhikkhu on account of eight reasons; 9. likewise the Order is entitled to proceed with censures against a Bhikkhu of such habits; 10. there are eight kinds of disqualification which a Bhikkhu incurs, who is under the censure called *tassa-pāpiyasikā*.

Here follow first a number of names of female followers of the Buddha, then the ordinary concluding chapter.

Sum total of the Suttas: — about 100.

NAVAKA-NIPĀTA (part IV, p. 351—466)

I. Sambodha-Vagga (p. 351—373) 10 Suttas: —

1. How to answer questions about those mental dispositions which foster all that belongs to the supreme knowledge; 2. how far a Bhikkhu is to be styled

nissayasampanna; 3. the Buddha teaches the venerable Meghiya, who has been tempted in the solitude, the means by which one might attain Nirvāṇa, even in this world; 4. instruction given by the Buddha to the venerable Nandaka on four things needed by a Bhikkhu, in order to reach perfection; and instruction given by Nandaka to his fellow Bhikkhus on five advantages springing from hearing the Law, preached in due course, and from religious conversation; 5. on four Forces and five reasons for fear; 6. things to resort to or not to resort to; 7—8. what an Arhat is not able to perform; 9. nine individuals; 10. nine individuals are worthy of worship and offerings.

II. *Sīhanāda-Vagga* (p. 373—396) 10 Suttas: —

1. Sāriputta makes known to the Buddha how much he is established in the meditation called *kāyagatā sati*, and forgives a Bhikkhu who had defamed him; 2. on nine individuals who are released from hell and similar evil states, though they have the Skandhas remaining (*sa-upādisesā*) when dying; but the Buddha himself is afraid this doctrine may bring about carelessness in the hearers; 3. on the only true reason why a holy life is lived, that abides in the Blessed-One; 4. Sāriputta examines Samiddhi on some cardinal points of the Doctrine; 5. why we should become disgusted with this body; 6. nine *Saññās* are to be developed; 7. under which conditions one should not visit families or visit them, why one should not sit down in their houses or should sit down there; 8. on the observance of the *Uposatha* with nine constituent parts; 9. a number of *Devatās* announce what had caused them after-remorse; 10. the Buddha narrates how, in a former birth, he gave many and great presents, when he was the Brahmin *Velāma*, but he declares that benevolence and the feeling of impermanence surpass all other gifts.

III. *Sattāvāsa-Vagga* (p. 396—409) 11 Suttas: —

1. The *Uttarakurus*, the inhabitants of *Jambudīpa* and the *Tāvātimsa-Gods* are spoken of as outdoing



one another, every time in three things; 2. on three times three different horses and men; 3. nine dhammas, each having its root in craving; 4. on nine abodes of beings (*sattāvāsā*); 5. in what manner the mind of a Bhikkhu is well stored with wisdom; 6. on the same subject, but more diffusively and substituting 'thoughts' for wisdom; 7—8. if the five sorts of fear are calmed and the four elements of *Sotāpattiship* are present, a man may declare himself to have overcome hell and so on and to have entered the stream leading to Sambodhi; 9. on the nine occasions of ill-will; 10. on the nine repressions of ill-will; 11. on the nine successive destructions.

#### IV. *Mahā-Vagga* (p. 410—448) 10 Suttas: —

1. On the nine successive states; 2. the means and ways of attaining them; 3. happiness originating in the five pleasures of sense is the reverse of the happiness called *Nirvāṇa*, which consists of nine states of trance one higher than the other; 4. without being well acquainted with the whole system of contemplation nobody is able to make progress in it; 5. the destruction of the *āsavas* is the result of every step made in the sphere of contemplation; 6. an intricate question about consciousness is answered; 7. the doctrine of the Buddha on the world's end expounded; 8. the struggle of the *devas* and *asuras* is typical of the struggle of the Bhikkhus with *Māra*; 9. when a Bhikkhu should resort to solitude, and how he there gets rid of all *āsavas*; 10. the Buddha relates to *Ānanda* how he had attained the Buddhahood by going through the nine successive states, and describes them *in extenso*.

#### V. *Pañcāla-Vagga* (p. 449—454) 10 Suttas: —

1. A discourse to the same effect as in IV, 3, with reference to a stanza attributed to a *devaputta*; 2. who is rightly to be called 'witness in the body' (*kāyasakkhi*)? 3. — 'emancipated by wisdom'? 4. — 'emancipated in two ways'? 5—10. on the meaning of a series of terms or notions.

## VI. Khema-Vagga (p. 455—456) 11 Suttas: —

1—10. as in V, 5—10; 11. holiness cannot be realized without putting away nine dhammas.

## VII. Satipatthāna-Vagga (p. 457—461) 10 Suttas: —

The four Satipatthānas are to be practised in order to get rid of (1) the five weaknesses of moral training (2) the five obstacles to a religious life (3) the five pleasures of sense (4) the five Skandhas springing from Upādāna (5) the five bonds belonging to the lower part (6) the five states of existence (7) the five kinds of niggardliness (8) the five bonds belonging to the upper part (9) the five kinds of stubbornness (10) the five bondages of heart.

## VIII. Sammappadhāna-Vagga (p. 462—463)

10 Suttas: —

The four Sammappadhānas are enjoined here in the same manner as the four Sati° before.

## IX. Iddhipāda-Vagga (p. 463—464) 10 Suttas: —

So also the four Iddhipādas.

Then follows some additional matter.

Sum total of the Suttas: — 100.

## DASAKA-NIPĀTA (part V, p. 1—310).

## I. Ānisaṃsa-Vagga (p. 1—14) 10 Suttas: —

1. How good conduct gradually nears a summit (of righteousness); 2. in a Bhikkhu possessed of good conduct spiritual life goes on spontaneously, not intentionally; 3—5. and according to an internal law of causation; 6—7. how far it is possible to be without any (distinct) perception, and yet to have perception; 8—10. how a Bhikkhu can acquire thorough brightness and purity.

## II. Nātha-Vagga (p. 15—32) 10 Suttas: —

1. A Bhikkhu who is endowed with five qualities, and who resorts to a dwelling-place likewise endowed with five qualities, will soon attain complete emancipation; 2. a Bhikkhu who is deprived of five and endowed with

five qualities is styled 'the accomplished one', 'the perfect one', 'the excellent man'; 3. the ten bonds; 4. there is no progress in holy life without abandoning the five kinds of stubbornness and the five bondages of heart; 5. ten are deemed chief of all of the same class; 6. ten individuals worthy of homage and presents; 7—8. on the ten conditions granting protection (nāthakaraṇā dhammā); 9. the ten noble states (ariyāvāsas); 10. the same are explained.

### III. Mahā-Vagga (p. 32—69) 10 Suttas: —

1—2. On the ten Forces of a Tathāgata; 3. how we are to abandon something by deed, something by word and something by insight; 4. some marks are given, by which it is possible to distinguish true statements which a Bhikkhu makes about himself from false; 5. the ten Kasiṇāyatanas; 6. a stanza quoted from S. I, 126 is interpreted and proved to be conformable to the doctrine of the ten Kasiṇas; 7—8. the ten great questions, an epitome of the Doctrine of the Buddha; 9. instability is everywhere, and change; therefore the wise loathe all, having a mind only to attain in this life the anupādā-parinibbāna; 10. the king Pasenadi states what had most impressed him in the Blessed-One.

### IV. Upāli-Vagga (p. 70—77) 10 Suttas: —

1. Ten reasons why the Tathāgata has prescribed the moral precepts and the Pātimokkha to his disciples; ten reasons for establishing the Pātimokkha (pātimokkhatṭhapanā); 2. a Bhikkhu possessed of ten qualities should be selected for settling difficulties within the Order; 3. — should confer the Upasampadā; 4. — give the Nissaya, attend upon a novice; 5. how far we are right in saying that there is dissension, or 6. concord within the Order; 7. = 5; 8. on the punishment of him who causes dissensions in the Order; 9. = 6; 10. on the reward of him who restores the Order to concord.

### V. Akkosa-Vagga (p. 77—91) 10 Suttas: —

1. Why quarrels and disputes arise in the Order; 2—3. ten roots of contention; 4. a Bhikkhu who wants

to rebuke another Bhikkhu should consider five things and recall to his mind five other things; 5. on ten evils of entering the royal harem; 6. the Blessed-One persuades the Sakkas to keep the eightfold Uposatha; 7. whence it comes that there is good conduct and bad conduct, the one distinct from the other; 8. ten matters are to be considered repeatedly by an ascetic; 9. ten things dependent upon the body; 10. on ten things which are conducive to kindness, peace, and concord.

VI. *Sacitta-Vagga* (p. 92—112) 10 Suttas: —

1—2. In which manner a Bhikkhu is expert in indicating his own thoughts; 3. on backsliding, standing still, and progress in good conditions; the same as in 1—2; 4. = 1—2; § 7 sqq. are nearly identical with IX, vi, 3 sqq.; 5. = 1—2; 6—7. ten ideas will be a great blessing if developed; 8. Cf. VIII, LXXXIII; 9. a certain mode of mental training recommended; 10. the ten ideas are expounded in detail (the idea of suffering-*ādīnavasaññā* is exemplified by a long list of diseases).

VII. *Yamaka-Vagga* (p. 113—131) 10 Suttas: —

1. Both ignorance and emancipation by knowledge are nourished and fulfilled by something, and this may finally be reduced to association with the bad and the good, respectively; 2. the same is said with regard to craving and emancipation by knowledge; 3—4. five states are consummated in this life and five after this life; 5. rebirth is sorrow, no rebirth happiness; 6. not delighting is sorrow, delighting happiness; 7—8. on the necessity of faith as the condition of every other moral quality; 9. the ten topics worthy of the followers of the Buddha; 10. on the ten subjects of praise.

VIII. *Ākañkha-Vagga* (p. 131—151) 10 Suttas: —

1. Exhortation to a life of uprightness, addressed to the seeker of various things specified under ten heads, each beginning with 'if he should desire' (Cf. M. N. I, 33 sqq.); 2. on the ten thorns, ending with an exhortation to a thornless life; 3. there are ten obstacles to, and ten aids to ten desired things, difficult to meet with

in this world; 4. the tenfold noble gain; 5. the lay-woman Migasālā did not comprehend how two men, the one living a worldly life and the other living in celibacy, could reach the same future state, and this leads the Buddha to speak of the future state of ten individuals; 6. birth, old age, and death are the three conditions which cannot be overcome but by overcoming all that is involved in them; 7. a bad Bhikkhu is likened to a crow, in ten points; 8. the Nigaṇṭhas are possessed of ten evil qualities; 9—10. ten occasions and ten repressions of ill-will.

IX. Thera-Vagga (p. 151—176) 10 Suttas: —

1. The Tathāgata is released and emancipated from ten conditions; 2. only if endowed with ten qualities a Bhikkhu is able to increase and prosper; 3. under which conditions a sermon occurs to the Tathāgata; 4—6. ten other qualities are named which, if extant in a Bhikkhu, make him increase and prosper; 7. on ten dispositions which do not conduce to his being loved, respected, apt to meditate, to live an ascetic and lonely life, and on ten others which conduce to his being loved, and so on; 8. ten losses which a Bhikkhu incurs who abuses his fellow-students; 9. the story of Kokālika, who had sinned by abusive talk against Sāriputta and Moggallāna; on the duration of the punishments in hell; 10. on the ten Forces of an Arhat, by which he knows that his āsavas have come to an end.

X. Upāsaka-Vagga (p. 176—206) 10 Suttas: —

1. On ten classes of wealthy men, considered so far as they deserve praise or blame; 2. he who is calmed as regards the five kinds of fear, and possesses the four elements of Sotāpattiship, and, moreover, understands well the noble Method (ariyo nāyo) may fairly declare himself to be freed from all evil states, and to have his final goal in Perfect Knowledge; 3. Anāthapiṇḍika confutes the confessors of other tenets by propounding to them the tenets of the Buddha, so far as they are opposed to the former; 4. so does also Vajjiyamāhita

with other teachers, by wisely distinguishing between what is really the doctrine of the Buddha, and what is not; 5. why the Blessed-One did not answer a question of Uttiya, a wandering ascetic; 6. a dialogue between Ānanda and Kōkanuda on the eternity of the world and the like; 7. a Bhikkhu deserves homage and presents, if he is endowed with ten dispositions; 8. an Elder lives easily, wherever he dwells, if possessed of ten qualities; 9. Upāli, who wants to retire into solitude, is persuaded by the Buddha to live in the community, as more suitable for him; 10. one cannot reach Arhatship without getting rid of ten evil conditions.

**XI. Samaṇasaññā-Vagga** (p. 210—222) 12 Suttas: —

1. Three ideas, if developed, bring seven conditions to perfection; 2. the seven Bojjhaṅgas, if developed, bring three Vijjās to perfection; 3. where wrong, in its tenfold aspect, exists, there is failing, non-success; 4. bad views and good views are the reason why, in one case, sorrow results, and happiness in the other case; 5. what occurs, if ignorance or knowledge be the leader? 6. the ten things which have been brought to nought (*nijjaravatthu*); 7. on the noble washing away; 8. on the noble purging; 9. on the noble vomiting; 10. the ten conditions which are to be removed; 11. how far a Bhikkhu is no longer under training; 12. the ten attributes of one who is no longer under training.

**XII. Paccorohaṇi-Vagga** (p. 222—237) 10 Suttas: —

1—4. On the meaning of the two couples of notions, viz. *adhamma* and *anatta*, *dhamma* and *atta*, each Sutta varying the theme, or repeating it, with some modifications and amplifications; 5—6. what is meant by 'this side and the other side of the river'? 7—8. on the spiritual 'Coming down again' (*Paccorohaṇi*); 9. right views are the dawn of every good condition; 10. ten conditions are to be developed.

**XIII. Parisuddha-Vagga** (p. 237—240) 11 Suttas: —

1—9. Right views and their whole train of consequences, in number ten, are considered under different

aspects, and are said to be found nowhere but in the Discipline taught by the Buddha; 10—11. wrong views and right views and their train of consequences are identified with wrong and right in general.

XIV. Sādhu-Vagga (p. 240—244) 11 Suttas: —

Wrong views and right views and their train of consequences are differently set forth.

XV. Ariyamagga-Vagga (p. 244—247) 10 Suttas: —

On the same subject.

XVI. Puggala-Vagga (p. 247—249) 12 Suttas: —

Different consequences following the circumstance that an individual is possessed of wrong views or right views, and so on.

XVII. Jāṇussoṇi-Vagga (p. 249—273) 11 Suttas: —

1—2. = XII, 7—8 with some modifications; 3—4. = XII, 5—6 with the same modifications; 5—7. = XII, 1—4 also modified in the same manner as before; 8. according to the three causes of Karma, viz. covetousness, hatred, and delusion, each of the ten transgressions has its threefold cause; 9. how the Dhamma is approached; 10. on the threefold defilement and purification of the body, the fourfold defilement and purification of the speech, and the threefold defilement and purification of the mind; 11. the question, if the departed kinsmen enjoy the gifts offered to them, is solved, and every difficulty in this problem is touched upon.

XVIII. Sādhu-Vagga (p. 273—277) 11 Suttas: —

Identical with XIV, only substituting the ten transgressions and the abstinence from them for the wrong and right views, and so on.

XIX. Ariyamagga-Vagga (p. 278—281) 10 Suttas: —

On the same subject.

XX. Puggala-Vagga (p. 281—282)

As in XV with the same difference, as mentioned *sub* XVIII.

XXI. Karajakāya-Vagga (p. 283—303) 10 Suttas: —

1—4. Ten evil conditions lead man (womankind, female

hearers) to hell, and ten good conditions lead men (womankind, female hearers) to heaven; 5. a lay-woman dwells with diffidence in her house, if she is not endowed with ten qualities, on the contrary, she dwells there with confidence, if she is endowed with them; 6. the doctrine on the 'creeping along' is expounded; 7—8. on the threefold ruin and prosperity of deeds committed with the body, on the fourfold ruin and prosperity of deeds committed with the speech, and on the threefold ruin and prosperity of deeds committed with the mind; 9. on certain exercises recommended to every man and woman, in order to avoid sin and sorrow; 10. on the threefold bad and good conduct depending upon body, on the fourfold bad and good conduct depending upon speech, and on the threefold bad and good conduct depending upon the mind.

XXII. [no title] (p. 303—310) 10 Suttas: —

1. One goes to hell or heaven, if endowed with ten tendencies; 2. — with twenty tendencies; 3. — with thirty tendencies; 4. — with forty tendencies; 5—7. the same, only with different wording; 8—10. supplementary matters, as usually at the end of a Nipāta.

Sum total of the Suttas: — about 220.

### EKĀDASAKA-NIPĀTA (part V, p. 311—361).

I. Nissaya-Vagga (p. 311—328) 11 Suttas: —

1—5. Cf. X, 1, 1—5; 6. Cf. X, ix, 8; 7. Cf. X, 1, 6; 8—9. on the same question, how far it is possible to be without any (distinct) perception and apperception, and yet to have perception and apperception; 10. it behoves us to think noble thoughts (*ajāṇiyajjhāyitaṃ jhāyatha!*); 11. on the qualities needed in order to reach the 'Endless' (Nirvāna) and to become the highest and best among gods and men.

II. Anussati-Vagga (p. 328—358) 11 Suttas: —

1—2. On the most convenient state of life, consisting in the culture of eleven mental habits; 3. on the same



subject, with some variations in the second half of the habits to be cultivated; 4. on the eleven characteristic properties of one who may be called believing; 5. eleven blessings to be expected from the exercise of benevolence; 6. on the eleven gates leading to Nirvāṇa, by each of which one may save oneself; 7. comparison of a Bhikkhu with a cow-herd in so far as both are not endowed or are endowed with eleven qualities; 8—11. on the same subject as above in I, 7sq., with some variations in the introduction.

III. [no title] (p. 359—361) 20 Suttas: —

1. The tenets of II, 7 are recapitulated; 2. one should develop eleven conditions for the knowledge of human passion; 3—20. the same subject is treated variously.

Sum total of the Suttas: — about 50.

## APPENDIX II.

### LIST OF SUTTAS

(AND GĀTHĀS) OCCURRING MORE THAN ONCE IN THE A. N.<sup>1</sup>.

#### A. Suttas, or greater portions of them.

- II, XII, 10 (I, 91)<sup>2</sup> ~ II, XVI, 1 (I, 95)  
III, 14 (I, 109 sq.) ~ V, CXXXIII (III, 149 sqq.)  
III, 94—96 (I, 244 sqq.) ~ IV, 256—257 (II, 250 sqq.)  
III, 118 (I, 271 sq.) ~ X, CLXXVI § 7—10 (V, 266 sqq.)  
III, 131 (I, 284 sq.) ~ IV, 181 (II, 170 sq.; cf. 202)  
V, XLVIII (III, 54 sqq.) ~ V, XLIX § 2 (III, 57)  
V, LIII (III 65) ~ X, XI § 2 (V, 15)  
V, LXIII ~ V, LXIV (III, 80)  
V, LXV ~ V, LXVI (III, 81) ~ V, CLXIII (III, 190 sq.) ~ V,  
CLXIV (III, 191)  
V, LXIX ~ V, LXX (III, 83)  
V, LXXIII ~ V, LXXIV (III, 86 sq.)  
V, CCV (III, 248 sq.) ~ IX, LXXI § 1—3 (IV, 460) ~ X, XIV  
§ 2—3 (V, 17 sq.)  
V, CCVI (III, 249 sq.) ~ IX, LXXII § 1—3 (IV, 461) ~ X, XIV  
§ 4—5 (V, 18 sq.)  
VI, X (III, 284 sqq.) ~ XI, XII (V, 328 sqq.) ~ XI, XIII (V,  
332 sqq.)  
VI, XXV ~ VI, XXVI (III, 312 sqq.)

<sup>1</sup> Minor variations and such amplifications as are wanted in order to fill up a higher numeral are not considered in this enumeration.

<sup>2</sup> The numbers in brackets refer to the Parts and pages of this Edition.

- VI, xxvii § 3—8 (III, 317 sqq.) ~ VI, xxviii § 7—8 (III, 321 sqq.)
- VI, xxxii (III, 330 sq.) ~ VII, xxxi (IV, 27 sq.)
- VI, xxxiii (III, 331) ~ VII, xxxii (IV, 28 sq.)
- VI, xliv (III, 347 sqq.) ~ X, lxxv (V, 137 sqq.)
- VII, xxxix § 1—3; 5 (IV, 34 sqq.) ~ VII, xl § 1—3; 5 (IV, 37 sqq.)
- VIII, xxi ~ VIII, xxii (IV, 208 sqq.)
- VIII, xxv ~ VIII, xxvi (IV, 220 sq.)
- VIII, xlii ~ VIII, xliii (IV, 251 sqq.) ~ VIII, xlv (IV, 259 sqq.)
- VIII, xlvi § 4—5 (IV, 265 sqq.) ~ VIII, xlvii § 2—3 (IV, 267) ~ VIII, xlviii § 2—3 (IV, 268 sq.)
- VIII, xli (IV, 248 sqq.) ~ IX, xviii (IV, 388 sqq.)
- VIII, xlix ~ VIII, l (IV, 269 sqq.)
- VIII, liv ~ VIII, lv (IV, 281 sqq.)
- VIII, lix ~ VIII, lx (IV, 292 sqq.)
- VIII, lxi (IV, 293 sqq.) ~ VIII, lxxvii (IV, 325 sqq.)
- VIII, lxv (IV, 305 sqq.) ~ X, xxix § 6 (V, 61 sq.)
- VIII, lxxi ~ VIII, lxxii (IV, 314 sqq.)
- VIII, lxxxiii (IV, 338 sqq.) ~ X, lviii (V, 106 sq.)
- IX, vi § 3—8 (IV, 366 sqq.) ~ X, liv § 7—13 (V, 100 sqq.)
- IX, xxvii (IV, 405 sqq.) ~ X, xcii (V, 182 sqq.)
- IX, xxxiv § 3—12 (IV, 414 sqq.) ~ IX, xxxviii § 5—11 (IV, 430 sqq.)
- X, i—v (V, 1 sqq.) ~ XI, i—v (V, 311 sqq.)
- X, iii ~ X, iv ~ X, v (V, 1 sqq.)
- X, vi ~ X, vii (V, 7 sqq.) ~ XI, vii (V, 318 sqq.) ~ XI, xix—xxii (V, 353 sqq.)
- X, viii ~ X, ix ~ X, x (V, 10 sqq.) ~ X, xi § 6
- X, xvii ~ X, xviii (V, 23 sqq.)
- X, xxi ~ X, xxii (V, 32 sqq.)
- X, xxv (V, 46) ~ X, xxix § 4 (V, 60)
- X, xxvii ~ X, xxviii (V, 48 sqq.)
- X, xxxiii § 2 (V, 72) ~ X, xxxiv § 2 (V, 73)
- X, xxxv § 2 (V, 73 sqq.) ~ X, xxxvii § 2 (V, 75) ~ X, xli § 3 (V, 77 sqq.) ~ X, xlii § 3 (V, 78)
- X, xxxvi § 2 (V, 74) ~ X, xxxix § 2 (V, 76)

- X, LI ~ X, LII (V, 92 sqq.) ~ X, LIII § 5—8 (V, 96 sqq.)  
 X, LXI ~ X, LXII (V, 113 sqq.)  
 X, LXIII ~ X, LXIV (V, 119 sq.)  
 X, LXV ~ X, LXVI (V, 120 sqq.)  
 X, LXVII ~ X, LXVIII (V, 122 sqq.)  
 X, LXXIX ~ X, LXXX (V, 150 sq.)  
 X, LXXXIV (V, 155 sqq.) ~ X, LXXXVI (V, 161 sqq.)  
 X, LXXXVIII (V, 169) ~ XI, vi (V, 317 sq.)  
 X, CVIII ~ X, CIX (V, 218 sqq.)  
 X, CXIII (V, 222 sq.) ~ X, CLXXI (V, 254)  
 X, CXV (V, 224 sqq.) ~ X, CLXXII (V, 255 sqq.)  
 X, CXVII ~ X, CXVIII (V, 232 sq.)  
 X, CXIX (V, 233 sqq.) ~ X, CLXVII (V, 249 sqq.)  
 X, CXX (V, 236) ~ X, CLXVIII (V, 251 sq.)  
 X, CLXIX ~ X, CLXX (V, 252 sqq.)  
 X, CXXXIV—CLXVI (V, 240—249) ~ X, CLXXVIII—CXCIX (V,  
 273—282)  
 X, CC ~ X, CCI (V, 283 sqq.)  
 X, CCH ~ X, CCIII (V, 286 sq.)  
 X, CCVI ~ X, CCVII (V, 292 sqq.)  
 XI, XII ~ XI, XIII ~ XI, XIV (V, 328 sqq.)  
 XI, XVIII (V, 347 sqq.) ~ XI, supplement (V, 359 sq.)

### B. Gāthās<sup>1</sup>.

- III, 32 § 1 (I, 133) = IV, 41 § 6 (II, 45 sq.)<sup>2</sup>  
 III, 48 (I, 152 sq.) = V, XL § 3 (III, 44)  
 III, 57 § 2 (I, 162) = V, CLXXIX § 8 (III, 214)  
 IV, 3 § 3 (II, 3 sq.) = X, LXXXIX § 3 (V, 171)<sup>3</sup>  
 IV, 34 § 3 (II, 35) = V, XXXII § 3 (III, 36)  
 IV, 51 § 4 (II, 55 sq.) = V, XLV § 3 (III, 52 sq.)  
 V, LXIII § 2 (III, 80) ~ X, LXXIV § 2 (V, 137)<sup>4</sup>

<sup>1</sup> With the exception of those occurring twice or more within the same Nipāta, for which see the Index of Gāthas at the end of each separate Part.

<sup>2</sup> Quoted from S. N. v. 1048.

<sup>3</sup> Beginning from Yo nindiyam.

<sup>4</sup> Beginning from Saddhāya silena ca.

**APPENDIX III.**  
**LIST OF SUTTAS**

TREATING THE

SAME SUBJECT FIRST BRIEFLY AND THEN IN DETAIL.

---

- III, 118—119 (I, 271 sqq.)  
IV, 29—30 (II, 29 sqq.)  
IV, 92—93. 94 (II, 92 sqq.)  
IV, 98—99 (II, 98 sqq.)  
IV, 153 (II, 142)—IX, v § 1—6 (IV, 363 sq.)  
IV, 231—232—236 (II, 230 sqq.)  
V, I—II (III, 1 sqq.)  
V, XIII—XIV (III, 10 sq.)  
VI, VIII (III, 284)—XXX (III, 325 sqq.)  
VII, III—IV (IV, 3 sq.)  
VII, V—VI (IV, 4 sqq.)  
VII, XLV—XLVI (IV, 46 sqq.)  
VIII, V—VI (IV, 156 sqq.)  
VIII, LXXIII § 2 (IV, 317)—LXXIV (IV, 320 sqq.)  
VIII, LXXV—LXXVI (IV, 322 sqq.)  
X, XIX—XX (V, 29 sqq.)  
X, CXIII—CXIV (V, 222 sqq.)  
X, CLXXI (V, 254)—CLXXIII (V, 260 sq.)
-

## APPENDIX IV.

### LIST OF SUTTAS

WHERE THE

COMPONENT PARTS MAKE UP THE NUMBER JUST REQUIRED <sup>1</sup>.

VI, XXI (III, 309 sqq.)	3 + 3
VI, XXXIX (III, 338 sqq.)	3 + 3
VI, CV - CXVI (III, 444 sqq.)	3 + 3
VII, LV (IV, 82 sqq.)	4 + 3
VIII, XLIX (IV, 269 sqq.)	4 + 4
VIII, L (IV, 271 sqq.)	4 + 4
VIII, LIV (IV, 281 sqq.)	4 + 4
VIII, LV (IV, 285 sqq.)	4 + 4
IX, I - III (IV, 351 sqq.)	5 + 4
IX, IV - V (IV, 358 sqq.)	4 + 5
IX, XXI - XXII (IV, 396 sqq.)	3 + 3 + 3
IX, XXVII - XXVIII (IV, 405 sqq.)	5 + 4
IX, LXIII - LXX (IV, 457 sqq.)	5 + 4
IX, LXXI (IV, 460)	5 + 4
IX, LXXII (IV, 461)	5 + 4
IX, LXXIII - XCII (IV, 462 sqq.)	5 + 4
X, XI (V, 15 sqq.)	5 + 5
X, XII - XIII (V, 16 sqq.)	5 + 5
X, XIV (V, 17 sqq.)	5 + 5

<sup>1</sup> The numbers in italics indicate that the subjects grouped under them are registered also among the component parts themselves, e. g. among the pañcāngas.

X, XLIV (V, 79 sqq.)	5 + 5
X, LXIII—LXIV (V, 119 sq.)	5 + 5
X, XCII (V, 182 sqq.)	5 + 4 + 1
X, CI (V, 210 sq.)	3 + 7
X, CII (V, 211)	7 + 3
X, CLXXVI (263 sqq.)	3 + 4 + 3
XI, XI (V, 326 sqq.)	3 + 3 + 3 + 2
XI, XII—XIII (V, 328 sqq.)	5 + 6
XI, XIV (V, 334 sqq.)	5 + 6

---











